

THE  
**PRESBYTERIAN TREASURY**

OF

Education, Religion, and General Intelligence.

---

“ISRAEL HIS TREASURE.”

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**VOL. II.**

PHILADELPHIA:  
PRESBYTERIAN EDUCATION ROOMS,  
265 CHESTNUT STREET.

1849.

\* \* The reasons for stopping the publication of the "Presbyterian Treasury," together with a brief statement of its condition at the time of its discontinuance, will be found on p. 180 of this volume.

## PERIODICAL FOR ALL THE BOARDS.

The last General Assembly appointed a Committee to arrange a plan for a periodical in which all the Boards should be united. The committee, composed of the following persons, viz: J. W. Alexander, J. M. Krebs, S. I. Prime, and W. Lowrie of *New York*, and H. A. Boardman, C. Van Rensselaer, T. L. Janeway and Wm. S. Martien, of *Philadelphia*, agreed to propose to the four Boards a plan for a joint Periodical, which with some modifications was adopted at a joint meeting of the Boards of Missions, Education and Publication, and is as follows:

## HOME AND FOREIGN RECORD

OF THE

### PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

1. *Resolved*, That in the place of the Missionary Chronicle and Presbyterian Treasury, the Boards be requested to issue, as their joint organ, on or near the first day of January, 1850, a monthly periodical of sixteen pages, of the size and form of the Missionary Chronicle and Presbyterian Treasury.

2. *Resolved*, That the name and style of the new paper shall be, The Home and Foreign Record of the Presbyterian Church in the United States of America, and that it shall be made up of matter relating to the Boards in the following general proportions, viz. Foreign Missions five pages, Domestic Missions four pages, Education four pages, Publication three pages; with the understanding, however, that each Board shall give up one quarter of a page for miscellaneous matter, making at least one page in all. And that in addition to this, each of the Philadelphia Boards shall give up a whole page once in three months in rotation, for an ecclesiastical record, and for general religious intelligence.

3. *Resolved*, That the order in which the Boards shall occupy the pages of the paper, shall be according to the seniority of their organization; but this order shall be varied monthly, so that each Board shall occupy the first pages three times in each year. Each Board to have the exclusive right to furnish the matter for, and edit its own department.

4. *Resolved*, That each Board be allowed to issue an extra whenever it is deemed necessary, provided the expenses of the same be paid by the Board issuing it.

5. *Resolved*, That each Board bear their proportion of the expenses, and receive their proportion of the profits of the paper.

6. *Resolved*, That each Board be requested to furnish for the paper wood cuts, or illustrated matter, such as plans of churches and school houses, representations of heathen customs, maps, &c.

7. *Resolved*, The terms of the paper shall be *fifty cents* per year (payable in advance;) but it shall be sent to all the ministers, licentiates, and candidates for the ministry in the Presbyterian Church, free of charge.

8. *Resolved*, A printed cover, if it does not increase postage, shall go out with each number, to be occupied as an advertising sheet.

9. *Resolved*, A pamphlet edition of the same matter shall be issued monthly, at one dollar per year, on the same plan that the pamphlet edition of the Missionary Chronicle is now issued.

10. *Resolved*, The office of Publication shall be at the Publication House in the city of Philadelphia, and all matters connected with the printing, mailing, distribution, and correspondence of the paper, shall be under the direction of the Board of Publication.

11. *Resolved*, That the agents of the Board, and the ministers and ruling elders of the church, be requested to act as agents for this paper, in order that it may be put into general circulation.

There has been a slight variation in the above arrangement. The Foreign Board having declined to give up *one-fourth* of a page for miscellaneous matter, the Board of Publication resolved to give up *one-half* of a page in order to preserve the plan unimpaired. For the same reason, the Foreign Board having declined to give up in rotation one page in four months for an "Ecclesiastical Record" &c., the Boards in Philadelphia resolved to give up one page in rotation in three months. This statement is made in order to explain the reasons of these peculiarities in the plan.

Whilst each Board has the responsibility of editing its own department, the *Board of Publication* has been charged with the additional responsibility of editing the *two miscellaneous pages*.

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# THE PRESBYTERIAN TREASURY

Of Education, Religion and General Intelligence.



VOLUME II. }  
No. 1. }

PHILADELPHIA, JANUARY, 1849.

{ PRICE  
ONE DOLLAR.

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## Practical Selections.

### MEDITATIONS ON LIFE.

I have passed through the revolutions of another year, and will, by the assistance of divine grace, look a little both backwards and forwards, that my heart may be duly affected and my life suitably disposed.

1. O my soul, in this lower world we reckon a succession of time by hours, days, months, and years, for this is suitable to our present state; but the endless duration of eternity knows not such school-boy's arithmetic, it is all folded in the gross sum of "an immortal Now." O that boundless ocean! How are my thoughts lost and senses confounded in the contemplation! The short measures of time we now use, will presently be insignificant terms. Lord help my heart to dwell on things future and invisible. Let me not look on things which are seen and temporal, but on things not seen, which are eternal. Nothing is worth mentioning but the things which concern eternity.

2. How swiftly doth time run on, hours, days, weeks, and years pass, like a swift river, never to return again. All things below are upon the wheel of change, nothing continues in a fixed state. Generations of men and women enter upon and pass off the stage of the world apace; I expect no constancy in this inconstant world; it passeth away and the lust thereof, and therefore shall not be my centre: I will fix the anchor of my hope beyond the veil; the immutable God shall henceforth be my strength, treasure, refuge, and portion for ever. Farewell, transitory world; welcome, a city not made with hands, eternal in the heavens.

3. Life is short. Every day and year added to my life is so much taken from it; it is a passing shade, a weaver's shuttle, a flying eagle, a post, a watch in the night; we fly away. How

soon have these years of my life passed away, like a tale that is told, as a dream when one awakes. It is but a short time since I was an infant, then a school-boy, and now I am one of the older sort; anon I shall not be here, my place will know me no more, my soul must launch into the ocean of eternity, and my body be laid in the bed of dust. My life is not now to be reckoned by years, but by months, days, or hours, yea, it is as nothing before the Lord. Few and evil are the days of the years of my life; it is well they are few, since they are so evil: Lord, suffer me not to build tabernacles here.

4. Comforts and crosses do also fly away apace. Day and night are the two worms that hourly gnaw the root of the tree of life, and the comforts thereof; yea, sorrows also are as waters that pass away. I will not be depressed with troubles, nor exalted with enjoyments; both are short-lived, and heaven or hell swallows up both. I will look through clouds and thick mists to a fair day beyond.—*Oliver Heywood.*

### Miscellaneous Communications.

For the Presbyterian Treasury.

#### WHY YET DELAY?

His life went out in despair—that miserable man! If you could have seen him, could have heard him, trembling must have seized your soul. Why yet delay in coming to Christ? Do you intend to be an actor in just such a scene? The *death of the impenitent* is an appeal to seek God now.

Conscience warns you against delay. It has spoken to your heart with the entreaties of love, and with the remonstrance of anger; but you have laid still, counterfeiting sleep, and trying not to hear. The time is coming, dear friend

when you will sleep in death, and will awake no more. Why yet delay!

*Habit* remonstrates against delay. Look back and see. Are you not farther from God than ever? What single point in your religious prospects has improved by procrastination? On the contrary, the farther you have gone on in life, the farther you have gone away from Christ. Delay towards God is progress to hell. Why yet delay!

*Sickness* has testified against delay. On a bed of pain, how solemn have been your meditations! A writer observes, "our frail bodies are tottering habitations; every beat of the heart is a rap at the door to tell us of our danger." Before your sickness is unto death, ponder well the question, "why this procrastination?"

All things above you, behind you, within you, before you, unite with a divine combination to press religion upon your anxious thoughts. It is related of Thales, one of the Grecian sages, that being urged by his mother to a certain course, he replied "it is too soon," and that being urged again, he replied, "it is too late." Take care, my impenitent friend, lest "too soon," shall end with your soul in an eternal "too late." Why do you delay! R.

For the Presbyterian Treasury.

#### PLEASURE.

"Most pleasures, like flowers, when gathered, die." So says *Young*; and his remark is strikingly true. There are many pleasures, however, which are like *poisonous* flowers, throwing out a deadly perfume during the brief period of their bloom. How gaily do such flowers tempt the unwary! How often have the fascinations of sight misled immortals to pluck the blossoms of pleasure, only to inhale the poison of death!

For the Presbyterian Treasury.

A DIALOGUE ABOUT THE PRESBYTERIAN TREASURY.

*Farmer.* Well, I am glad to see my pastor, this morning. Happy new year! I was hoping you would be along this way.

*Minister.* I like always to see those who want to see me. Many blessings upon my kind friend this year. You seem to have something special to say to me.

*F.* Oh, it's not much; and yet it does concern me considerable. I want to know what newspaper I had better take.

*M.* So your thoughts run upon newspapers! That's right. People must read, if they would know. This is a busy world, and the Church is busy in working for its welfare. Newspapers are of great use in giving intelligence, and keeping us wide awake.

*F.* Yes; so I suppose. But I want to know what paper you will recommend.

*M.* Recommend! Why I would recommend them all!

*F.* Parson, how you talk! You wouldn't have me take 'em all. How many are there, though?

*M.* Let me see. The Presbyterian, the Watchman and Observer, the Southern Presbyterian, the Presbyterian Advocate, the Presbyterian of the West, the Presbyterian Herald, the Presbyterian Record, the New Orleans Presbyterian, the Missionary Chronicle, the Presbyterian Treasury, and others.

*F.* That last name sounds well. A good lot of articles ought to be in a Treasury; and if it be a *Presbyterian Treasury*, I reckon it's the very thing I'm after.

*M.* That's a good paper, friend, and no mistake; and I believe it contains as much, if not more reading matter than any for its price. It has no advertisements, and its articles are pretty solid.

*F.* But ain't they too solid for plain people? These editors are apt to take too much for granted. Plain people can't understand high things.

*M.* It's a pretty hard thing to suit all. Some farmers plough deep, and others don't think that's best. Some use one sort of manure, and some another. One likes the patent hay-raker, and another likes the good old-fashioned rake with wooden forks and a long handle. All farmers can't be pleased with the same sort of agriculture. So it is with papers. All people don't like the same paper. And no editor can make his paper exactly the thing for every body.

*F.* That strikes me reasonable. But how is it with the *Presbyterian Treasury*? Does it have much foreign coin that we country folks can't find out the value of?

*M.*—(smiling)—I reckon it has sometimes. But you will understand pretty much all that is in the Treasury. The articles are now and then rather long, and at times above the range of plain people. But take it all in all, the paper don't come far from the mark.

*F.* What is it the Treasury of?

*M.* It contains something about every thing, almost. It keeps before us the education of ministers, and the training of children in day-schools and Sabbath-schools. It advocates missions, and the reading of good books. It keeps up with the news of the day. It has miscellaneous matter of a good deal of interest. I happen to have the December number in my pocket, which has a long index of every thing that has been in the paper for the year. Here it is.

*F.*—(looking over the paper)—Well, to be sure; this is a nice-looking paper. It looks well, it does; and it reads well, as far as I can

go now. This about educating ministers will please wife, who has a great notion that way. And here, Samuel will like about Sabbath-schools, for he is a first rate teacher; and as for these missions, I want to know more about them myself. And then I see a good deal of miscellaneous matters of one sort and another. Price, one dollar. That's not high. You may set me down a subscriber.

*M.* The price is only fifty cents, if ten persons will take it.

*F.* I am sure there are ten among us who would like such a paper. There's Dr. \*\*, and Mr. \*\*, and widow \*\*, and \*\*, and \*\*. Oh, I am sure we can get ten—perhaps twenty.

*M.* Well, I will go and try. We must help one another in this world; and as the editor works hard to get up the paper, I believe we ought to help him along with it. I can cordially recommend the Treasury. I am told the editor intends to adapt the paper more to the plainer class of our people, and to give it more variety. I'll go right off while the thing is fresh in my mind, and see if I can't get ten subscribers. Good morning, squire. You are a subscriber, remember!

*F.*—(alone)—That's just like our minister. He likes to be doing good. He'll have the subscribers before night! I think I shall take some comfort with my new paper, the *Presbyterian Treasury*.  
P. T.

For the Presbyterian Treasury.

THE CALIFORNIA SPIRIT IN THE CHURCH.

Men are gold diggers by nature. The road to riches is a high road. Life, like the isthmus which separates our two great oceans, is overrun with adventurers. What a rush to California! From our large cities to our country villages, the question is agitated "who will go to California?" "Who wants gold?" "Who will haste to be rich?"

This spirit is nothing new. It seeks a new direction with a new temptation. It is as old as the love of money—as impulsive as sin—and ruinous as the fall. This California spirit is even in the Church. It does not pervade the Church as it does the world; but it is there. Don't you know that this and that member in our Church has the reputation of a gold digger? To be sure, he has not gone to California. Why need he? His San Francisco is on his farm, or his counting house, or his shop. Every day he toils with the drudgery of a slave that he may have the joy of a master in hoarding up newly acquired possessions. His motto is "dig, dig, dig," and his maxim is "keep, keep, keep." Do you pity the emigrants to Chagres? I say, have more compassion upon this man.

It is the worldliness of the Church that corrupts her energies and stays the mighty enterprises of the age. Too many care more for the golden Sacramento of their reveries upon whose banks they labour so hard, than for "the stream that makes glad the city of our God." This California mania becomes not the dwellers in Zion. Rather let the Christian live and die poor, as "heir of all things," than hoard up riches to the "taking away of even that he hath" in the ruin of his soul!  
ACUR.

The heinousness of any sin is not to be judged of by the magnitude of the object about which it is conversant, or the grossness of the outward action. When the Lord expressly says, "Thou shalt not," and his rational creature says, "I will," whether the contest be about "an apple" or a kingdom, it is rebellion.—*Scott*.

Biography.

For the Presbyterian Treasury.

JOHN RODGERS, D. D.

FIRST MODERATOR OF THE GENERAL ASSEMBLY.

This celebrated divine was born in Boston, Mass. in 1727. His father, who emigrated from Londonderry, Ireland, in 1721, resided in Boston until 1728, when he removed to Philadelphia. John early exhibited a sobriety and thirst for knowledge, and was carefully instructed in the principles of religion, especially by his pious mother, who felt a great concern for his spiritual interests. When only about 12 years old, he was deeply impressed by a sermon preached by the celebrated Whitefield, and found peace of mind through the atoning blood of our Lord Jesus Christ. He resolved from that time, by God's grace, to endeavour to serve Him in the ministry of reconciliation. With this view, he immediately began the study of the learned languages, at an academy in Philadelphia. He afterwards attended Mr. Roan's school near the Neshaminy in 1741, and in 1743 went to the Academy of the Rev. Samuel Blair at Fagg's Manor. Here he completed his academical studies. Samuel Davies, Robert Smith, James Finley and others were among his companions. After pursuing his theological studies for some time with Mr. Blair, he returned to Philadelphia, and finished them under the direction of the celebrated Gilbert Tennant. He was licensed by the Presbytery of Newcastle in the year 1747.

By the appointment of the Presbytery, the Rev. Samuel Davies and John Rodgers were sent in 1748 on a missionary excursion to Virginia, exactly one century ago. The General Court, however, refusing to grant Mr. Rodgers a license to preach, he crossed over into Maryland, where he was the means of doing great good. In October, four calls for his ministerial services were laid before the Presbytery, and by their advice, he accepted the one from St. George's congregation in Delaware, and was ordained and installed in 1749. His labours here were blessed with uncommon success. His preaching was of a substantial kind, impassioned and evangelical. He was a most assiduous pastor, making it a point to pay religious visits every where, examining all the members of the families in the Shorter Catechism, praying with them and giving such exhortations as seemed appropriate. *He paid particular attention to the children.* During his ministry at St. George's, almost every house was a Bethel, where God was honoured by morning and evening devotions.

In 1754, and again in 1765, he was called to the First Presbyterian Church in New York, which call he accepted in the latter year, and was installed in September by the Presbytery of New York.

In New York, he commenced his ministry by paying special attention to the young. Besides collecting the younger children once a week, and hearing them recite the Shorter Catechism, accompanied with prayer and extemporaneous exhortation, he instituted a more public lecture on the same Catechism on Thursday evening of each week, designed for the elder classes of the youth, but which was attended by persons of every age. These two services he continued throughout his long ministry, until his health compelled him to yield them to his colleagues. Mr. Rodgers often said that these exercises were more blessed than any other part of his ministrations. Mr. Rodgers was very faithful in pastoral visitation, and was assiduous in attending the prayer-meetings in his congregations. His

church soon became crowded; and a considerable revival of religion soon occurred, in which many were added to the list of communicants. Mr. Rodgers also established a school for the poor children of his congregation.

His ministrations were so successful, that the year after his arrival in New York, it became necessary to build a new church. The foundation of the new church [called the *Brick Church*, where Dr. Spring now preaches] was laid in 1766, and the building was opened for public worship in 1768. The sermon was preached by Mr. Rodgers, and all the pews were immediately taken.

In 1768, he received the degree of Doctor of Divinity from the University of Edinburgh. In 1785, Dr. Rodgers was appointed on the Committee to mature a system of discipline and government for the Presbyterian Church, preparatory to the formation of the General Assembly. In 1783, at the meeting of the first General Assembly, he had the honour to be selected as its Moderator.

In 1796, it became apparent that a third Presbyterian Church was wanted; and in 1797, Dr. Rodgers laid the corner-stone of the *Rutgers Street Church* [now under the pastoral charge of Dr. Krebs,] and he preached the opening sermon in May, 1798. The three churches in Wall, Beekman and Rutgers streets remained united in one pastoral charge, and under one Board of Trustees until 1809.

Dr. Rodgers, after a long, faithful and successful ministerial career, was called to his reward on the 7th of May, 1811, in the 84th year of his age, and the 63d year of his ministry. R.

### Glimpses of New Books.

*An Exposition of the Confession of Faith*, by the Rev. ROBERT SHAW. [Presbyterian Board of Publication, price 75 cts.]

The doctrines of the Bible should be seriously examined and attentively studied by all classes of persons. Presbyterians, like all Christians, should be well grounded in the faith they profess.

Shaw's Exposition of our Confession of Faith has the merit of being *clear and concise*—two qualities that will recommend it to the mass of readers. The work is well adapted to be a text book in academies and colleges, and even in theological seminaries. At the same time it will suit a large class of persons in our Church who wish to have an intelligent view of our doctrines. The following are extracts:

#### FAITH.

1. The general object of Divine faith is the whole word of God. As faith, in general, is an assent to truth upon testimony, so Divine faith is an assent to Divine truth upon Divine testimony. Saving faith, therefore, includes an assent of the heart to all the truths revealed in the word of God, whether they relate to the law or to the gospel; and that, not upon the testimony of any man or church, nor because they appear agreeable to the dictates of natural reason, but on the ground of the truth and authority of God himself, speaking in the Scriptures, and evidencing themselves, by their own distinguishing light and power, to the mind.

2. The special and personal object of saving

faith is the Lord Jesus Christ. To know Christ, and God as manifested in him, is comprehensive of all saving knowledge, a term by which faith is sometimes expressed. John xvii. 3. Hence, this faith is called "the faith of Jesus Christ," and the scope of the apostle's doctrine is thus described: "Testifying both to the Jews and the Greeks repentance toward God, and faith toward our Lord Jesus Christ." Thus faith consists in believing the testimony of God concerning his Son, and the life that is in him for men. It respects him in his person and whole character, according to the revelation made of him, and according to the measure of knowledge a person has of him as thus revealed, especially as now manifested, and more clearly exhibited, and freely offered in the gospel. It views him in his supreme Deity as 'Immanuel, God with us;' as vested with all saving offices, so as to bear, in the highest sense, the name Jesus or Saviour, Lord or King, the great High Priest, Messiah, or the Christ; and as exercising all his offices for the benefit of mankind sinners, with whom he entered into near affinity, by the assumption of their nature, that he might be capable of acting the part of a surety in obeying, dying, meriting, and mediating for them." It will not do to limit the object of saving faith to any one doctrinal proposition, such as, that Jesus is the Son of God; or, that Jesus Christ is come in the flesh; or, that Christ died for our sins according to the Scriptures. This, at the utmost, would only be giving credit to a certain doctrine; but saving faith is a believing on the *person* of Christ, or an appropriating of Christ himself, with all the benefits and blessings included in him.

3. The principal acts of saving faith are, accepting, receiving, and resting upon Christ. Romanists make faith to be nothing more than "a bare naked assent to the truth revealed in the word." This notion was strenuously opposed by our Reformers, and is renounced in the National Covenant of Scotland, under the name of a "general and doubtful faith;" yet, many Protestants, in modern times, represent saving faith as nothing more than a simple assent to the doctrinal truths recorded in Scripture, and as exclusively an act of the understanding. But, although saving faith gives full credit to the whole word of God, and particularly to the testimony of God concerning his Son Jesus Christ, as has been already stated, yet, its principal acts are "accepting, receiving, and resting upon Christ." True faith is the belief of a testimony; but it must correspond to the nature of the testimony believed. Were the gospel a mere statement of speculative truths, or a record of facts in which we have no personal interest, then, a simple assent of the mind to these truths, the mere crediting of these facts, would constitute the faith of the gospel. But the gospel is not a mere statement of historical facts, or of abstract doctrines respecting the Saviour; it contains in it a free offer of Christ, and of salvation through him, to sinners of every class, who hear it, for their acceptance. Saving faith, therefore, that it may correspond to the testimony believed, must include the cordial acceptance or reception of Christ, as tendered to us in the gospel.

As Christ is exhibited in Scripture under various characters and similitudes, so faith in him is variously denominated. It is expressed by *coming* to him, by *looking* unto him, by *fleeing* to him for refuge, by *eating* his flesh, and *drinking* his blood, by *receiving* him, and by *resting* upon him. It is to be observed, that the terms employed in our Confession do not denote different acts of faith, but are only different expressions of the same act.

#### USES OF GOOD WORKS.

1. They are the *fruits and evidences of a true and lively faith*. An inoperative faith, which produces not the fruits of righteousness, is pronounced by the apostle James to be *dead*. James ii. 2, 6. Of a living faith good works are the native *fruits*, and they are the proper *evidences* that faith is unfeigned. "Show me," says the same apostle, "thy faith without thy works, and I will show thee my faith by my works." James ii. 18.

2. Good works are suitable *expressions of gratitude to God*. None can render any proper recompense to God for his inestimable blessings; but all Christians are indispensably bound to glorify him by a universal and cheerful obedience to his commandments; and their good works are, as it were, thank-offerings to God, for his benefits bestowed upon them.

3. Good works *strengthen the assurance of believers*. They both confirm their assurance of faith, and increase their assurance of personal interest in Christ, and his great salvation.—"Hereby we do know that we know him," says the beloved disciple, "if we keep his commandments." 1 John ii. 3.

4. The good works of believers *edify their fellow-Christians*. Those who are careful to maintain good works become patterns to others, and stir them up to a holy emulation. Hence the apostle Paul informed the believers at Corinth, that their zeal in contributing for the poor saints at Jerusalem, "had provoked very many." 2 Cor. ix. 2.

5. They *adorn the profession of the gospel*. Practical godliness is the brightest ornament of the Christian religion. Hence Christians are exhorted by the faithful discharge of the duties of their station and relation, to "adorn the doctrine of God our Saviour in all things." Tit. ii. 10.

6. They *stop the mouths of adversaries*.—When professing Christians have "a conversation becoming the gospel," and are "ready to every good work," they recommend religion to others, silence the adversaries of the truth, and convince them of the injustice of those reproaches which have been cast upon the gospel, as having a tendency to licentiousness. "So is the will of God," says an apostle, "that with well-doing ye may put to silence the ignorance of foolish men." 1 Pet. ii. 15.

7. They *glorify God*. The more fruitful believers are in good works, the more is God glorified; for "herein" says our Lord, "is my Father glorified, that ye bear much fruit." John xv. 8. By their good works Christians not only glorify God themselves, but may lead others to glorify him also. "Let your light so shine before men," says our Saviour, "that they may see your good works, and glorify your Father who is in heaven." Matt. v. 16.

8. Good works are *essentially prerequisite to an admission into heaven*. Though they do not merit everlasting life, yet they are indispensably necessary in all who are "heirs of the grace of life." Believers, "being made free from sin, have their fruit unto holiness, and the end everlasting life." Rom. vi. 22.

Whilst books of lighter reading, (provided they are of the right kind,) are useful in their place, every Christian family ought to have such books also as Shaw's Exposition of our Confession of Faith. Solid religious reading ought to accompany all other reading. It is fortunate for our families that, in the midst of the many poisonous exhalations of a corrupted press, there is a noble supply of religious literature under the guardian care of our own church.

For the Presbyterian Treasury.

### Gems.

When I read the several dates of the tombs, of some that died yesterday, and some six hundred years ago, I consider that great day when we shall all of us be contemporaries, and make our appearance together.—*Addison*.

It was a beautiful speculation of Norris, that in a future state of existence, the tree of knowledge may be entirely bright, and that its luminous leaves will no longer cast any shade.

Fuller said, in his picturesque way, that a pearl-chain united all the Christian virtues. We never see patience without humility, or humility without content, or content without charity. We cannot be patient, if we are not humble; nor contented, unless we overcome that feverish desire of distinction and pre-eminence, which flushes the features of modern religion.

We see in a jeweller's shop, that, as there are pearls and diamonds and other precious stones, there are files, cutting instruments, and many sharp tools for their polishing; and while they are in the work-house, they are continual neighbours to them, and come often under them. The Church is God's jewel; his work-house, where his jewels are polishing for his palace and house; and those he especially esteems, and means to make most resplendent, he hath oftenest his tools upon.—*Leighton*.

### Ministerial Education.

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

#### GOD SUPPLIES THE CHURCH WITH MINISTERS.

The methods of divine grace are various. God confines himself to no one class of persons in his selections for the ministry. He sometimes calls an ignorant fisherman, like Peter, and at other times a learned scholar, like Paul. The truth of this remark is illustrated in the ministry of our own, and of every evangelical church. A case in point lately occurred in the Free Church in Nova Scotia.

I could relate many interesting facts connected with several of these young men. One of them from the womb was consecrated by his mother—a Hannah indeed—to the office of the ministry. At the time of his birth, there was not the slightest intimation of a college, and the parents were totally destitute of worldly resources wherewith to educate their son for such an office. Yet the mother dedicated her son to the service of the Lord, in the exercise of faith and prayer; and how her prayers have been answered, and a mother's fond heart has been gratified!

The youth is now about seventeen years of age, and is busily prosecuting his studies with the view of entering college at Halifax next winter.

The history of many of our own most distinguished and useful ministers is traced in the above lines. God confounds the wisdom of this world. The anecdote that follows is equally striking, and shows that God “raiseth up the poor out of the dust, and lifteth up the beggar from the dung-hill, to

set them among princes, and to make them inherit the throne of glory.”

There is one case more, which I cannot refrain from mentioning—it is the case of two *common colliers* employed at the mines of Sydney. These two individuals, both about twenty-five years of age, were brought to a knowledge of the truth through the instrumentality of Rev. Mr. Wilson, the devoted and efficient minister of the place. From the palpable change that took place, as well as from the whole of their conduct, they were ordained as elders. For some time they had felt themselves impelled by an ardent desire to devote themselves to the work of the Lord in the capacity of missionaries; and, no sooner had the college been mooted, than they commenced the study of the Latin language, *working eight hours every day*, and with enthusiastic zeal prosecuting their studies *the remainder* of their time. They are now tolerably good Latin scholars, and have begun the Greek language. Notwithstanding the almost insurmountable obstacles that are in the way, they fully intend to join the college, if not on the first, on the following session.

Such cases are constantly occurring in Zion, and show the importance of watching the operations of God's grace among the poor, and of co-operating with Providence in training the sons of the Church for the sanctuary.

For the Presbyterian Treasury.

#### EARNESTNESS IN THE PULPIT.

It is recorded of the devoted *John Welch*, that he used to keep a plaid upon his bed, that he might wrap himself in it when he rose during the night for prayer. Sometimes his wife found him on the ground weeping. When she complained, he would say—“Oh! woman! I have the souls of three thousand to answer for, and I know not how it is with many of them.” Possessed with such a sense of responsibility to God, and to the people of his charge, how can any true minister of the cross withhold himself from an earnest devotion to his work of arousing souls, and pointing them to Christ? He feels his momentous responsibility during the week, while preparing the beaten oil for the sanctuary. It is ever with him. It haunts him in the silent watches of the night. It absorbs his thoughts; and speaks out in every fervid utterance of his closet.

But it is in *the pulpit* that the earnest ambassador for Christ feels the long-suppressed solicitude break forth in an overflow of fervid and pathetic expostulations. Whatever is most powerful in argument, or most winning in entreaty, or most thrilling in appeal, he then seizes upon, and appropriates to his mighty theme. He pleads. He warns. He invites. He points now to the yawning pit, red with the fires of perdition, and now to the cross streaming with a Saviour's blood. The very grandeur of his theme *possesses* him. It leads him away from the influences of time, and sense, about him. For the time being he is no longer in *this* world. Its allusions have all passed away. He is surrounded by other, and mightier auditors. The light of eternity plays about him, and reveals the tremendous pomp of the judgment scene. To his eye, the awful consummation has already appeared! The Judge is descending. The books are opening. The heavens are passing away with a great noise. The angels are

separating the vast multitudes to the right hand and to the left hand of the Judge, and among them he *sees his own hearers!* Some of them are crowned with the unfading crown; and some of them—appalling sight!—are driven away wailing to the gates of despair!

With such a spectacle before him, with the shrieks of his perishing neighbours ringing in his very ears, can any appeal be too importunate, can any entreaty be too earnest? Is it any wonder that a tremendous solemnity seizes upon his soul, and a heart-breaking agony of solicitude well nigh chokes his utterance? Is it any marvel that he is ready to throw himself across the pathway of the sinner, and entreat him not to commit the eternal suicide? Even if his overwhelming solicitude moves him to tears, he feels that it is better for him to weep here, than for his hearers to weep in hell.

It was with emotions akin to those which we have been attempting to describe, that the great Apostle set before the trembling Felix the realities of a coming judgment, and startled the proud Agrippa on his marble throne. It was with such emotions that the fervid Whitefield was borne on in his impassioned oratory until his auditors became as dead men beneath his feet! Such was the intense agony of Bunyan when he “went to his people in chains to preach to them in chains; and carried that fire in his own conscience which he persuaded them to beware of.” So felt the holy Rutherford, when he said to his flock—“My witness is above, that *your* heaven would be two heavens to me, and the salvation of each of you as *two salvations* to me.”

Amid all the vast assemblage at the Judgment bar, who will appear to have been guilty of a more strange insanity than the unfaithful man, who with the vows of a minister of Christ upon his soul, and the truth of God in his hands, yet forbore to warn men of their approaching danger? That sinners themselves were once “mad” they will then confess. How they came to be guilty of such madness they can somewhat comprehend. But how any man who *knew* to what a hell they were rushing should have neglected to tell them of it, and to warn them against it, is enough to fill them with amazement and horror. And as they turn away towards their long eternity of woe, Oh! how will they vent their fiercest curses upon that unfaithful man as a chief accomplice in their ruin!

T. L. C.

#### TRUE AND FALSE SELF-DENIAL.

It was a bold, but a wise saying of Augustin, that we should not transfer, into our own practice, every habit we may find recommended in the history of good men. Quarles presents a similar sentiment in a different form. He compares the life of a Christian to a book, written for our edification—“If the paper chance to have a blot, the blot is no part of the copy.” We may endeavour to transcribe the manuscript, without its defects. There is no chapter in the volume of Christian life, which requires to be studied with a more cautious or a more prayerful disposition, than the pages of *self-denial*; a word which comprises within itself much that is essential to the Christian profession; and which requires, at the same time, so to be expanded, as not to reject any *active duty*; and so to be contracted, as not to permit the entrance of any *disguised passion*; which, if interpreted by the teaching of the gospel, means happiness and peace; which, if paraphrased by bigotry, means austerity and pride. It was remarked by Fuller, with equal felicity and truth, that, if the moral



frame be too much tightened and pressed upon one side, it will grow-out on the other. The mind is often deformed by the anxiety to shape it.

Selden says, "Whilst you are upon earth, enjoy the good things that are here, (to that end were they given,) and be not melancholy and wish yourself in heaven. If a king should give you the keeping of a castle, with all things belonging to it, orchards, gardens, &c., and bid you use them; withal promise you, after twenty years, to remove you to the court and make you a privy councillor: if you should neglect your castle, and refuse to eat of those fruits, and sit down and whine, and wish you were a privy councillor, do you think the king would be pleased with you.

Religious biography furnishes many examples of self-denial unwisely enforced. True self-denial—that self-denial which can alone be pleasing in the sight of God—must be born out of a hearty and complete surrender of all our desires and all our appetites to the Divine will. It is not a restraint from this or that pleasure—not a mortification by this or that penance—it does not consist in fasting to-day, or in abstaining from any innocent occupation to-morrow; but in the uniform and constant tendency of our hopes and feelings; in our thoughts, when we wake in the morning, and when we close our eyes in the gloom of night.

That self-denial alone deserves the name, which acts in every desire of our minds, which closes the eager eye, and opens the grasping hand, and quickens the lingering footstep.

#### ON ADAPTING MINISTERIAL EDUCATION TO THE PROGRESS OF SOCIETY.

The following extract is from a statement drawn up by the Education Committee of the Free Church of Scotland.

This duty, indeed, of keeping up the preparatory education and accomplishment of her ministers, abreast always of the advancing state of knowledge and intelligence, has lain at all times upon the Church, and been felt by her to be indispensable to her respectability and her efficiency, if she would not relinquish her high position of influence and guidance as respects the direction of human opinion and of human affairs—if she would not disastrously and pusillanimously renounce her hold upon all the higher and more influential mind of society. Let no one estimate lightly the importance of that mind, the consequence of its being rightly and religiously affected, or the force of the impediments which, if it be otherwise, it is ever ready and with power to throw in the way of the general reception of religion among men.

It ought never to be forgotten, that, not in religious knowledge any more than in knowledge of any other kind, is it given to man to be at once summarily and securely wise—to travel always to the truth along a straight and easily discernible line, without danger at any time of devious error from the path, and without the necessity, therefore, of care, and consideration, and circumspection, at every step—without the necessity, in short, of first diligently sifting and proving all things, in order to hold fast ultimately that, and that only, which is good. How much of the value to us of truth attained, how much even of its peculiar influence over us, depends not solely upon its own direct and native force, but on the *previous process*, also, through which it has been gained. How often may the power, the brightness, the efficacy of the ultimate conviction left upon the human spi-

rit by the Word of God, be seen to depend, not simply on the fact of divine truth having somehow—anyhow—come at last into actual contact with that mind, but also and most materially on the nature of the *whole previous circumstances* amidst which its ordeal of doubt, and inquiry, and conflict was conducted, and it had to work its way painfully onward by many a recoil and repulsion from error, no less than by the direct attraction exerted upon it by the truth itself. And who knows—who *can* know, save the Omniscient Being only—how far the errors, the difficulties, the new impediments of every sort, which are thrown across the path of Christianity at successive points along the line of human progress and human inquiry, may not be so permitted, and arranged even by the Infinite Wisdom, as parts, and necessary parts, of the very means and process destined to bring out the full import and brightness of the divine testimony, and insure to it its final and complete ascendancy over man's nature? However this may be, certain it is, at any rate, that the Church is bound by the plainest considerations of common prudence and safety, to adapt from time to time the equipment of her ministers to the external circumstances of her position, and the special nature of the warfare she is called upon to encounter. And never, probably, was it more incumbent on her than now.

#### LIFE'S JOURNEY.

"The journey of life has been often compared to the passage of a caravan over the desert; and a Persian poet complained that there was no time for repose and enjoyment, since the bell was continually summoning the travellers to bind on their burdens. The image is beautiful and appropriate. But although there is no leisure for idle mirth and festivity, abundant seasons of rest and refreshment are afforded to every pilgrim. We may soothe our fatigue with music and fancy;—we may sleep after the heat of the day, so that a watch be kept about our camp. The eastern warrior fixes his spear at the door of his tent; and the Christian soldier will never be unmindful of his spiritual weapons of protection and defence. His shield and sword are always by his side. It is this wakefulness of heart which distinguishes the disciple of Christ; he is always waiting for His coming, and ready to follow him wheresoever He leads; hence he denies himself with alacrity, and regards the riches and honours of the world only as incumbrances upon the journey—burdens upon the neck of Virtue. He thinks, therefore, that he possesses enough treasure, if he has as much as he wants; that he possesses as much as the most, if he has as much as he desires."

It becomes us to remember, and to adore God's goodness for it, that God hath not only permitted us to serve the necessities of our nature, but hath made them to become parts of our duty; that if we by directing these actions to the glory of God, intend them as rude instruments to combine our persons in his service, he by adopting them into religion, may turn our nature into grace, and accept our natural actions, as actions of religion. God is pleased to esteem it for a part of his service, if we eat or drink, so it be done temperately, and as may best preserve our health, and that our health may enable our services towards him. And there is no one minute of our lives, (after we have come to the use of reason) but we are, or may be doing the work of God, even when we most of all serve ourselves.—*Jeremy Taylor.*

#### Presbyterian Education Rooms.

25 Sansom Street, Philadelphia.

JANUARY, 1849.

After the death of Cranmer, the celebrated English Reformer, a list of towns was found among his papers with this endorsement—"Memorandum. *These towns to have learned ministers.*" In this age, it would be difficult to find towns in which the services of able men are not held in high demand. The Presbyterian Church, with a deep sense of the importance of education for the ministry, has endorsed upon the archives of her proceedings, "Memorandum. Our churches to have learned ministers."

The plan which our Church has adopted for the encouragement of her indigent sons in preparing for the ministry, is not only one of great benevolence; it has the reward of many rich results. Until a better plan is devised, we must faithfully fulfil our engagements to the beloved youth who are seeking to enter the service of the sanctuary. If the Church does not aid her indigent candidates, they will be obliged either to abandon the hope of entering the ministry, or they will hurry through an imperfect preparatory course, with many intervals of time snatched from study to eke out a livelihood. The inevitable result of lukewarmness in the cause of ministerial education will be the stigma of a "*memorandum*;" these churches *not* to have learned ministers."

Our Church needs at this time not only learned ministers, but *practical* ministers; and *many* learned and practical ministers. The great objection in the minds of many people to educated ministers is that they preach above their comprehension. Ignorant preachers, however, are quite as apt to do this as educated ones. We believe, that notwithstanding the *abstraction* of matter and manner which sometimes smacks of seminary life, our young men are, as a class, far more practical than if they had never been trained in an institution of learning. Learning that keeps itself above the understanding of the people, needs to be learned over. An educated man who adapts himself to his congregation, is the man for the times.

Our Church wants *many* such men—many learned and practical men. One-fifth of our churches are vacant, and one-tenth of our communicants are thus destitute of regular pastoral ministrations. And then what a multitude of ministers are needed to carry forward the aggressive movements of the Church at home and in heathen lands!

As a Church, let us be zealous to lead forward hopefully pious and well qualified young men in their course of training for the ministry. To falter in such a great work at such a time would be unbecoming our history and our principles.

It is our duty to add that the Board of Education are just now in need of funds to meet the quarterly appropriations in February. We are sure that the churches will write among the memoranda of the year, "Our candidates must be aided in preparing for the ministry."

## Poetry.

## REPENTANCE.

What makes the heavenly arches ring?  
 Why do the blest so loudly sing?  
 Why does the seraph's lyre  
 Send forth a tune so sweet and strong,  
 A wave of gladness through the throng,  
 Of the rejoicing choir?

Say, oh, my soul, whence all this joy,  
 On which the hosts on high employ  
 Their harps of sweetest sound?  
 A sinner saved, each tongue replies,  
 A child of God, each cherub cries,  
 Was lost, and now is found.

Thus, oh, my soul, though thou art sad,  
 Thy sorrow makes the angels glad;  
 They sing to see thee mourn.  
 And from their radiant thrones on high,  
 They mark the tear that dims thine eye,  
 And hail thy wished return.

*Anonymous.*

## 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 PRESENT A GOOD TIME TO RE-CONSIDER OUR POSITION.

The increasing attention to religious training by various sects of Christians, affords a proper occasion for the Presbyterian Church to re-consider her position in regard to the work of Education. The Papists with that church-worldly wisdom which is so pre-eminently theirs, have adopted the plan of educating their own children—and ours too, as far as they can. Their institutions of learning have all the efficiency of an independent religious organization. Papal colleges, seminaries, and Church schools of every kind are in active operation all over the country and especially at the west. If we would save the lambs of our flock from the St. Mary Christianity of the Man of Sin, our schools must engage our efforts and our prayers. The Episcopalians, with characteristic zeal, are also establishing large and small institutions on a denominational basis. Many of their churches have parochial schools, while Presbyterians scarcely know the meaning of the word. The Methodists, in addition to several denominational colleges, have academies in all their Conferences, and are in this respect setting an example of well-manned, popular Church institutions. Whilst other denominations are more and more defining their position in favour of Christian education under their own supervision, Presbyterians are reminded of their obligations to develop the resources of their own Church in this great cause.

## OUR AIM.

Let our aim be a thorough intellectual culture, embracing a wide range of secular knowledge; and a sound religious training, based on the Bible and the standards of our Church.

## INFLUENCE OF THE CHURCH PLAN ON TEACHERS.

The system of Church schools will operate in favour of sound education by its *influence on teachers*. To obtain well-qualified teachers in sufficient numbers is the great difficulty of any system of common-school instruction. One of the great advantages of the Church system is, that it will dignify the calling and raise the qualifications of teachers as well as, in all probability, increase their number. The office of teacher has lost much of its high honour by having been divested of its religious functions by State schools. The elevating inspirations of religion have ceased to a large extent to exert their appropriate power; and this great vocation—second only to that of pastor in the wide range of usefulness—has been left too much to the stimulus of merely worldly motives. If restored by the command of the Church to its native elevation as a religious office, there is every reason to believe that our churches would soon supply competent teachers for our schools. At first, some difficulty might be experienced, but probably less than our fears. There are pious persons in many of our congregations who would be willing to commence at once, under the sanction of Church authority. An immense amount of available capacity is now lying dormant and undeveloped in Zion. Our church members, under the influence of religious motives, would undertake what otherwise would never enter their thoughts. There is a principle of political economy which has application in the affairs of the Church, and that is that *the supply will always equal the demand*. Let the Church by the system of education she shall adopt, create a demand for religious teachers, and the providence and the grace of God will furnish the supply.

Teachers as a class—for there are always illustrious exceptions—will never be what they ought to be in character and influence, and what they might be in numbers, until Christian education shall purify the vocation with its holy tendencies and aims.

## A VOICE FROM NEW ENGLAND.

Christian education is beginning to excite a good deal of interest in different parts of our country. Many of the ablest men of New England are dissatisfied with the workings of their public school system. They are anxiously inquiring what can be done to train up their children in a more religious manner. It will be seen by the following extract from a sermon lately delivered by the Rev. Mr. Eells, of Newburyport, that some at least are for returning to the good old paths:

The Bible was the beginning and end of all the wisdom of our fathers. It was the basis of all their plans of education. For this did they establish schools and colleges, that the life giving word of God might be taught in all its va-

ried wisdom;—that the deep doctrines might be sought out, and understood, and be *ground in* to the moral being of their children. They did not think, that the Sabbath, and the family circle, rich in instruction as were these at that time, afforded means sufficient to teach the words of heavenly wisdom, while all other times and appliances were to be given to secular studies.

It was, moreover, as a Church, that they felt their responsibility to God for the training of these young immortals. It was as a Church, that they sought to discharge this responsible duty. And if they set this as a part of the office of the magistrate, it was because the Church and the State were one. They asked no other power to come between them and their God. They suffered no foreign authority to usurp their right to teach their little ones, and to prescribe how much or how little of God's word, their strength and their salvation, they should impart to those upon whom would soon devolve their burdens. All—all, that they held dear to themselves—the Bible in the utmost freedom of use, and the Catechism, as a commentary upon the Bible—all that strengthens the soul in heavenly wisdom, they put into the common, every-day education of their little ones; and thus obeying the commands of God, it was their highest aim, even in the times of great distress, to train these up, in the nurture and admonition of the Lord.

And how is it now? The Church has suffered that duty, which she alone can properly discharge, to fall into the hands of the State. And as the State knows no religion, but that which is common to all its component parts, so it can teach no religion. That education, which leaves out the religious element, is essentially an ungodly, an irreligious education. It virtually depreciates the value of that which is omitted, and it leaves the depraved heart, unrestrained, to follow out its native hatred of God. When we are dealing in the great matter of education, with creatures of a sinful nature, prone to go astray, the failure to teach diligently the fear of God, is a real teaching of disregard to him, of that neglect of him, and forgetfulness, against which he has set his curse.

And we are deceived and lulled to sleep, by the specious cry, that there is no sectarianism in our schools, and that others are put upon the same footing with us in this matter. If this were true, it would not avail us in the sight of God. He has not left this optional with us, but has expressly commanded us to teach our children "all the words of this law."

But it is not true, that there is no sectarianism in our schools. There are really but two classes in the community on this point; those who receive the Bible as God's word, and those who do not thus receive it. All the classes of those who call the Church to yield in this matter, whatever may be their pretensions, are yet one in this, that they discard the Bible, as the sole and only light from heaven. They surrender nothing to us—for all their religion is a negation—but we give up every thing to them. Every doctrine of the Bible, every distinct utterance of the sin of man, the mercy of God in Christ Jesus, the regeneration of the Holy Spirit, the just judgment of Jehovah against all unrighteousness—this is what they call upon us to yield. And when all this is gone, we have come down to the very platform on which they stand. They have nothing to yield in return. The school thus constituted teaches all that they consider religion. And for six days out of seven, we set the authority of God at defiance, and send our children to be instructed in a for-

getfulness of all his blessed word. If it be necessary, that this disregard of God, and of his holy word, should pervade all the plans of State education, then let the State pursue the course of its duty to provide for the exigencies of the State. But let the Church awake to her higher duty of training her children for God, and for immortality. Let her take her little ones into her own hands, and feed them herself from the word of God.

Disregard to the Bible in the school has bred a sad neglect of it at home, and an indifference to it in the Church, and upon the Sabbath. There is none too much time in all our lives to learn its lessons of heavenly wisdom. The little that can be learned on the Sabbath, by those who study it at no other time, will not be enough to leaven the morals of the community, and protect us from the judgments of heaven. And it is a sad, but undeniable truth, and one well worthy of our most serious consideration, that the present generation of youth is rising up, with little reverence for the word of God, and in comparative ignorance of the very first principles of religion.

For the Presbyterian Treasury.

#### THE WORK OF THE NEXT GENERATION A PLEA FOR ITS RELIGIOUS EDUCATION.

The next generation will have a great work to do for God. The signs of the times, the expectations of the Church, and the promises of God's word, clearly indicate this. We, in our day, are only completing the preparations which will give unlimited freedom, and overpowering might, to their strokes against the strong-holds of sin. Perhaps we are educating the generation which is to be God's instrument in the conversion of the world.

What is to be the peculiar work of the next generation, we know not. It will be made known in the course of God's providence. But it is plain, that in some things, it will differ from ours. They will not have to translate the Bible into the various languages of the earth. To do that, is the work of the present generation of Christians, which, we hope, will be accomplished by it, and for the honour of which we devoutly thank God. They will also find the earth, to a great extent, taken possession of in the name of the Lord, and missions established, we trust, in almost every nation. The duty of our sons may therefore simply be, indefinitely to enlarge and increase those means which God has given the Church for the conversion of the world.

To do this work in a way corresponding to the claims which will be made upon those who come after us, will need, chiefly, two things. 1. *Consecrated men*—and, 2. *Consecrated wealth*. Our duty, therefore, to that generation, is to train it to consecrate itself to do the work of God, and to consecrate its substance for the advancement of his kingdom. And in this statement lies the argument for the religious education of the next generation.

The Church must teach her sons that to serve God is the first duty of man; that to be co-workers with God, in the accomplishment of his grand designs, is the chief dignity of man; and that a self-consecration includes wealth as well as person. All Christians, indeed, will not be missionaries of the cross; they will be scattered, as now, through all the departments of labour, serving God and their generation in different pursuits. But if they do much for God, they must be so educated as to feel the full force of

the declaration, "Ye are not your own, for ye are bought with a price." They must have the love which many waters cannot quench, and the faith which endures hardness. And how shall they abound in these things beyond the men of the present generation! By God's blessing upon timely culture; the instructions of the Christian sanctuary, and the Christian school, sealed upon their hearts by the Holy Ghost.

May God grant to the world such a generation of Christian men. "The wilderness and solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose."

M. B. G.

#### PAROCHIAL SCHOOL AT INDIANAPOLIS.

We record with no little satisfaction the establishment of a Christian school at the seat of government in Indiana. The Rev. P. D. Gurley, the active pastor of the church of Indianapolis, and one of the zealous promoters of the Assembly's plan of education, has, in co-operation with the elders and other members of the church, been instrumental in accomplishing this good work. We do not doubt that a blessing will follow this effort to train the children of the church in the knowledge of Christ.

We should esteem it a favour, if those ministers, whose churches have schools connected with them, would occasionally give us some account of their operations and prospects. Such statements have an encouraging effect upon others.

#### PAROCHIAL SCHOOL AT ST. LOUIS.

The Central Presbyterian Church of St. Louis, under the pastoral care of the Rev. A. Vancourt, has lately erected a tasteful and spacious house of worship. Care was taken, in the erection of the building, to arrange the basement for a *parochial school*. This enterprise is particularly interesting and important from the fact, that the Papal influence is so strong in St. Louis.

We are glad to state that the prospects of this school are very encouraging.

#### BACHE AND COUSIN ON RELIGIOUS INSTRUCTION.

The following brief but satisfactory testimony to the importance of religious instruction in schools, is taken from Prof. Bache's Report.

The subject of *religious instruction* is one of such peculiar delicacy, that I am most happy to be able to submit the views of a high authority in public instruction in France, instead of my own in regard to it, merely observing that I coincide, on this point, entirely in opinion with the authority to which I refer. M. Cousin says:

"There is no class in the Prussian Gymnasium, which has not a course of religious instruction, as it has of classical or mathematical instruction. I have before said, and now repeat, that worship, with its ceremonies, can never be sufficient for young men who reflect, and who are imbued with the spirit of the times. A true religious instruction is indispensable, and no

subject is better adapted to a regular, full, and varied instruction than *CHRISTIANITY*—with a history which goes back to the beginning of the world, and is connected with all the great events in that of the human race—with its dogmas, which breathe a sublime metaphysics—with its morality, which combines severity with indulgence—with its general literary monuments from Genesis to the universal history."

#### FEMALE SEMINARY AT SPRINGFIELD, OHIO.

This Seminary, which is under the care of the Presbytery of Miami, was opened on the second Monday of October last. It already numbers *seventy* scholars, and has a "prospect of many more." We give the course of instruction, and price of tuition, &c. as a matter of interest, especially to all who are engaged in similar institutions.

It is designed to make the School a *PERMANENT* one. It is established by the Presbytery of Miami, and is under the supervision of its Directors. No efforts will therefore be spared to render it worthy of a liberal patronage—such an institution as will afford ample facilities for procuring a substantial and finished education. The course of study presented below is as comprehensive as in any similar institution in the country. The Bible is introduced and studied. The government of the school will be *parental and Christian*.

The school year will be divided into two sessions of twenty-two weeks each. Pupils will not be received for a less term than a quarter of eleven weeks. Tuition payable quarterly.

The School will be divided into two departments—the Primary and Academical.

##### PRIMARY DEPARTMENT.

The Primary Department will embrace the following studies: Spelling, Reading, Writing, Arithmetic, Geography, and History.

##### ACADEMICAL DEPARTMENT.

*First Junior Year*.—Studies: Arithmetic, History of the United States, Grammar, Geography, Algebra, Natural Philosophy, Sacred History.

*Second Junior Year*.—Studies: Chemistry, Physiology, Natural Philosophy, Ancient History, Geometry, Algebra, Botany, Geology, Sacred History continued, and Modern History.

*Senior Year*.—Studies: Biblical Antiquities, Natural Theology, Political Economy, Moral Science, Geometry, Mental Science, Logic, Evidences of Christianity, Elements of Criticism, Sacred History completed.

Exercises in Vocal Music, Composition, Penmanship, and Orthography, will be continued through the course. Instruction will be given in the French, Latin, and Greek Languages, and in Instrumental Music, by experienced teachers.

The Board of Instruction consists of the Rev. J. F. Sawyer, Miss Martha Thompson, Miss Luthera Paige, and Mr. L. Tuttle, teacher of Music.

Pupils who have taken a regular course, will receive a Diploma.

Boarding can be had in private families on reasonable terms.

##### TERMS OF TUITION.

Primary Department, \$2.50 and \$3.00 per quarter. Academical—First Junior Year, \$4.00 per quarter. Second Junior Year, \$5.00 per quarter. Senior Year, \$6.00 per quarter.

*Extra Charges*.—For French, Latin, and Greek Languages, \$4.00 per quarter. For Instrumental Music, \$10.00 per quarter.

Rev. N. Bishop, Rev. J. S. Galloway, W. M. Spencer, S. Mason, Esq. *Committee of the Board*.

Springfield, Nov. 8, 1849.

## ACADEMY AT KINGSTON, OHIO.

The circumstances in which this academy was started, are interesting. The Rev. Timothy Stearns, the pastor of the church, preached a sermon on the occasion of the semi-centenary anniversary of the foundation of the church. He concluded the review of God's kind providences towards it with the following sentiment:

"Ought we not, like Samuel, to take a stone and set it between the past and the future as a memento of God's goodness to us as a church? *What shall the monument be?* I would suggest the propriety of establishing, as a token of our gratitude, an ACADEMY, to be known as the Mount Pleasant Academy connected with this Church."

This was the conclusion of the sermon, and in the highest sense of the word, a *practical* conclusion. Mr. Stearns gives in a note the history of his suggestion.

The Rev. M. A. Sackett, and the Rev. C. P. Taylor, who were present on that occasion, urged the importance of this suggestion. It met with favour, and in one month from that time, \$2100 were subscribed almost entirely by the congregation, to erect an Academy. A Board of Trustees are appointed, and measures are in progress to erect as soon as possible a two story brick building 40 by 34 feet. The subscribers have made a unanimous offer to the Columbus Presbytery to make it their Presbyterian Academy, and control it as such. This is the Ebenezer we raise on this first semi-centenary anniversary of the Mount Pleasant church, hoping that those who stand in our place half a century hence will see that we have not laboured in vain.

Such a spirit, widely prevalent among our ministers, would, under God, bless the West with Christian institutions of learning, give success to gospel ordinances, and leave the memorials of our godly enterprise for the imitation of the generation following.

## SCHOOLMASTERS.

The following interesting article, bearing the initials of the distinguished Dr. Candlish, of Edinburgh, will repay an attentive perusal.

## THE SCHOOLMASTER A TEACHER OF RELIGION.

Our proposition is, that while the teacher of any thing—no matter what it be—ought to be a religious teacher of that thing, the schoolmaster, over and above, is, and ought to be, a teacher of religion.

The former part of this proposition will be readily admitted. In a Christian commonwealth or community, whatever is taught ought to be taught upon Christian principles, and in a Christian spirit. We may be pressed here with extreme cases. Must fencing be taught religiously? or gymnastics? or calisthenics? Is the French-master, or the drawing-master, or the dancing-master, to be of necessity a religious man? and is he to be a religious teacher of these accomplishments?

We hesitate not to avow our conviction, that every teacher ought to be a religious teacher; or, in other words, that whatever he teaches, he ought to teach religiously. The degree and manner in which this character may be professedly and ostensibly given to his teaching will of

course vary according to the branch he has to teach. We do not expect the science of geometry to be taught with exactly the same kind and amount of the religious element as may be mixed up with the teaching of the Hebrew language; nor do we ask the classical tutor to make the heathen mythology his chosen field for theological disquisitions on Christian doctrine, or to turn the Greek Grammar or Latin Delectus into an exercise on Christian sentences. But we own we would wish the expounder of the heathen mythology to our youth to be himself a believer in Christianity, and to speak of the gods and goddesses of paganism—their absurdities and abominations—as a Christian man should speak of them to the children of Christian men.

Assuming, then, that in a Christian community all teaching ought to be Christian, or, in other words, that every teacher ought to be religious, and ought to teach whatever he does teach, religiously; and we can scarcely anticipate a doubt or denial of that assumption from any pious and reflecting mind—we come back to the Schoolmaster, as that title is usually and currently understood among us. We single him out from the general body of instructors of youth; and we affirm that, while they should all be religious teachers, he, in addition, is a teacher of religion.

And, to come at once to the simple and broad ground on which we base our affirmation, we say that he must be a teacher of religion, because he is entrusted with the forming of the mind. He trains as well as teaches; he educates or draws out the soul; he moulds the character; and in order to his doing all this aright, he must not only teach religiously every thing else he teaches—he must directly teach religion. This, as it seems to us, is a legitimate and indispensable part of his office or function.

It is not merely, let it be observed, that the Schoolmaster, like other Christian men, may avail himself of any suitable opportunity which his calling presents for speaking a word in season—witnessing for the Saviour and his truth—and seeking to win a soul. This is true of every teacher, nay, of every believer, whatever his trade or profession may be. The owner of a factory, the master of a mill, the farmer among his hands, the officer among his soldiers—all, if they believe, are entitled and bound to "speak because they believe," and to use whatever openings and advantages their station gives them for the cause of Christ, the commendation of his gospel, and the conversion of sinners to Him. In this sense, every teacher, whatever he may profess to teach, should have his hands free; so that, as a private believer, he may be at liberty to do what he can for Christ among those with whom his position as a teacher gives him influence.

As it appears to us, the man consenting to teach any science, on the understanding that in teaching it professionally he is to sink his personal belief, and to abstain from saying a word for his creed, where his profession wins for him an open ear and heart, is acting a coward's or a traitor's part; and they who exact from him such unworthy terms, or who blame him for violating or disregarding them, are strangely ignorant both of the power of a strong belief, and of the duty of a sincere believer.

But the Schoolmaster is not merely, as a teacher, to make all his teaching religious, and, as a believing man, to use freely the opportunities which his profession gives him for seeking to make all whom he can influence religious. Our proposition is, that he is to teach religion; and that it is a real and proper part of his profession or office as a Schoolmaster to do so.

And here, if it be asked what express and for-

mal Divine warrant we have for ascribing to the Schoolmaster, as such, the function of a teacher of religion, it must be confessed, of course, that we cannot point to a commission from the Head of the Church, such as that on which we rest the claims of the apostolic missionary and pastoral ministry (Matt. xxviii. 18-20; John xx. 21, and xxi. 15-17, &c.) In the Old Testament we have repeated recognitions of the duty of public instruction, as in the instances of Jehoshaphat, Hezekiah, and Josiah (2 Chron. xvii. 9, xxx. 22, and xxxv. 3,) in all of which instances we find the offices assigned to the Levites, and described as "teaching the book of the law of the Lord," "teaching the good knowledge of the Lord," "teaching all Israel which were holy unto the Lord." But we attach more importance to the special instructions given to the Israelites, simply as parents, in reference to their children—(Deut. iv. 9, vi. 7, xi. 19; Ps. lxxviii. 5, &c.) as these are made general and universal in the New Testament precepts which bear on the relation of parents and children, as well as by the whole tenor and spirit of the economy of grace. Or, in other words, taking the general command, "Train up a child in the way he should go, and when he is old he will not depart from it," we cannot but regard it as fully covering and comprehending the function of the Schoolmaster. He is entrusted with the training of children in the way they should go; and he cannot discharge that trust without directly, and as a part of his proper business, teaching religion.

R. S. C.

## EDUCATION AT THE WEST.

It is the youth and children of a community that must be moulded by institutions. But how shall these children be moulded? Something must be done first to mould the future fathers and mothers. *Schools* must be established, general intelligence and learning must be diffused. But how shall schools be established without teachers? There is another institution preparatory to that—the *academy*. But who is to teach the academy, and what is to mould the teacher? We come back to that which is the father of the academy—the *colleges* which prepare teachers for the academy, as the academy for the school.

There are two facts to which I will call your attention at this point. The first is, that civilization is always sown, for it is seldom indigenous to the soil; it is brought into a nation from outside of itself, just as we light one torch at another, or as we kindle one fire from the embers of another.

Yet this must be so done as not to contravene another law. Every community must be stimulated to develop *itself*. The work cannot be done *for* it. The foreign element cast into it must be of the nature of a stimulant. Our help is needed at the beginning—and needed to create institutions. If the West had but the means of educating her own sons in colleges like the developed and prosperous COLLEGES of the East, she could better supply her pulpit, her bar, and all her teachers, than they can be supplied from abroad.—*Rev. H. W. Beecher.*

The Rev. Dr. Chester is at present in Georgia, engaged with President Talmage in an effort to endow Oglethorpe University, by raising \$60,000 on the scholarship plan. It was also Dr. Chester's intention to extend his tour to New Orleans; but the prevailing sickness will probably deter him from doing so.

## Anecdotes.

ARCHBISHOP TILLOTSON.—There are some children who are almost ashamed to own their parents, because they are poor, or in a low situation of life. Archbishop Tillotson's father, who was a plain Yorkshireman, approached the house where his son resided, and inquired whether John Tillotson was at home." The servant, indignant at what he thought his insolence, was about to drive him from the door: but the dean, who was within, hearing the voice of his father, came running out, exclaiming, in the presence of his astonished servants, "It is my beloved father;" and falling down on his knees, asked for his blessing.

SAVED BY A DISEASED LIMB.—A young man, who had been long confined with a diseased limb, and was near his dissolution, was attended by a friend, who requested that the wound might be uncovered. When this was done, "There," said the young man, "there it is, and a precious treasure it has been to me; it saved me from the folly and vanity of youth; it made me cleave to God as my only portion, and to eternal glory as my only hope: and I think it has now brought me very near to my Father's house."

CONVERSION OF THE AGED RARE.—In a sermon to young men, delivered at the request of the Philadelphia Institute, Dr. Bedell said: "I have now been nearly twenty years in the ministry of the gospel, and I here publicly state to you, that I do not believe I could enumerate three persons, over fifty years of age, whom I have ever heard ask the solemn and eternally momentous question, 'What shall I do to be saved?'"

THE WRESTLER'S REFLECTION.—Philip, King of Macedon, as he was wrestling at the Olympic games, fell down in the sand; and when he rose again, observing the print of his body in the sand, cried out, "O, how little a parcel of earth will hold us, when we are dead, who are ambitiously seeking after the whole world whilst we are living!"

WAY TO DISPOSE OF ANGER.—It is said of the Rev. Mr. Clarke, of Chesham Bois, that when one observed to him, "there was a good deal in a person's natural disposition," he made this answer: "Natural disposition! Why, I am naturally as irritable as any; but when I find anger, or passion, or any other evil temper arise in my mind, immediately I go to my Redeemer, and, confessing my sins, I give myself up to be managed by Him. This is the way that I have taken to get the mastery of my passions."

OVERLIN'S PRACTICE.—John Frederic Oberlin, a minister of the gospel in France, happening to read one day, with more attention than usual, the accounts of the tithes in the Books of Moses, was so struck with some of them, as to resolve from that moment to devote three tithes of all he possessed to the service of God and the poor. The resolution was no sooner made than put into execution, for whatever Oberlin conceived it to be his duty to do, he conscientiously and without delay set about it. From that period till the end of his life, even during the most calamitous seasons of the Revolution, he always scrupulously adhered to the plan, and often said that he *abounded in wealth*.

NOT BAD REASONING.—A poor female Match-appee, named Mamgena, called, says Mr. Campbell, and told me, that when she first heard of the Bible she did not think it was true; but when she found it to describe her heart so exactly, she could not but believe what it said. She was determined, she added, always to live near some place where the word of God was preached; where she might hear about a crucified Saviour, though she should starve.

## Sabbath Schools.

"Feed my lambs."

## THINGS NECESSARY FOR OUR SABBATH SCHOOL.

"I hope our Sabbath school will flourish this year," said a pastor to a superintendent. "Yes, Sir," replied the latter, "I pray God that it may." This led to a conversation between the two, in the course of which they each stated what was deemed necessary for the prosperity of the school. Being accidentally present, I paid attention to the conversation, and noted down the following particulars.

In order that a Sabbath school may flourish, and answer its true purposes,

1. The *pastor* must take an interest in it.
2. The *superintendent* must faithfully look after its affairs, both on the Sabbath and during the week.
3. Competent and faithful *teachers* are just as necessary as lungs to the body.
4. *Parents* must lend their aid in exciting an interest in the school, and in instructing their children at home.
5. In addition to thorough instruction in the *historical* parts of the Bible, its *doctrines* must be inculcated through that excellent summary of them, the Shorter Catechism.
6. A good *library* is needful.
7. Much *prayer* is necessary on the part of the Church, individually and collectively, in order to secure the divine blessing.

## APTITUDE TO TEACH.

The leading deficiencies which constitute this want of aptitude to teach, may be classed as *intellectual* or *moral*.

## INTELLECTUAL DEFICIENCIES.

1. An *indefiniteness of thought*, in which things are but dimly discerned, not distinctly marked out in their distinguishing features; and seem like the "shapes of mist" described by Ossian.
2. *Indefiniteness of language*. This seems necessarily to arise out of the former, because no man can clearly describe that which he does not clearly see. Sometimes, however, it arises from carelessness in the selection of words. In an uneducated person it may arise from a limited acquaintance with words; but most of all, it arises from a want of that habitual *precision* in speaking, which if we observe on ordinary occasions, it will not fail us on those which are extraordinary.
3. The want of a *right method* in arranging either our thoughts or our words, is a very serious intellectual deficiency both for ourselves and for others. For ourselves, it makes both the acquisition and retention of knowledge more difficult; while in relation to others, the confused order of our thoughts renders them difficult to remember; adding to this the influence of a bad example in leading other minds to similar habits of perplexed and immethodical thinking.

## MORAL DEFICIENCIES.

1. An *impatient temper*, which will not bear with those difficulties that arise from the viva-

city and volatility of youth; and which makes no allowance for the unhappy circumstances of some of our children who have been long exposed to all the evil influences of bad training, and bad example.

2. A *want of sympathy* with youth; a forgetfulness that we ourselves were once children, and that then we delighted in childish things; that there was a time when our thoughts disliked to dwell upon any important subject: that, on the other hand, we rather liked to rove like butterflies, from one pleasant object to another, and were at any time more fond of play than of work.

3. *Indifference* to the moral and religious results of our efforts. Of all deficiencies this one is the most serious, whether we consider its effects on the teacher or on the scholar. To say nothing of the dullness, lameless, and coldness of instructions, given in this temper of mind, and their probable inefficiency, the very example of such a teacher has a tendency to nullify all good impressions; his presence creates a freezing atmosphere, in which the buds of promise are nipped, and their blossoms wither.—*Mann's Address, London*.

From Neal's Saturday Gazette.

## LITTLE CHILDREN LOVE ONE ANOTHER.

BY FANNIE.

A little girl with a happy look,  
Sat slowly reading a ponderous book,  
All bound with velvet, and edged with gold;  
And its weight was more than the child could hold.  
Yet dearly she loved to ponder it o'er,  
And every day she prized it more;  
For it said—and she looked at her smiling mother,  
It said, "Little children love one another."

She thought it was beautiful in the book,  
And the lesson home to her heart she took;  
She walked on her way with a trusting grace,  
And a dove-like look in her meek young face;  
Which said just as plain as words could say,  
The Holy Bible I must obey;  
So mamma, I'll be kind to my darling brother,  
For "Little children must love each other."

I am sorry he's naughty, and will not play,  
But I'll love him still, for I think the way  
To make him gentle and kind to me,  
Will be better shown, if I let him see  
I strive to do what I think is right,  
And thus when we kneel in prayer to-night,  
I will clasp my arms about my brother,  
And say, "Little children love one another."

The little girl did as her Bible taught,  
And pleasant, indeed, was the change it wrought;  
For the boy looked up in glad surprise,  
To meet the light of her loving eyes;  
His heart was full—he could not speak—  
But he pressed a kiss on his sister's cheek;  
And God looked down on the happy mother,  
Whose "Little children loved each other."

## LOVE.

It has been well said that love is the *diamond* among the jewels of a believer's breast-plate. The other graces shine like the precious stones of nature, with their own peculiar hues, but the diamond is *white*, uniting all the colours. Love has ample scope in a Sabbath school. "Lovest thou me?"—"Feed my lambs."

**Domestic Missions.**

“Beginning at Jerusalem.”

**MISSIONARY EXTENSION.**

In the year 1806, the General Assembly of the Presbyterian Church adopted the following minute:

“Resolved, That Mr. James Hoge be appointed a missionary for three months in the State of Ohio and parts adjacent.”

Dr. Hoge, now settled at the capital of Ohio, looks back to his missionary life, when “*the State of Ohio and the parts adjacent*” had a population of only a few thousand inhabitants, sparsely located in that vast region. Now, *the parts properly adjacent to Ohio* contain five States; and the old northwestern territory has a population of 3,200,000 inhabitants. Instead of a score of ministers and churches, the Rev. Mr. Stearns, of Ohio, says that “there are now in this territory connected with the Old School Presbyterian Church, 380 ordained ministers, and 654 churches; with the New School Presbyterian Church, 473 ordained ministers, and 580 churches.” Such are the changes which have occurred within the ministerial life of one of the honoured fathers of our Church, whose “eye is not dim, nor his natural force abated.” We trust he will excuse us for this public mention of his venerable name for the purpose of the striking illustrations of *progress* afforded by his varied experience.

Let no one suppose, however, that this rate of progress is never to be realized again. It is *still going forward* in the land. Wisconsin and Iowa have been settled with a rapidity even greater than Ohio. We are all living witnesses of astonishing advances in the population and resources of our country. Our twenty millions will be forty-five millions before a generation passes away. The Pacific States will be like the rising of a new empire. Missionary work is as much in demand as it ever was. The gospel must keep pace with the movements of human enterprise; and the claims of domestic missions are just as urgent as when the assembly appointed “Mr. James Hoge a missionary in the State of Ohio and parts adjacent.” May the Lord raise up many *such* missionaries to preach his gospel in the widely-extended and extending “parts adjacent” to our moveable frontiers!

**CALIFORNIA.**

The flow of men to California is like the rush of the mad mountain stream—like the swollen Sacramento. We cannot stop it; but we must try to prevent it from doing harm. The souls that are going there are worth far more than all the gold they are after. If they think it worth while to go there, it is certainly the duty of the Church to follow them there. We must send the Christian missionary with the treasures of the gospel.

As our readers would like to have a table of

distances to this remote land, we have compiled the following from various sources:

**DISTANCES TO CALIFORNIA.**

New York to Havana, -	1,500 miles.
Havana to Chagres, - -	1,200 “
<hr/>	
New York to Chagres, -	2,700
Chagres to Panama, -	40
Panama to Acapulco, -	1,500 “
Acapulco to San Diego, -	1,500 “
San Diego to San Francisco, -	500 “
<hr/>	
Panama to San Francisco, - -	3,500

New York to San Francisco, by Chagres,	6,240
New York to San Francisco, by Cape Horn,	17,000

The following lines, taken from the “New Year’s Address of the Carriers of the Presbyterian,” make an appropriate allusion to the gold mania and to religion:

**CALIFORNIA.**

All faces now turn towards the gold-seamed lands.—  
The burdened keels spurn at the dangerous wave,  
Crowds rush to search mid Sacramento’s sands,  
And find, perchance, but sorrow and a grave.

The burning thirst e’en stifles the free flow  
Of Nature’s warmest feelings and her best,  
The nearest friend bids the adventurer go,  
Scarce hoping his return with wealth unblest.

Ah, sweet Contentment! men have sung thy praise,  
And I will praise thee in my humble strain;  
Thou art great riches in the poorest days,  
And, joined with godliness, above all gain.

It is a blessed thought, while strife and lust  
Move quick and restless, chafing at delay—  
That with a steady pace and steadfast trust  
Goodness and Love pursue their quiet way.

All do not seek their own—the trackless road  
Of waters bears not only sordid bands;  
The Christ-sent voyager takes far abroad  
The priceless ore dug by unselfish hands.

Faith still seeks out what seems of little worth,  
Supplies the needy and relieves the oppressed;  
Cares for all sorrows that belong to earth,  
And points the spirit to the land of rest.

For the Presbyterian Treasury.

**VACANT PRESBYTERIAN CHURCHES.**

Five hundred and four churches are marked V. on the Minutes of the General Assembly.

Of this number,

5	have 300 members and upwards.
7	“ 200 “ and less than 300.
28	“ 100 “ and less than 200.
78	“ 50 “ and less than 100.
102	“ 25 “ and less than 50.
154	have less than 25 members each.
130	have not the number stated.

504  
These churches, though on an average small, will never become large unless they have the services of a minister. The communicants embraced in them are not far from 20,000; or about one-tenth of our whole number. These vacancies ought to be supplied.  
M. R.

These details respecting our vacancies have never been so minutely brought out before, so far as our knowledge extends. They constitute one of the tenderest arguments in favour of missionary effort that can be framed. Whilst it is the duty of the Church to gather in from the world, it is also her duty to edify her own members; to have a concern for the household of faith. In lengthening our cords, we must strengthen our stakes. Let us organize new churches, but let us also endeavour to supply the old ones.

**Foreign Missions.**

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

**HINTS FOR THE MONTHLY CONCERT.**

**PRESBYTERIAN MISSIONS.**

At the beginning of this year, let us, as ministers and people, take a solemn view of our foreign missionary operations. Christ has commanded us to “preach the gospel to every creature.” This duty is not indeed binding upon the Presbyterian Church to the exclusion of other denominations. It is a duty which belongs to the Church of Christ as a whole, and to each branch of it according to its ability. What is our Presbyterian branch doing in the great harvest-field?

**General View of Presbyterian Missions.**

(Compiled from the Missionary Chronicle.)

	Ministers.	Assist'rs.	Native Assist'rs.	Communi- cants.	Scholars.
<b>ASIA.</b>					
India, . . . . .	25		17	107	986
Siam, . . . . .	1	1			
China, . . . . .	11	1		15	60
<b>AFRICA.</b>					
Monrovia, &c. . . . .	3	1	1	25	59
<b>AMERICA.</b>					
Indian Tribes, . . . . .	8	9		50	210
<b>JEWS,</b>					
	1				
	49	12	18	197	1315

1. What are we doing to evangelize the heathen by sending *ministers*? The preceding table shows that there are 49 ministers in the field; but of these, 3 belong to the Reformed Presbyterian Church, leaving 46 as the number belonging to our own. A Christian of apostolic days revisiting our world, would infer that ours was a very small church. What would be his astonishment to find the number of our ministers 1803! Only one minister in 40 preaches Christ to the heathen!

2. What are we doing to evangelize the heathen by our *means*? The last Report of the Foreign Board shows that last year, less than \$90,000 were contributed by the churches, including the legacies of the dead. This is considerably less than an average of 50 cents a member. Is this doing our duty?

3. What are we doing to evangelize the heathen by our *prayers*? We fear that statistics on this subject, when revealed at the day of judgment, will be appalling indeed. Assuming that the results of our operations among the heathen are to some extent, at least, an index of our prayers, how few and feeble must our prayers be! The preceding table shows the number of communicants in the heathen churches to be 197. But if we deduct the wives of missionaries, American assistant missionaries, and others not natives, (who we suppose belong to these churches)

the number of converted heathen will be reduced very considerably, We have no accurate means of judging; but it probably does not much exceed 100.

In view of these facts, what Christian will not begin the year with a determination to do more in this great cause?

#### GLEANINGS OF THE LATEST MISSIONARY INTELLIGENCE.

##### PRESBYTERIAN BOARD.

The following are from the *Chronicle*:

**CHINA.**—At Ningpo a piece of ground had been "teened," a Chinese mode of tenure nearly equivalent to our lease, for a term of one hundred years. It is 308 feet by 70 feet in extent, with one side upon the river; and was obtained on terms not unreasonable. It will serve for two dwelling houses for the missionaries, and a dispensary.

A letter from the Rev. J. Lloyd, of Amoy, mentions among other matters, the arrival of nine Roman Catholic priests as missionaries, all on their way to Shanghai. Two of them were natives of China, who had spent five years in some Popish school in Italy.

A very severe hurricane, on the 1st of September, had caused great loss of property and life at Canton; as many as 2000 persons are supposed to have perished. The house occupied by the missionaries was partly destroyed, and Mr. and Mrs. Happer made a very narrow escape, having left their room but a few minutes before it was crushed in the ruins of the building.

**SIAM.**—The Rev. Mr. Mattoon gives an impressive account of the wide-spread idolatry he witnessed in the course of a journey. "I reached the top of the mountain by a well-made road, and successive flights of stone steps. Before reaching the top, we found a large cave with several apartments, which had been fitted up and dedicated to the purposes of idolatry. A multitude of images occupied niches in the sides of the rocky temple, and before each one, had been placed some of the fresh flowers so abundant on the mountain. Still higher, upon the very top of the mountain, was the principal temple with its usual accompaniments of images and fantastic ornaments. But I gladly turned from these evidences of man's folly, to the glorious works of God. Turning in another direction, many mountain peaks appeared, vying in height with the one on which I stood, but the white pagoda, raising its head among the green leaves on the top of each, proclaimed that "every high hill" had been consecrated to the worship of false gods.

##### AMERICAN BOARD.

From the *Missionary Herald* we glean a few items:

**CONSTANTINOPLE.**—The missionary labours among the Jews are now chiefly in the hands of brethren connected with the Free Church of Scotland.

**GREECE.**—Mr. King is still pursuing his labours at Athens without molestation.

**NESTORIANS.**—The free schools have more than six hundred pupils and are gradually improving. Bunyan's Pilgrim's Progress has been translated and published by the Mission, and it is found to be admirably adapted to the taste of the people.

**CHINA.**—At the meetings of different missionaries for the purpose of revising the Chinese New Testament, a protracted discussion has been had on the name which should be used in Chinese to express the general term of *God* (in Hebrew, *Elohim*, and in Greek, *Theos*).

One convert had been admitted to the church. He traces his first impressions to observing the conduct of an English missionary, some years ago, who was confined in prison by the Chinese.

**AMOY.**—A family, consisting of a mother and two sons, have renounced idolatry under circumstances of peculiar interest; and the "little leaven" seems to be spreading to other households.

**SUMMARY FOR THE YEAR.**—The American Board have under their care as follows:

Ordained ministers	-	-	154
Male and female assistants	-	-	244

American labourers	-	-	398
Native preachers	-	-	28
" helpers	-	-	145

Whole number of persons	-	572
Connected with the Board, there are,		
Churches	-	76
Total communicants	-	26,256
Additions in the year	-	1,800

##### METHODIST BOARD.

The following from the *Methodist Advocate* gives the first impressions of a Methodist Missionary. As the field of his labours is to be *Fuh-Chau*, the great Chinese city recently opened to missionary enterprise, our readers will feel an interest in having a few particulars:

The distance from the ocean to *Fuh-Chau* is probably twenty-five miles. On each side of the river rise high hills or mountains, whose sloping sides, and more rugged cliffs, have been cultivated by the Chinese, and produce, on the handsome terraces, a luxuriant growth of wheat. The banks are studded with villages, to whose appearance "distance lends enchantment." After passing round a point, the boatman, pointing to a forest of masts, and a light clock resting on the hills before us, exclaimed, "Hochu!" It was the great city of *Fuh-chau*, to whose six hundred thousands we were coming to preach the Gospel of Christ.

This is eminently a Mammon-worshipping people. They will do almost any thing to obtain it. From the haughty Mandarin, with his costly robes, to the poor Cooley, with tattered garments, their sole desire seems to be for money. A Chinaman will change his religion at any time for a few cash. It is mournful to witness this degradation. The majority of them are polite and graceful in their movements; but O the depravity of their hearts! If Christians could only see the Chinese as they are, their hearts would be touched with a deeper sympathy for their miserable condition.

##### THE CHOCTAW INDIANS.

Every thing relating to the evangelization of the native sons of the soil is full of interest. We have been favoured with the following communication from one of the respected missionaries among the Choctaws, showing the use made of Christian education in advancing the spiritual interests of the tribe. The establishment and prosperity of the schools are alike honourable to the missionary societies which superintend them, and to the Choctaws. We trust that Mr. Byington will favour our readers with some further account of these institutions.

##### CHOCTAW SCHOOLS.

*General Council of the Choctaw Nation, 1842.*

An Act providing for a system public instruction in the Choctaw Nation.

SECT. 1. [Gives the names of the schools.]  
SECT. 2. [Locates the schools.]  
SECT. 3. There shall be, and there is hereby, appropriated the following sums, for the annual sup-

port of these institutions, respectively: To the *Spencer Academy*, the sum of six thousand dollars per annum, secured to the Nation for educational purposes, under the treaty made at Washington city in 1825. To the *Koonsha Female Seminary*, three thousand dollars per annum, from the interests arising from the Chucasaw funds, agreeable to the treaty concluded at Doaksville in January, 1837. To the *Wheelock Female Seminary*, sixteen hundred dollars per annum, from the same fund. To the *Iyahubbe Female Seminary*, sixteen hundred dollars per annum, from the same fund. To the *Chu-wah-la Female Seminary*, sixteen hundred dollars per annum, from the same fund. To the *Fort Coffee Academy*, six thousand dollars per annum, from the same fund.

The above sums of money shall be paid over to the superintendents of the several institutions, from time to time, as it is received from the United States. And the additional sum of three thousand dollars out of the money arising from the sale of the fifty-four sections of land, set apart in the treaty of 1820 for educational purposes, shall, with the consent of the United States, be applied to the support of the *Koonsha Female Seminary*.

SECT. 4. There is granted to each institution mentioned in this act as much land as may be needed for cultivation, pasturage, &c. And, also, the right to take from the public domain any timber, rock, stone-coal, or other materials which may be required for the use of the institution or establishment.

SECT. 5. The superintendents or teachers in the several institutions, with their families, if they have any, shall be furnished house-room and lodging, and shall board at the same table with the pupils; but shall not receive in addition thereto, on an average, a salary more than four hundred dollars per annum each.

SECT. 6. Instruction in agriculture and the mechanical arts shall, in the male schools, be combined with the instruction in letters; and in the female schools, in addition to letters, the pupils shall be instructed in house-wifery, sewing, &c.

SECT. 7. One-tenth of all the pupils taught in these different schools shall be orphans, provided so many apply for admission.

SECT. 8. The *Fort Coffee Academy*, under the conditions, limitations, and restrictions rendered in this act, shall be placed under the direction and management of the *Missionary Society of the Methodist Episcopal Church*: Provided said Society will contribute one thousand dollars per annum to the above-named institution.

SECT. 9. The *Koonsha Female Seminary* and the *Chu-wah-la Female Seminary*, the *Iyahubbe Female Seminary*, and the *Wheelock Female Seminary*, under the conditions, limitations, and restrictions rendered in this act, shall be placed under the direction and management of the *American Board of Commissioners for Foreign Missions*: Provided they will contribute annually to the above-named institutions in proportion as the *Methodist Episcopal Church* is required to do.

Approved, November, 1842:

JAMES FLETCHER,	} Chiefs.
ISAAC FOLSOM,	
NATHANIEL FOLSOM,	

An Act for establishing the *Armstrong Academy*.

SECT. 19. *Be it enacted*, That the sum of twenty-nine hundred dollars, out of the four thousand and two hundred dollars, be set apart and annually appropriated to be expended under the direction of the *American Indian Association* in *Pushmataha District*, to be called *Armstrong Academy*. Provided said *American Indian Association* will contribute and furnish one thousand dollars annually to the support of said institution.

Approved, October, 1843.

An Act for establishing neighbourhood and Sabbath schools in *Apakshanubbi District*.

SECT. 20. *Be it enacted*, That the sum of thirteen hundred dollars be set apart and annually appropriated for the support of neighbourhood and Sabbath schools, in *Apakshanubbi District*, as follows, namely: three hundred dollars shall be expended in *John Robinson's neighbourhood*, to be conducted by the *Methodist Missionary Board*; three hundred dollars to be set apart and annually appropriated for the support of *Norwalk school*, which shall be con-

ducted by the *American Board*; and fifty dollars to each of the following Sabbath schools. [Here the names are inserted.]

SECT. 21. That each of the Choctaw Sabbath schools shall have the power to appoint their own trustees, whose duty it shall be to appoint the teachers, and adopt such measures as they may deem necessary for the advancement and promotion of their respective schools, and to report annually the condition of said schools to the General Council. Approved, October, 1843.

An Act for placing Spencer Academy under the direction of the Assembly's Board, and for establishing the school at Norwalk.

SECT. 2. *Be it enacted*, That Spencer Academy shall be placed under the control and direction of the *Assembly's Board*: Provided that Board will contribute two thousand dollars annually to the support of the institution, to be conducted in the same manner, with the same privileges, restrictions, and conditions provided in the school act, passed November, 1842.

*And be it further enacted*, That the salary heretofore received by Mr. Rind (\$833.33) shall be expended upon Norwalk school, to be under the control and management of the *American Board*; provided said Board will contribute the proportion to the support of the school, as agreed upon in the general school act of 1842.

These different appropriations, when all paid, will make a total honourable to the Choctaw Nation, [nearly \$23,000.]

The above schools have all been accepted by the different missionary boards, and are in successful operation; and at all these Seminaries there are about 350 male and female students in attendance. Hereafter, if I can find time, I may write you again.

With much respect, I am yours, truly,  
C. BYINGTON.

### 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.

### PRESBYTERIAN BOARD OF PUBLICATION.

#### ITS PRESENT OPERATIONS AND PLANS.

This Board went into operation in 1840, and at the time of issuing the Annual Report, May, 1848, had issued more than two hundred and fifty different works, exclusive of tracts and pamphlets. The whole number of publications to that date was 1,268,000.

#### CHARACTER OF THE WORKS.

These works are of every variety, from the most profound treatises in theology, to the simplest child's hymn-book and catechism. Many of them are of the highest value even to ministers, and, until issued by the Board, had never been republished in this country, and could, of course, only be had by importation, and at such prices as placed them beyond the reach of ministers of limited means. Calvin's Institutes, Charnock on the Divine Attributes, and the Lives and Writings of the British Reformers, are of this description; and Owen on Justification, on Indwelling Sin, and on the Holy Spirit; Charnock on Regeneration, Boston's Fourfold State, Daillé on the Right Use of the Fathers, and many others of this class of substantial standard works, had either not been published in this country at all, or were out of print.

Many of the books are also designed to enlighten and establish Presbyterians, more especially in the peculiarities of their own doctrines and polity; and where are to be found works better suited to this purpose, than such as Fisher's Catechism, Lime Street Lectures, Dickinson on the Five Points, The Great Supper, Matthews on the Divine Purpose, Miller on Presbyterianism, Mason on the Church, Hodge's History of the Presbyterian Church, &c.?

The catalogue of the Board also contains a rich assortment of practical books. The Life of McCheyne has been thought, by some, to rank with those of Martyn and Brainerd, and it surely would be difficult to find a biography in which there is more of a sweet and spirit-cheering piety. Alexander's Christian Experience has been read with pleasure and profit by all denominations. The Communicant's Companion and Communicant's Manual are unsurpassed in their adaptation to aid the people of God in their preparation for the sacramental table. Alexander's Family Worship is probably the best book in this important department of family religion, extant; and as for Alleine's Alarm, Baxter's Call, and Saint's Rest, Bunyan's Pilgrim's Progress and Holy War, Doddridge's Rise and Progress—what need is there to speak of their adaptation to alarm the careless, to call the unconverted to repentance, to explain the origin and progress of true religion in the soul, to instruct the pilgrim warrior in his journeyings and his conflicts, and to point him to his everlasting rest?

Nor have the children, the hope of the Church, been forgotten. Not less than sixty to eighty books, adapted to their wants have been issued; and the Board have specially endeavoured to guard against such fictitious works as would tend to create a taste for novel and other fictitious reading; and also to afford such instruction, as that the children should not only be trained up Christians, but Presbyterians.

#### IMPORTANCE ON THESE PUBLICATIONS TO THE CHURCH.

This Board can do a work for the Presbyterian Church which can be done by no other institution. Societies of a general character, are, from their very nature, prohibited from publishing any thing which wears even a denominational complexion, and hence many of the most valuable books known to the Church they cannot publish at all. Others are fitted for their purpose, only by undergoing serious mutilations. This Board being subject to no such restrictions, can give to Presbyterians all such works, and in such shape, as their wants demand. And who will say that, in this day when error in every guise, and untiring efforts to proselyte from their faith, especially the young of our Zion, are so rife, there is not an imperative necessity that our people should better understand the doctrines, history, government, and ordinances of the Church, within whose pale their lot is cast?

#### TESTIMONY AS TO THE VALUE OF THESE PUBLICATIONS.

They have been commended by many of our Synods and Presbyteries, and every successive General Assembly has given them the warmest commendation.

Religious periodicals, both in and out of our own denomination, have spoken of them in the highest terms. The editor of one of our own papers has but expressed the general tenor of remark from these sources, when he says, "It is admitted by all who have examined them, that the books issued by the Board of Publication of our Church, are not surpassed in excellence of matter, or style of execution, by any equal number of books in our language." And very many pastors will respond, in a great measure, to the remark of one of their number, who, in writing to an officer of the Board, says, "The Board of Publication is destined to be the most important and useful institution in connection with our Church."

An Episcopal periodical has spoken of the publications of the Board in terms of the highest praise.

The *Christian Repository*, a Methodist paper, says: "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 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 their publications, and especially their Sabbath school books, with but few exceptions, occupying a place in all our families and in every school."

The *New England Puritan*, a Congregationalist paper says: "The design of such a Board is a happy one. The publishing of books, and especially the republication of works now out of print, is an important means of doing good; and if it be left entirely to the direction 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. \* \* \* The Assembly's Board are true to their denominational interests, as they should be, in the selection of their books, and yet they publish much that no friend of sound doctrine of any denomination would object to, and much that is worthy of universal circulation."

The *Christian Mirror*, also Congregationalist, speaking of this Board, says: "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."

The *New York Evangelist*, a New School Presbyterian paper, says: "The list of the Board's publications comprises a large number of most valuable religious reading, and theological works, the selection and preparation of which entitle the editor to the thanks of evangelical Christians of all denominations."

Commendations of particular books, both from the religious and secular press might be multiplied almost indefinitely.

#### PRICES OF THE BOOKS.

The Board think it would be unjust to book-publishers in the regular trade, to sell books for less than their cost, even if this were permitted and practicable. This might lead to unfair reflections on this valuable portion of the community. As complaints have been made, however, that the Board's prices are too high, it may be well not only to refer to the testimony of the Methodist paper, already given, as to their cheapness, but also to offer the testimony of one of our own Church, who has made it his business to examine as to the facts of the case.

The *Presbyterian Herald* says: "We have recently taken occasion to compare both the style and prices of our Board's books, with those of other book establishments, and 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." Bunyan's Pilgrim's Progress is sold at less than one half the price of the English edition, to which it is fully equal; and who could ask a cheaper book than the *Christian Martyrology*, illustrated with numerous engravings, at 62½ cents for the two volumes, or than Alleine's Alarm, or Baxter's Call, at eight cents?

#### THE COLPORTAGE EFFORT.

Notwithstanding the great value and cheapness of these publications, they have not had the wide circulation they deserve, and hence the last two General Assemblies have recommended the adoption of a system of colportage.

The colporteur system has proved an invaluable instrumentality for good. It was employed with great efficiency and success in the great Reformation. 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, traversed the provinces, and visiting the hamlets and cottages sold these writings to the people. Germany was ere long overrun with these enterprising *colporteurs*. How vast the good now doing in France, and other portions of Europe, as well as in this country, by this simple, but most efficient instrumentality!

Already have such *colporteurs* been engaged in carrying from house to house the excellent publications of the Board, supplying our own people with wholesome instruction in their own doctrines and government, and searching out the destitute and careless, and by conversation, and books, and tracts of a practical character, and by prayer for their salvation, striving to win them to Christ:—and already has it proved a most blessed work.

The Board has published no less than 24,000 copies of the Confession of Faith, alone, and one *colporteur* writes that whole congregations had been found where there were not more than four or five copies, and members of Presbyterian churches who said they had never seen it. A letter from the South West states, that a vacant congregation had been kept together by meeting on the Sabbath to read the books of the Board. *Colporteurs* have also proved pioneers to missionaries, as well as invaluable auxiliaries to pastors. One of them not long since visited a destitute county, and before leaving it was solicited to send a missionary. Will not this system in some measure supply the want of an itinerancy in our Church? Being subject to ecclesiastical control, there would be with us, no danger of its usurping the place of the ministry.

The Board are occasionally cheered by such facts as the following, communicated by a correspondent:—"I have the happiness to know, that there has been at least one instance of hopeful conviction and conversion by the reading of these books."

Many young men of proper qualifications, and some of valuable experience, prefer labouring as *colporteurs* for their own Board. Shall they be sent?

In this great country, the field of operations is much more than wide enough for all such institutions; and the visit of one judicious *colporteur* often prepares the way, after a reasonable time, for the still more welcome and successful visit of another.

#### FUNDS NEEDED.

If the Board is to enter upon this work, they must call upon the churches for the necessary funds. Other institutions of a similar character, with much more capital than has ever been given to this, are allowed annual collections. If this Board is to occupy a similar position of benevolence, why should it not receive the same aid, especially when doing for the Presbyterian Church, what no other institution can do?

Funds are needed

1. To support an extensive system of Agency and *Colportage*.
2. To supply needy ministers, churches, and Sabbath schools, and to afford the *colporteurs* books and tracts for gratuitous distribution among the destitute.
3. To aid our Foreign Missionaries in publishing books and tracts.
4. For perpetuating and cheapening books by stereotyping them.

Who will not cast into the Lord's treasury of his substance for objects such as these?

Be pleased to ponder the following suggestions:

1. Should not every church be provided with one of the Board's Congregational Libraries?
2. Should not every family in a congregation have a few of the works issued by the Board, for their own reading?
3. Should not Presbyterians who are desirous of having the doctrines and polity of their Church well understood—especially in this day when they are so industriously assailed and perverted—purchase a few books on this subject to lend and circulate? Chris-

tians of other denominations do much in this way.

4. Might not your church support at least one *colporteur* by the contribution of one hundred and fifty dollars? Or will not some individual avail himself of this privilege, and thus by proxy, engage in this good work? Many have done as much for other institutions, which do not so fully accomplish our ends as this.

5. Might not your church, or some individual member of it, present your pastor with that portion of books which constitutes the Minister's Library, or with such volumes from it as he may need?

Give the Board of Publication, then, your countenance, your alms, and your prayers. Our Zion has sorely suffered in late years by assaults upon her people, on the part of those who have left untried no means to unsettle their attachment to her doctrines and ordinances; and the licentious press, whose publications have threatened to undermine all morality and decency, has its *colporteurs* in every thoroughfare and public place,—and where is it that their never ceasing cries are not heard? And shall that Church whose honour it has been, in time past, to stand in the front rank of the friends of light, remain inactive and recreant to her high responsibilities and privileges? Shall she not arise in her strength and seize this valuable instrumentality, and scatter the word of life, and diffuse the salt of divine grace, that she may make herself more than ever the almoner of heaven-sent blessings to her own children, to the great country where the lines have fallen to her, and to the great world that lies in wickedness?

J. L.

## Poetry.

### TIME.

Time's a hand-breadth; 'tis a tale;  
'Tis a vessel under sail;  
'Tis an eagle in its way  
Darting down upon its prey;  
'Tis an arrow in its flight  
Mocking the pursuing sight;  
'Tis a short-liv'd fading flower;  
'Tis a rainbow on a shower;  
'Tis a momentary ray,  
Smiling in a winter's day;  
'Tis a torrent's rapid stream;  
'Tis a shadow; 'tis a dream;  
'Tis the closing watch of night,  
Dying at the rising light;  
'Tis a bubble; 'tis a sigh;—  
Be prepar'd, O man! to die.

QUARLES.

For the Presbyterian Treasury.

### PRECIOUS FAITH.

TRANSLATED FROM THE GERMAN.

*Ich Weiss an wen ich glaube, &c.*

I know in whom I trust!  
The Holy and the Just,  
The Father's image pure and bright,  
The Lord of mercy and of might.

I know in whom I trust!  
Though yield to death I must,  
Thou wilt not leave me in the grave,  
But from its dark dominion save.

I know in whom I trust!  
When Thou shalt raise the just,  
I too, shall in thine image shine  
In bliss and purity divine!

Holy and precious Faith!  
Thou conqueror of death!  
My present joy—my pledge of bliss—  
Lord, evermore, my faith increase! P.

## Ecclesiastical Record.

### ORDINATIONS AND INSTALLATIONS.

On the 19th of November, R. H. Richardson was ordained "with the laying on of the hands of the Presbytery" of Peoria, and installed pastor of the North Presbyterian church of Chicago, Illinois.

On the 25th of November, Rev. William C. Matthews was installed pastor of the Shelbyville church, Kentucky, by the Presbytery of Louisville.

On the 15th of November, L. D. Potter was ordained "with the laying on of the hands of the Presbytery" of Whitewater, as an Evangelist.

On the 19th of November, Henry K. Rees was ordained "with the laying on of the hands of the Presbytery of Georgia, as an Evangelist.

In November, Robert Johnson was ordained "with the laying on of the hands of the Presbytery" of Steubenville, and installed pastor of the church at Corinth, Ohio.

At the same time, by the same Presbytery, Robert Herron was ordained, and installed pastor of the church of Ridge, Ohio.

The Rev. James Park, Jr., was ordained to the work of the Gospel ministry, at the late meeting of the Knoxville Presbytery.

### MISCELLANEOUS.

The Rev. Joseph T. Smith, of Mercer, Pa., has received a call to the Second Presbyterian church of Baltimore, Md., lately become vacant by the resignation of the Rev. Dr. L. W. Green.

The Rev. Thomas Whallon has accepted a call to the church at Putnamville, Indiana.

The church in Bloomington, Illinois, and their pastor, Rev. Mr. Perry, have resolved unanimously to transfer their connexion from the New School to the Peoria Presbytery, which is in connexion with the Old School Assembly.

The Rev. W. J. Fraser, has removed to Brunswick, Peoria county, Illinois, in charge of the Presbyterian church, (late of the Dutch Reformed Church) of that place.

The Rev. Dr. Lillie, of Carlisle, Pennsylvania, has received a call from the Presbyterian church of Mansfield, New Jersey.

The Rev. Richard A. Curran was dismissed by the Presbytery of West Jersey, on the 14th inst., to connect himself with the Presbytery of Huntingdon, with a view to accept the call given to him by the church at Manor Hill.

### DEATH.

Died at his residence near New Manchester, Va., on the 14th of last November, the Rev. ROBERT M. WHITE, pastor of the church of Chartiers, Pa., and formerly pastor of Fairview, Va.

During the last summer, Mr. White, on account of declining health, consented to leave his large congregation at Fairview, and to accept the call at Chartiers. His health, however, suffered by the change, and he sunk into despondency, with a mind evidently shattered. His nervous system became deranged, and incipient symptoms of insanity were manifested. He returned to his old home, and commenced a course of medicine; but his mental sufferings continued very intense. In an evil hour, he put an end to his own life. He was found suspended to a rafter in the loft of his stable.

By this mysterious dispensation in the providence of God, the Church has been bereft of one of its brightest ornaments. Mr. White's ministerial gifts were of the highest order. His scholarship was accurate and good; his range of knowledge full and extensive; his perceptions clear, strong, and original; his mind seemed to grasp its subject with almost intuitive rapidity. His most peculiar gift, however, was the unequalled ease and facility, with which his thoughts were communicated. It was easy and natural for him to be interesting, and eloquent. Both

his thoughts and language came faster than he could give them utterance. Yet in his most rapid enunciations there was not the slightest confusion; self-possessed, clear, and with the most complete command both of himself and his subject, he said just what he wished to say, and as he wished to say it. His audience was so much under his control, as to make inattention difficult, and often impossible. His imagination was vigorous, and his illustrations numerous and felicitous. He usually spoke with a clearness and power that carried conviction in their course. His colloquial powers perhaps excelled his public gifts. He was usually the life of every social circle he entered; all felt the charm of his conversation, caught as if by contagion his cheerfulness, and felt themselves pleased, and usually edified.

His life was a daily exemplification of his preaching. Those who most closely observed him, would be most impressed with his adherence to principle, his peculiar conscientiousness, and the lofty excellence of his character. Why has such a man been left to fall so deeply into the snares of the adversary? Why was he permitted to go, uncalled, into the presence of his judge? Why by the circumstances of his death, to contradict his whole life? The answer must be left to the yet unresolved mysteries of a providence, which in this life we cannot fathom. In the language of inspiration, "Lo these are parts" [outlines or ends] "of his ways—but how little a portion is heard of him."—*Presbyterian Advocate*.

## General Intelligence.

### DOMESTIC.

**MONKS BY WHOLESALE.**—Last summer two French monks of the Trappist order, purchased the Gethsemany farm, now occupied by the Sisters of Loretto, about four miles distant from New Haven, on the Louisville and Nashville turnpike road. There are between 13 and 1400 acres of land, a considerable portion of which is in a state of cultivation. The Catholic Advocate states that about *forty-five* monks sailed from Nantz, towards the first of November for New Orleans, on a vessel chartered expressly for them. They may reach Louisville before the end of this month. The editor thus states their object in coming: "The Trappists divide their time between labour and meditation and prayer. They carry on horticulture and agriculture every where they are, on the most scientific plans, and with a great skill and success; and their farms in Europe are the object of universal admiration. They likewise carry on the different mechanical trades, and they receive on moderate terms, apprentices who may desire to learn them, having for these, rules entirely different from their own, and somewhat similar to the rules of our educational institutions. It is their intention to cultivate the vine on a large scale, and to begin next spring." An entirely new monastery is to be erected on the premises as the present buildings will not accommodate more than the present number of monks.

Since the above was in type, the monks have reached this city, and proceeded to their new residence.—*Louisville Presbyterian Herald*.

**REPORT OF THE POSTMASTER GENERAL.**—It appears from this Report, that the Post Office revenue, under the reduced rates, is rapidly increasing, and amounted during the last fiscal year to \$4,471,077; exceeding the annual average of the nine years immediately preceding the passage of the reducing Act

\$6,452, and exceeding the revenue of the year immediately preceding the last, \$125,481. The letter postage amounted to \$3,550,304, exceeding that of the previous year, \$295,791. The newspaper postage amounted to \$767,334, being an increase of \$124,174.

**MEXICO.**—The friends of the Bible hoped that the Mexican war would open the way for Christian enterprise in that country. There was a time when toleration for Protestantism might have been had for asking—could not have been refused—but the favourable moment was allowed to pass, and we have not gained even the privilege of sepulture. It would be difficult to show that the cause of Protestantism has gained any thing in Mexico by our war, except access to the ceded territory. The war has been a great moral evil to Mexico.

But there are some encouraging features in the present aspect of affairs in Mexico. A political party now exists there, whose avowed object is to limit the power of the priests, to confine them to their proper duties, to break down the overgrown religious establishments of the country, and to devote their great wealth to the cause of popular education. They are not Protestants, nor do they profess any partiality for Protestantism, yet they seem desirous to have the Scriptures circulated, as a means of opening the eyes of the people to the abuses of their church. The common people generally sympathize with this party; at present, however, they are probably not gaining on public sentiment. Very recent intelligence states, that the present government of Mexico is disposed to encourage foreign emigration, and talks of freedom of religion. The same thing was done for Texas several years ago.—*Bible Society Record*.

**RAILROADS AT THE CLOSE OF THE YEAR 1848.**—The Railroad Journal, summing up the extraordinary influences of railroads upon the country and upon the world, says, it may be safely estimated that the entire expenditure, within the last twenty-five years, in the projection and construction of railroads, will not fall short of *one thousand millions of dollars!* and that their influence in facilitating business, in reducing the expenses and *time* of travel, and in opening up new regions of country, has given an *increased* value to property of *twice* that amount!!! and yet their influences are only just *beginning* to be felt.

**AMHERST COLLEGE.**—The Triennial Catalogue of this Institution, issued the present year, has just been sent us. We learn from it that the whole number of the Alumni of the College is 870, and that of these there are still living 776. The whole number of ministers of the Gospel who have completed at Amherst their academical course is 388; and of these 357 are still living; 36 have gone as missionaries to foreign lands. These facts will show, more forcibly than any argument, how fully the hopes of the founders of the College have been realized, and their prayers for it answered. We doubt whether the annals of any similar institution in the land will show so large a proportion of graduates, personally engaged in the work of the ministry. The ancient motto of Harvard—*Christo et Ecclesie*—might with far greater propriety be transferred to Amherst; and if a moiety of her funds and libraries should follow it, the world would receive no detriment.

**PRESIDENTIAL ELECTION, 1848.**—The following table has been carefully compiled for the Presbyterian Treasury from the most accurate sources. It may be useful for reference.

STATES.	Popular Vote.			Electoral Vote.	
	Taylor.	Cass.	V. Buren.	Taylor.	Cass.
Maine,	35,273	40,195	12,157		9
New Hampshire,	14,781	27,763	7,560		6
Vermont,	23,122	10,948	13,847	6	
Massachusetts,	61,300	35,398	38,263	12	
Rhode Island,	6,766	3,640	730	4	
Connecticut,	30,314	27,046	5,005	6	
<i>New England</i>	171,556	144,990	77,562	28	15
New York,	218,603	114,318	120,510	36	
New Jersey,	40,015	26,901	819	7	
Pennsylvania,	186,513	171,176	11,263	26	
Ohio,	133,360	154,775	35,354		23
Indiana,	69,907	74,745	8,100		12
Illinois,	53,215	56,629	15,804		9
Michigan,	23,940	30,667	10,389		5
Wisconsin,	13,096	14,440	10,185		4
Iowa,	10,557	12,051	1,126		4
Delaware,	6,421	5,898	80	3	
Maryland,	37,702	34,528	125	8	
Virginia,	45,124	46,586	61		17
N. Carolina,	43,519	34,869	85	11	
S. Carolina,	[by Legislature.]				9
Georgia,	47,544	44,802		10	
Florida,	4,546	3,243		3	
Alabama,	30,515	31,315			9
Mississippi,	25,922	26,537			6
Louisiana,	18,217	15,370	1	6	
Texas,	3,770	8,795	3		4
Arkansas,	7,578	9,300			3
Tennessee,	64,705	58,419		13	
Kentucky,	67,141	49,720		12	
Missouri,	32,671	40,077			7
Total,	1,356,097	1,209,225	291,467	163	127
Taylor over Cass,		146,782			36
Total vote, including 5,139 scattering,		2,861,928.			

**POSTAGE TO THE PACIFIC.**—The Postmaster General advertises the following rates of postage for the Pacific; half ounce letters, 12½ cents to Havana, 20 cents to Chagres, 30 cents to Panama, and 40 cents to any ports north. No inland postage is charged on them. Newspapers and pamphlets pay three cents, sea postage and inland postage.

**COTTON CONSUMPTION IN THE UNITED STATES.**—From an article in the New York Dry Goods Reporter we learn that the cotton consumed in the United States during 1847-8 was not far from 480,000 bales, employing \$80,357,130 capital, 101,250 operatives, 3,012,500 spindles, and distributing weekly in wages \$363,214, or \$18,887,123 per annum, and for all expenses, not including cotton, \$491,785 weekly, or \$25,562,820 annually. This interest produces 756,000 yards of goods, or 37½ yards to each individual.

**FOR LIBERIA.**—The American Colonization Society will send about four hundred liberated slaves to Liberia, on the 1st of January. The vessel will sail from New Orleans with the Ross slaves on board, two hundred in number, with deputations from Tennessee, Kentucky, and Alabama.

### FOREIGN.

**ENGLAND.**—The Church of England, so long distinguished for "variety in unity" has had its monotony a little disturbed by the secession of the Hon. and Rev. Baptist Noel. This clergyman is one of the most evangelical and eminent in the Church. It is not expected that his secession, however, will be followed by any important results.

**SCOTLAND.**—There is a strong manifestation of public opinion in behalf of the recall of Dr. Duff from India, in order to have him supply Dr. Chalmers' place in the New College. A number of the Synods and Presbyteries have overtured the Assembly to this effect. At the late meeting of the com-

mission, the same overture was adopted by a vote of 32 to 24. Dr. Candlish and Dr. Begg voted in the affirmative, and Dr. Cunningham and Dr. Gordon in the negative. There appears to be a serious difference of opinion in regard to filling the vacant professorship.

**IRELAND.**—The Southern and Midland newspapers are filled with heart-rending accounts of deaths by starvation throughout Ireland.

The flight of tenants towards the emigrant ships is exceedingly great. Violent outrages among the starving people are being committed in all their disgusting variety.

**FRANCE.**—The election for President has closed; and Prince Louis Napoleon, son of the Ex-King of Holland, has been triumphantly elected. The absolute majority of the Prince in Paris was about 20,000; and in the Provinces his relative majority was even greater. A well informed Paris paper says, so far as we can judge from the incomplete returns that arrive to us from the Departments, the suffrages were divided in the following portions: Louis Napoleon 66 per cent.; Cavaignac 21 per cent.; Ledru Rollin 6 per cent.; Raspail 4 per cent.; Lamartine 3 per cent. All was tranquil in Paris.

**ITALY.**—The revolution which broke out in Italy, in November, ended in the populace investing the Palace of the Pope. After some bloodshed, negotiations were opened, and the Pontiff agreed to a change of ministers. The new ministers had so little confidence in Papa, that they kept him a prisoner in his palace. The Head of the Church, not relishing a confinement, escaped in the disguise of a servant, by mounting the box of the carriage of the Bavarian Minister, along side of the coachman. He afterwards changed his disguise to that of a priest, and escaped into the dominions of the King of Naples. By the last accounts he was at Gaeta, a town half way between Rome and Naples. From this place he issued a proclamation, declaring all the late acts null and void, and appointing a new ministry at Rome, &c.; which was, of course, disregarded by those in power. A number of cardinals escaped with the Pope. These have been ordered to Malta, in order to form a conclave there in the event of the death of his eminence.

**GERMANY.**—From Frankfort the news is important. The National Assembly has just decided by a majority of 225 to 141, that the nobility, as a distinct and political class, shall be set aside, and by a majority of 253 to 170, that all titles not attached to an office should be abolished.

**AUSTRIA.**—The Emperor of Austria has abdicated in favour of his nephew Francis Joseph, son of the Archduke Charles, a youth of eighteen, who has formally taken upon himself the duties of the high office. It is supposed that much good may come of the Emperor's abdication, in this way—that his successor will not be bound, as has his predecessor, by painful antecedents, but will be at liberty to follow such a course as accidents of the times may render necessary. The military executions for political offences still continue. Private letters mention that the abdication of the Emperor of Austria had produced a very favourable impression, increased by the hope that the new Emperor would again establish the Court at Vienna. The Diet is to be dissolved.

**PRUSSIA.**—In Prussia a mighty change has come

over both the people and the court. The king has promulgated a constitution of the most liberal character, embracing all the guaranties for religious liberty. There are to be two chambers—an upper chamber, consisting of one hundred and eighty members, to last six years, and the lower chamber consisting of three hundred and fifty members, to last three years—both to be elective, and the power of summoning and dissolving the chambers to rest with the King. The franchise touches universal suffrage.

**HUNGARY.**—There are but slender accounts from Hungary and the seat of war. A battle is said to have taken place at Presburg.

**RUSSIA.**—The army of the Emperor now amounts to 500,000 men on the frontier, and makes it evident that he is watching the progress of events in Europe. The army is kept in a high state of discipline, ready to act whenever an emergency occurs. Such a force cannot fail to have its influence in restoring the Pope to his throne.

The Report of the death of Ibrahim Pacha has been confirmed. Alla Pacha succeeds him in the Vice Royalty of Egypt.

ALMANAC FOR 1849.

MONTHS.	MONTHS							MONTHS	MONTHS						
	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday		Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
JAN....	1	2	3	4	5	6	7	JULY..	1	2	3	4	5	6	7
FEB....	7	8	9	10	11	12	13	AUG....	1	2	3	4	5	6	7
M'ARCH	14	15	16	17	18	19	20	SEPT...	1	2	3	4	5	6	7
APRIL	21	22	23	24	25	26	27	OCT....	1	2	3	4	5	6	7
MAY...	28	29	30	31	—	—	—	NOV....	1	2	3	4	5	6	7
JUNE...	—	1	2	3	4	5	6	DEC....	1	2	3	4	5	6	7
	6	7	8	9	10	11	12		8	9	10	11	12	13	14
	13	14	15	16	17	18	19		15	16	17	18	19	20	21
	20	21	22	23	24	25	26		22	23	24	25	26	27	28
	27	28	29	30	31	—	—		29	30	31	—	—	—	—
	3	4	5	6	7	8	9		—	—	—	—	—	—	—
	10	11	12	13	14	15	16		—	—	—	—	—	—	—
	17	18	19	20	21	22	23		—	—	—	—	—	—	—
	24	25	26	27	28	29	30		—	—	—	—	—	—	—
									—	—	—	—	—	—	—

PRESBYTERIAN INSTITUTIONS.

**BOARD OF EDUCATION.**—Address C. Van Rensselaer, D. D., Cor. Sec'y, No. 25 Sansom street, Philadelphia.

**BOARD OF PUBLICATION.**—All orders for books should be addressed to Joseph P. Engles, Publishing Agent, No. 265 Chestnut street, Philadelphia.

**BOARD OF DOMESTIC MISSIONS.**—Address W. A. McDowell, D. D., Cor. Sec'y, No. 25 Sansom st. Philadelphia.

**BOARD OF FOREIGN MISSIONS.**—Address Walter Lowrie, Esq., Cor. Sec'y, Mission House, corner of Centre and Read streets, New York.

**MINISTERS' AND WIDOWS' FUND.**—Address R. M. Patterson, M. D., Treasurer, United States Mint, Philadelphia.

**TRUSTEES OF THE GENERAL ASSEMBLY.**—Address Matthew Newkirk, Esq., Treasurer, Philadelphia.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN DECEMBER, 1848.

<i>Presbytery of Albany.</i>		
Albany 1st ch., Collection, \$75. Campbell Scholarship, 75. S. School Scholarship 50. Guilderland Rev. B. H. Pitman, 1.		201 00
<i>Presbytery of Columbia.</i>		
Big Hollow ch.		5 00
<i>Presbytery of Bedford.</i>		
Rye ch.		10 50
<i>Presbytery of Long Island.</i>		
Bridgehampton ch.		15 00
<i>Presbytery of New York.</i>		
Brick ch. J. Terbell, 15. Duane st. ch. 414 67. Newtown, L. 1., 53. Miscellaneous. Three Ladies, 200		682 67
<i>Presbytery of New Brunswick.</i>		
Princeton ch.		31 00
<i>Presbytery of Luzerne.</i>		
Wilkesbarre ch. 20. Wyoming ch. in part, 23.		43 00
<i>Presbytery of West Jersey.</i>		
Burlington ch. "The Hannah Scholarship" by a lady, 75. Blackwoodtown ch. 6. Greenwich ch. 20.		101 00
<i>Presbytery of Philadelphia.</i>		
2d ch. Phila. Collection, 45 27. A family Scholarship, 75. The Cuyler Scholarship by the Ladies, 75. The young men's Scholarship, 76.		271 27
6th ch. addl. cash, 10 50. Ladies, balance of the Jones Scholarship, for last year, 14.		24 50
<i>Presbytery of Philadelphia 2d.</i>		
Port Richmond ch.		17 50
<i>Presbytery of New Castle.</i>		
New London ch. Benev. Fund.		35 00
<i>Presbytery of Baltimore.</i>		
Alexandria 1st ch.	40 00	
Washington F. st. ch.	20 00	
		60 00
<i>Presbytery of Carlisle.</i>		
Middle Spring ch.		56 00
<i>Presbytery of Huntington.</i>		
Sinking Valley ch.		41 00
<i>Presbytery of Richland.</i>		
Pleasant Hill ch.		6 00
<i>Presbytery of Kaskaskia.</i>		
Edwardsville ch., 6 25. Bethany ch., 2 35. Sugar Creek ch., 12 55. Greenville ch., 10 85.		32 00
<i>Presbytery of Lexington.</i>		
Greenville ch., a Female Friend.		2 00
<i>Presbytery of Montgomery.</i>		
Falling Spring ch., 25. High Bridge ch. 12 62. Additional, 38 cts.		38 00
<b>LEGACIES.</b>		
Legacy of Sarah Cuddin, Greenville, Va. am't. with interest, 283 73, less expenses 49 07, by Dr. McFarland.		234 66
Legacy of Mary McFarland, per T. Bradford, Esq., Executor, 500, and interest.	582 79	
		817 45
<b>REFUNDED.</b>		
Refunded by A. D.		12 00
	Total,	\$2501 89

RECEIPTS AT PITTSBURGH IN DECEMBER, 1848.

<i>Presbytery of Blairsville.</i>		
Congruity ch., Mrs. Elizabeth Sloan.		25 00
<i>Presbytery of Ohio.</i>		
Highlands ch.		6 23
<i>Presbytery of Beaver.</i>		
Westville ch.		15 00
<i>Presbytery of New Lisbon.</i>		
Liverpool ch.	4 70	
Palestine ch.	2 30	
		7 00
	Total,	\$53 23

FORM OF BEQUEST.

I give and bequeath to "the Trustees of the Board of Education of the Presbyterian Church" the sum of \_\_\_\_\_ dollars.

## Choice Readings.

## THE CHRISTIAN'S CALLING.

1. *It is a holy calling.*—And therefore “be ye also holy in all manner of conversation.” (1 Pct. i. 15.) Methinks, it should sound as harshly in our ears to hear of a wicked Christian as of a dark sun.

2. *It is a high calling.*—Do you live high? Scorn baseness: blush to appear in your old rags—to be seen catering for your lusts as you used to do. Crown yourselves with the stars—clothe yourselves with the sun—tread the moon under your feet. Let the gospel be your crown—let Christ be your clothing—let the world be your footstool—let hidden manna be your constant diet. Keep open house to all comers: set your spiritual dainties before them; bid them feed heartily, and welcome: and, for discourse, tell them what great things God hath done for your souls. (Ps. lxxvi. 16.)

3. *It is a heavenly calling.*—Let your “conversation be in heaven.” (Phil. iii. 20:) you have a good Correspondent there. Maintain a constant trade and traffic thither—expect returns thence. “Lay up your treasure” there, “where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.” (Matt. vi. 20.) Be always preparing for your passage thither.

4. *It is an immutable calling.*—Do not droop and hang your heads for the changes and mutations which there are in the world. “The foundation of God standeth sure” (though the foundation of States be overturned, overturned, overturned;) “having this seal, The Lord knoweth them that are his,” (2 Tim. ii. 19,) and will cause “all things to work together for their good.”—*White.*

## THE NEW YEAR.

As for the year I have entered on, I do purpose by the assistance of divine grace, 1. Not to make account of long life, but become prepared for death. God forbid I should please myself with the hope of living to the end of this year. I would live every day as if it were my last; for my times are in God's hand. What a number of sudden deaths have I seen! and why may not I be snatched away in an instant? O that I could be always ready! 2. I am resolved not to put off what my conscience tells me: if a duty, to be speedy in the practice of it; if a sin, to fall quickly to war against it, and mortify it. 3. I would be daily making new vows and renewing my covenant with God. As I this day repent of my broken covenant, so I will bring myself under new obligations to be the Lord's devoted servant for ever. 4. I do further resolve, in the strength of God, and would take him with me, not to take my old guilt to a new year. Stir up thy grace within me, and bring my soul nearer to thee. 5. I will make account of troubles and difficulties this ensuing year. I may have hard work from Satan, the world, bad and good men, myself, yea, from God. I little know what is before me; but whatever it is, if God be with me and for me, who can be against me? 6. I have therefore resolved to put myself into the hand of God, in doing and suffering, for he is faithful Creator, a merciful Father, a skilful Physician, a safe Guide: He will deliver, he doth deliver, he will guide me by his counsel, and so receive me to glory. 7. Once more, I desire to depart, and to be with Christ, which is far better than being here. O Lord, if it be thy will, let this be the last year of

my life. Come, and break down this clay wall, and take me to immediate and everlasting communion. O welcome death! that shall come as a messenger to fetch me to my Father's house. But, as I pray that thy name may be glorified, and thy kingdom come, so also that thy will may be done in me and by me; by me here on earth till I reach heaven, by me here on earth as it is done in heaven.—*Heywood.*

## ILL NOW, BUT BETTER SOON.

BE IT NOW NEVER SO ILL, IT WILL CERTAINLY BE BETTER.—Thus the Psalmist: “All thy waves are gone over me. Yet the Lord will command his loving-kindness.” Ps. xlii. 7, 8. Thus the Church: Micah vii. 7–9. More particularly, faith concludes:

(1.) “*My afflictions, though lasting, will not be everlasting.*”—Though the night be dark and long, yet there will come a day-break and comfortable dawn; my God will not always chide, “neither will he contend for ever.” Isa. lvii. 16; Rev. ii. 10.

(2.) “*My greatest extremity of distress is God's fairest opportunity for deliverance.*”—Now will I arise, saith the Lord.” Ps. xii. 5; Duet. xxxii. 36. “When the tale of bricks is doubled to the children of Israel in Egypt, then Moses appears.” In the mount there will God be seen. Gen. xxii. 14.

(3.) And lastly. “*Heaven will pay for all at last.*”—Where every tear shall be wiped off. Rev. xxi. 4. The pleasantness and security of the port will make more than full amends for the danger and difficulty of the passage. And this is that wherein faith triumphs, as knowing that he that for Christ's sake, in obedience to Christ's will, in conformity to Christ's word, in aiming at Christ's glory, wears the sharpest crown of thorns here, shall, by Christ, have his temples encircled with the fairest crown of glory hereafter. As in this life an hundred-fold, so in the world to come, eternal life.—Mark x. 30.—*Lye.*

## Miscellaneous.

## INTERNAL EVIDENCE.

A man of subtle reasoning asked  
A peasant, if he knew  
Where was the internal evidence  
That proved the Bible true?  
The terms of disputative art  
Had never reached his ear—  
He laid his hand upon his heart,  
And only answered—*Here!*”

## DO YOU PAY ANY RENT?

“The Lord has many fine farms here,” said an aged Christian, as he was passing through a fertile part of the country, “but I fear the Lord receives but very little rent for them.” Who owns your farm, and what return does the owner receive from you? Remember, that the earth is the Lord's, and the fulness thereof, and forget not his claims upon you, as well as your landlord's.

## BAXTER'S SAYINGS.

SCRUPULOUS CHRISTIANS.—If you send your servant on your message, you had rather he went on his way as well as he can, than stand scrupling every step whether he should set the right or left foot forward; and whether he should step so far, or so far at a time. Hindering scruples please not God.

DEGENERACY.—We are no sooner warmed with

the celestial flames, but natural corruption is inclining us to grow cold; like hot water, which loseth its heat by degrees, unless the fire be kept continually under it.

THE TRUE CHURCH.—For one sect to say, “Ours is the true Church;” and another to say, “Nay, but ours is the true Church;” is as mad as to dispute whether your hall, or kitchen, or parlour, or coal-house is your house; and for one to say, “This is the house;” and another, “Nay, but that;” when a child can tell them that the best is but a *part*, and the house containeth them *all*.

## FRAGMENTS.

“I have had six children,” said Mr. Elliott, “and I bless God that they are all cither with Christ, or in Christ, and my mind is now at rest concerning them. My desire was, that they should have served Christ on earth; but if God will choose to have them rather serve him in heaven, I HAVE NOTHING TO OBJECT TO IT.”

DR. PAYSON, when racked with pain and near to death, 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 disappointment to me, for I have NO DESIRES, but that God's will may be accomplished.”

At a meeting of ministers, as the brethren were inquiring after each other's welfare, one said, “I feel that I have peculiar occasion for thankfulness that I am here, for my life was brought into great peril by an accident on the way.” “And I,” said another, “have surely still greater cause for thanksgiving, seeing that I was brought all the way hither WITHOUT ANY ACCIDENT AT ALL.”

“For an old Christian to say to a young one, ‘Stand in my evidence,’ is,” says Newton, “like a man who has, with difficulty, climbed by a ladder or scaffolding to the top of the house, and cries to one at the bottom, ‘This is the place for a prospect—come up AT A STEP.’”

## 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 subscribers at the rate of FIFTY CENTS a year, when TEN or more copies are sent to one Post Office, (with the name of each subscriber written on the paper;) FIVE copies will be sent for THREE DOLLARS; and SINGLE copies for ONE DOLLAR each. Payments to be always made IN ADVANCE. Persons wishing to subscribe for the TREASURY may remit by mail.

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THE PRESBYTERIAN TREASURY,  
25 Sansom street, Philadelphia.

POSTAGE.—In Pennsylvania, one cent for any distance. Out of the State, under one hundred miles, one cent; over hundred miles, one cent and a half.

Our ministerial brethren, who think this paper is worth taking, are invited to recommend it to their congregations in any way that may seem proper. The paper 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.

\*\* NOTICE.—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 is inserted in the January number.

# THE PRESBYTERIAN TREASURY

Of Education, Religion and General Intelligence.



VOLUME II. }  
No. 2. }

PHILADELPHIA, FEBRUARY, 1849.

{ PRICE  
ONE DOLLAR. }

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## Good Thoughts.

### GOD'S WRITING.

God hath written his laws three several ways. When he first created man, he wrote it then upon his heart by his creating finger. Man was the transcript of God. As he was his handiwork, so he was his handwriting also; man was then the only copy of the law extant in the world. This copy was perfect; but yet it was such as might be blotted and torn. Next, God wrote his law in his Word. The Holy Scriptures exhibit to us an entire system, both of commands and duties; and this copy is both perfect and durable; such as neither hath suffered, nor can suffer, any decays from length of time, or from the rage and malice of men or devils. And, lastly, God hath again written his law upon the heart of man, in his new creation; and this copy is eternally durable; but yet it is but a writing upon sinking and leaky paper, which in this life is very obscure and full of blots.—*Hopkins.*

### COMMON MAXIMS IMPROVED.

Were men but as wise for eternity as they are for time, and did they spiritually improve their natural principles for their souls as they do naturally for their bodies and estates, what precious Christians might men be! For instance, these are common maxims:

1. *To believe good news well founded.* Why then is not the gospel believed, which is the best news, and best grounded news in the world?
2. *To love what is lovely, and that most which is most lovely.* Why then is not Christ the beloved of men's souls, seeing he is altogether lovely?
3. *To fear that which will hurt them.* Why

then are not men afraid of sin, seeing nothing is so hurtful to them as sin?

4. *Not to trust a known deceiver.* Why then do men trust *Satan*, the old serpent, the deceiver of the world?—*the world*, and its deceitful riches!—*their own hearts*, which are deceitful above all things!

5. *To lay up for old age.* Why then do not men lay up for eternity treasures of faith and good works, against the day of death and judgment?

6. *He that will give most shall have it.* Why then do not men give their love and service to God? Doth not he bid most?

7. *Take warning by others' harms.* Why do not men take heed of sinning from the sufferings and torments which others undergo for sinning?

8. *To have something to show under men's hands, because they are mortal.* Why then will not men have something to show under God's hand for their security to salvation, seeing, not God, but they, are mortal?

Ah! if men did but walk by their own rules, and improve their own principles, what a help would it be to godliness! But, alas! God may complain of us, as of his people of old: "My people do not consider.—*Canaan's Flowings.*"

### DEATH.

In death nothing dieth of thee but what thou mayest well spare—thy sin and sorrow. When the house is pulled to pieces, all those ivy roots in the wall shall be destroyed. The egg-shell must be broken that the little chick may slip out. The body must be dissolved, that thy soul may be delivered; yet thy body doth not die, but sleep in the grave till the morning of the resurrection. The outward apparel shall not be utterly consumed by the moth of time, but locked

up safe, as in a chest, to be newly trimmed, and gloriously adorned above the sun in his greatest lustre, and put on again, when thou shalt awake in the morning, never, never to be put off more.—*Bishop Hall.*

## Miscellaneous Communications.

For the Presbyterian Treasury.

### THE GREAT ANTI-CHRISTIAN CONSPIRACY.

One of the most stupendous conspiracies against the Christian religion, was that undertaken in France, about the middle of the last century.

The CHIEFS of the conspiracy were Voltaire, D'Alembert, and Frederick II. of Prussia. To these Diderot may be added.

The OBJECT of the conspiracy was to exterminate the religion of Christ; the motto being, "crush the wretch." Union and secrecy were characteristics of the actors.

The first MEANS employed by the conspirators to philosophize mankind and "crush" religion was, the *publication of a great Encyclopedia*. The Encyclopedia was brought forward as a complete treasury of human knowledge; and infidelity and error were insinuated throughout the entire mass in the most able and artful manner. It was a depository of atheism, adapted to corrupt all who consulted it as a treasury of learning.

The second means adopted by the conspirators, was the *destruction of the Jesuits*. This was on the principle that, "the Jesuits being destroyed, all the other religious orders will fall of themselves." Frederick called the Jesuits "the life-guards of the Pope, the grenadiers of religion." The conspirators succeeded

eventually in securing the expulsion of the Jesuits.

The third part of the plan was, the *extinction of all other religious orders*. This project was consummated in the National Assembly, when religion was persecuted in the person of her ministers, and almost rooted out of France.

A fourth means devised by the conspirators was, the *establishment of a colony* of French philosophers at Cleves, with a view to the more perfect organization of infidelity. The colony, however, proved a failure.

A fifth means was, to obtain possession of the *academic honours*. The Academy was the glory of France, and a seat within its walls was the ambition of orators, poets, and writers on literature and science. In a short time, the conspirators succeeded in converting the French Academy into a club of irreligious sophisters, and thus gained the influence of this great institution in promoting the triumphs of their cause.

A sixth means of the conspirators was, the *inundation of Europe with anti-Christian writings*. The press teemed with infidel works. Monthly or weekly some new production of the most daring impiety was printed. Voltaire declared that "these productions were the universal catechisms from Baden to Moscow." He also wrote to Frederick, "Cannot you, without exposing yourself, have some of the Berlin booksellers encouraged to reprint them, and distribute them throughout Europe, at a price low enough to insure their sale?" Even at Petersburg, hawkers were found of these impious writings.

Among the *ABETTORs* of the conspiracy were the following crowned heads: the King of Prussia, the Empress of Russia, the King of Denmark, the Queen of Sweden, the Emperor of Austria, the King of Poland, the King of France. There was also a large number of princes and princesses throughout Europe, and noblemen, magistrates, and men of letters without number.

The *PROGRESS* of the conspiracy was great. Voltaire boasted, "twenty years more, and God will be in a pretty plight." The district under the superintendence of Voltaire made such progress that he declared that "not a single Christian could be found from Geneva to Berné." In Switzerland, Germany, Russia, Spain, Italy, England, infidelity was gradually undermining the prevalent systems of religion. "So universal was the infection, that there was not a petty poet, or a novel writer, but must needs pay his tribute to the philosophy of impiety; one would have thought that the whole art of writing and of getting readers, consisted in epigrams and sarcasms against religion; that all sciences, even the most foreign to religion, had equally conspired against God and Christianity."

The *DEATH* of the conspirators revealed the unsoundness of their principles.

Voltaire died in 1778, in great agony, recanting his infidelity, and professing faith in the Catholic church. D'Alembert died in 1783, and Condorcet writes, "if I had not been there, he would have flinched also." Frederick died as though "death were an eternal sleep." Diderot's conscience was alarmed, but the conspirators watched him by themselves till he expired.

The *INFLUENCE* of these conspirators has survived their own unhappy end. Their writings have been the storehouse of infidelity down to the present time. Our own country, and every other country throughout the civilized world, has suffered from the corruption of their literature, which sends out contagion and death.

Let us thank God, however, that this impious conspiracy failed of its grand end; and that Christian institutions for the dissemination of evangelical knowledge, are winning triumphs from shore to shore. R.

For the Presbyterian Treasury.

#### THE SABBATH IN OUR DWELLINGS.

"It is the Sabbath of the Lord in all your dwellings." This was one of the distinctions of the weekly rest. Other days must be kept at Jerusalem—at the temple; but the Seventh day of every week was a domestic as well as public ordinance. Its law pointed to children, servants, cattle, visitors, and whatever was "within the gates" of the homestead.

The Sabbath in the churches is an important part of the observance: but this leaves half or three-fourths of the day for the Sabbath in the dwelling. How is it observed? It may be easily seen how it *may* be observed to the glory of God and the benefit of the Sabbath-keeper. The simple rule is, to spend the time before the public services in preparation for them, and the time after the services in the improvement of them. According to the rule of *preparation* for a spiritual worship and means of religious instruction, it can hardly be pleaded that all, or a large portion of the morning hours, should be devoted to the mere preparation of the *body*—the washing, dressing, fitting, trying on, as if for the exhibition of the person. Some, indeed, spend much time in their closet before going to worship, but it is at the toilet, not on their knees. Is it wonderful that the means of grace are so unprofitable, when we consider how the multitude are occupied from the time they awake till they take their seats in church? Is it wonderful that there is no more growth of Christian families in the nurture of the Lord, when the suggestions of our Directory and Catechisms are so little thought of which recommend the public exercises of the Lord's day to be preceded, in the family, by prayer for themselves and a blessing on "their minister and his ministry," by reading the Scriptures and holy meditation; and to be followed by reading, meditation, repeating of sermon, catechizing, religious conversation, prayer, singing and deeds of charity?

Ministers' families can hardly be expected to conform to this, who see their head busily employed in finishing off his sermon; shutting himself in his study; and spending the Sabbath intervals so much in "work" that ought to have been completed on Saturday. It is to be feared that the Monday's indolence is the fruit of the deferred labour of the week, oftener than that of the mere exercise of conducting the public worship. In this day of exertion against the desecration of the Sabbath on railways, canals, and by the forsaking of the house of God, let us see whether the great evil does not spring from the forgetfulness, or defective improvement of the Sabbath in the dwelling. PUSILLUS.

Sorrow, which sours the temper, cannot have been sanctified to us.

A proud man is always more offended by pride in others than his humble neighbour. Is it because he desires a monopoly?

Why is the party most to blame in a controversy, the hardest to be reconciled?

"A man ought to be benevolent to all except his enemies," said Cicero. "Love your enemies," said JESUS CHRIST." M.

#### Biography.

[The following acute and discriminating character of Washington is from the pen of his fellow-labourer in the cause of American independence—Thomas Jefferson.]

#### WASHINGTON.

His mind was great and powerful, without being of the very first order; his penetration strong, though not so acute as that of a Newton, Bacon, or Locke; and as far as he saw, no judgment was ever sounder. It was slow in operation, being little aided by invention or imagination, but sure in conclusion. Hence the common remark of his officers, of the advantage he derived from councils of war, where, hearing all suggestions, he selected whatever was best; and certainly no general ever planned his battles more judiciously. But if deranged during the course of the action, if any member of his plan was dislocated by sudden circumstances, he was slow in a readjustment. The consequence was, that he often failed in the field, and rarely against an enemy in station, as at Boston and York. He was incapable of fear, meeting personal dangers with the calmest unconcern. Perhaps the strongest feature in his character was prudence, never acting until every circumstance, every consideration was maturely weighed; refraining if he saw a doubt, but when once decided, going through with his purpose, whatever obstacles opposed. His integrity was most pure, his justice the most inflexible I have ever known; no motives of interest or consanguinity, of friendship or hatred, being able to bias his decision. He was, indeed, in every sense of the word, a wise, a good, and a great man. His temper was naturally irritable and high-toned; but reflection and resolution had obtained a firm and habitual ascendancy over it. If ever, however, it broke its bounds, he was most tremendous in his wrath. In his expenses he was honourable, but exact; liberal in contributions to whatever promised utility; but frowning and unyielding on all visionary projects, and all unworthy calls on his charity. His heart was not warm in its affections; but he exactly calculated every man's value, and gave him a solid esteem proportioned to it. His person, you know, was fine, his stature exactly what one would wish; his deportment easy, erect, and noble, the best horseman of his age, and the most graceful figure that could be seen on horseback. Although in the circle of his friends, where he might be unreserved with safety, he took a free share in conversation, his colloquial talents were not above mediocrity, possessing neither copiousness of ideas, nor fluency of words. In public, when called on for a sudden opinion, he was unready, short, and embarrassed. Yet he wrote readily, rather diffusely, in an easy and correct style. This he had acquired by conversation with the world, for his education was merely reading, writing, and common arithmetic, to which he added surveying at a later day. His time was employed in action chiefly, reading little, and that only in agriculture and English history. His corres-

pendence became necessarily extensive, and with journalizing his agricultural proceedings, occupied most of his leisure hours within doors. On the whole, his character was, in its mass, perfect, in nothing bad, in a few points indifferent; and it may truly be said, that never did nature and fortune combine more completely to make a man great, and to place him in the same constellation with whatever worthies have merited from man an everlasting remembrance. For his was the singular destiny and merit of leading the armies of his country successfully through an arduous war, for the establishment of its independence; of conducting its councils through the birth of a government, new in its forms and principles, until it had settled down into a quiet and orderly train; and of scrupulously obeying the laws through the whole of his career, civil and military, of which the history of the world furnishes no other example.

### Glimpses of New Books.

*Original Thoughts on various Passages of Scripture;*  
by the Rev. RICHARD CECIL. [R. Carter & Brothers, New York: price \$1.]

The praise of Cecil is in all the churches. Like Leigh Richmond, and Simeon, and Scott, he was an evangelical clergyman of the Church of England; but his works and his fame know no divisions of sect. These "Original Thoughts," delivered in the form of Sermons, were taken down by the late Mrs. Hawkes, and are now edited by "Catherine Cecil." The volume is a rich and instructive one, and will undoubtedly have a large circulation.

The enterprising publishers deserve well of their country for the influence they exert in sending out from the press works like this. Mr. Carter has done more good in his honourable profession than if he had been President of the United States. And now that he has associated with himself two worthy brothers, and taken a commanding store on Broadway, we do not doubt that the influence and prosperity of his establishment will receive a new impulse.

The following are random extracts from this new work of Cecil:

#### ON THE BIRTH OF CHRIST.

Let us draw a few inferences.

1st. When we see the Son of God thus abased—thus humbling himself to become a helpless infant, lying in a manger, and then dying on the cross—Does not this follow, that *nothing is important but what is eternal?* The Son of God laid by his glory to save us from eternal woe. He came to teach us to look at the things unseen; to learn the worth of the soul that he came to die for; he came to teach us that all that man has out of Jesus Christ is fleshly and failing; but "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil.

2dly. It appears that *sin is the great and*

*only positive evil.* Christ would have fellowship with us in every thing but sin: he would condescend to the weakness of infancy; he would hunger, he would thirst, he would be weary, he would taste of grief, but he would have no communion with sin.

3dly. We should also learn from the coming of the Son of God, and from his whole course on earth, *what a difficult work salvation was.* We talk of the forgiveness of sins, as if it were a very easy thing. But who is this that lies abased! Who is this that goes about in poverty, sufferings, hunger, thirst, and weariness? What! Is the removal of sin so easy, when Christ came with so hard a task to perform in order to take it away? What can all this mean, if it was not absolutely necessary?

But, 4thly, do we not learn from this fact that *poverty in itself is not disgraceful?* Our Lord was poorer than any other Jew. Few but have some shed to call their own: our Lord went to the stable and the manger. If any man is so poor as to be carried to a work-house, let him consider that our Lord was carried to a stable. Christ came to exhibit the truth, that meanness and poverty, if connected with holiness, are honourable. And he has declared that there is a day coming when he will gather all that are his, however mean and despised by the world, as his jewels. Mal. iii. 17. The rich are also here instructed: they should see in a poor man the image of our Saviour; and learn to sympathize with the poor, and relieve them.

5thly. If Christ so stooped, so laboured for us, *how should we learn from this fact and example to labour for him, and to serve him!* What will the idle, the ambitious, the delicate, say at the day of judgment? Should we not, like the apostle, be ready to lay down our lives for his sake? The travail of Christ's soul began as soon as he came upon earth: from the first, "he bore the contradiction of sinners;" his holy soul was grieved at sin: and especially this was seen in his last agony. And shall not we be willing to bear reproach for his sake? to give up all for him! The best offering we can make is a crucified lust, a contrite heart, an adoring love! Let us say with the apostle, "Yea, doubtless, I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord."

Lastly. *Let us behold and admire the astonishing grace, that God should give his Son.* Let us take the benefit of this mystery, and adore the wonderful mercy displayed. You, who have felt your ruin, come to this Almighty Saviour. Sit at his feet, as Mary did; and cast down every proud reasoning. All our hopes for time and eternity depend on how we receive God's plan of redemption by Christ. Every blessing comes to us through him.

### Historical.

#### TRIAL OF RICHARD BAXTER.

[From Macauley's History of England.]

"No eminent chief of a party has ever passed through many years of civil and religious dissension with more innocence than Richard Baxter. He belonged to the mildest and most temperate section of the Puritan body. Zealous Churchmen called him a bigot; and many Non-conformists accused him of Erastianism and Arminianism. But the integrity of his heart, the purity of his life, the vigour of his faculties, and the extent of his attainments were acknow-

ledged by the best and wisest men of every persuasion.

"In a Commentary on the New Testament, he had complained, with some bitterness, of the persecution which the Dissenters suffered. That men who, for not using the Prayer Book, had been driven from their homes, stripped of their property, and locked up in dungeons, should dare to utter a murmur, was then thought a high crime against the State and the Church. Roger Le-strange, the champion of the Government and the oracle of the clergy, sounded the note of war in the *Observer*. An information was filed. Baxter begged that he might be allowed some time to prepare for his defence. It was on the day on which Oates was pilloried in Palace Yard that the illustrious chief of the Puritans, oppressed by age and infirmities, came to Westminster Hall to make this request. Jeffreys burst into a storm of rage. 'Not a minute,' he cried, 'to save his life. I can deal with saints as well as with sinners. There stands Oates on one side of the pillory; and, if Baxter stood on the other, the two greatest rogues in the kingdom would stand together.'

"When the trial came on at Guildhall, a crowd of those who loved and honoured Baxter, filled the court. At his side stood Doctor William Bates, one of the most eminent Non-conformist divines. Two Whig barristers of great note, Pollexfen and Wallop, appeared for the defendant. Pollexfen had scarce begun his address to the jury, when the Chief Justice broke forth: 'Pollexfen, I know you well. I will set a mark on you. You are the patron of the faction. This is an old rogue, a schismatical knave, a hypocritical villain. He hates the Liturgy. He would have nothing but long-winded cant without book;' and then his lordship turned up his eyes, clasped his hands, and began to sing through his nose, in imitation of what he supposed to be Baxter's style of praying, 'Lord, we are thy people, thy peculiar people, thy dear people.' Pollexfen gently reminded the court that his late majesty had thought Baxter deserving of a bishopric. 'And what ailed the old blockhead then,' cried Jeffreys, 'that he did not take it?' His fury now rose almost to madness. He called Baxter a dog, and swore that it would be no more than justice to whip such a villain through the whole city.

"Wallop interposed, but fared no better than his leader. 'You are in all these dirty causes, Mr. Wallop,' said the Judge. 'Gentlemen of the long robe ought to be ashamed to assist such factious knaves.' The Advocate made another attempt to obtain a hearing, but to no purpose. 'If you do not know your duty,' said Jeffreys, 'I will teach it you.'

"Wallop sat down, and Baxter himself attempted to put in a word; but the Chief Justice drowned all expostulation in a torrent of ribaldry and invective, mingled with scraps of Hudibras. 'My lord,' said the old man, 'I have been much blamed by Dissenters for speaking respectfully of bishops.' 'Baxter for bishops!' cried the Judge; that's a merry conceit indeed. I know what you mean by bishops—rascals like yourself, Kidderminster bishops, factious, sniveling Presbyterians!' Again Baxter essayed to speak, and again Jeffreys bellowed, 'Richard, Richard, dost thou think we will let thee poison the court? Richard, thou art an old knave. Thou hast written books enough to load a cart, and every book as full of sedition as an egg is full of meat. By the grace of God, I'll look after thee. I see a great many of your brotherhood waiting to know what will befall their mighty Don. And there,' he continued,

fixing his savage eye on Bates, 'there is a doctor of the party at your elbow. But, by the grace of God Almighty, I will crush you all!'

"Baxter held his peace. But one of the junior counsel for the defence made a last effort, and undertook to show that the words of which complaint was made would not bear the construction put on them by the information. With this view he began to read the context. In a moment he was roared down. 'You sha'n't turn the court into a conventicle!' The noise of weeping was heard from some of those who surrounded Baxter. 'Sniveling calves!' said the Judge.

"Witnesses to character were in attendance, and among them were several clergymen of the Established Church. But the Chief Justice would hear nothing. 'Does your lordship think,' said Baxter, 'that any jury will convict a man on such a trial as this?' 'I warrant you, Mr. Baxter,' said Jeffreys. 'Don't trouble yourself about that.' Jeffreys was right. The sheriffs were the tools of the Government. The juries, selected by the sheriffs from among the fiercest zealots of the Tory party, conferred for a moment, and returned a verdict of guilty. 'My lord,' said Baxter, as he left the court, 'there was once a chief justice who would have treated me very differently.' He alluded to his learned and virtuous friend, Sir Matthew Hale. 'There is not an honest man in England,' said Jeffreys, 'but looks on thee as a knave.'

"The sentence was, for those times a lenient one. What passed in conference among the judges cannot be certainly known. It was believed among the Nonconformists, and is highly probable, that the Chief justice was overruled by his three brethren. He proposed, it is said, that Baxter should be whipped through London at the cart's tail. The majority thought that an eminent divine who, a quarter of a century before, had been offered a mitre, and who was now in his seventieth year, would be sufficiently punished for a few sharp words with fine and imprisonment."

## Poetry.

### CHRISTIAN HOPE.

True hope is Jacob's staff indeed;  
True hope is no Egyptian reed,  
That springs from mire, or else can feed  
On dirt or mud.  
By hope just men are sanctified;  
In ocean safe at anchor ride,  
Fearless of wreck by wind or tide,  
By ebb or flood.

Hope's the top-window of that ark  
Where all God's Noahs do embark;  
Hope lets in sky-light, else how dark  
Were such a scason!  
Wouldst thou not be engulf'd or drown'd  
When storms and tempests gather round?  
Ere thou east anchor, try the ground;  
Hope must have reason.

Hope hath a harvest in the spring;  
In winter doth of summer sing;  
Feeds on the fruits while blossoming,  
Yet nips no bloom.  
Hope brings me home when I'm abroad;  
Soon as the first step homewards trod,  
In hope, to thee, my God! my God!  
I come, I come.

F. TEATE, 1669.

## Ministerial Education.

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

### THE SONS OF MINISTERS.

It is well known that the salaries of a large number of the ministers of our church are altogether insufficient to enable them to educate their children. With barely enough for the temporal support of their families, many ministers are prevented from giving their children the thorough education they desire. To carry their sons through college is, in many cases, impracticable. Yet it not unfrequently happens that the pious sons of clergymen are called of God to follow the vocation of their parents in preaching the word of life. Under such circumstances, the Church, by her benevolent arrangements, furnishes the aid so indispensable to defray the expenses of education at college and at the seminary. The Board supplies the assistance required, in a way at once delicate to the feelings of the parent and honourable to the aims of the youth. The funds of the Church are thus disbursed, in part, in educating the sons of feebly-supported ministers; and at the present time a number of such cases exalt the claims of this benevolent branch of our operations.

The large majority of the young men under the care of the Board of Education are the sons of worthy and pious parents, whose social condition, though one of indigence, is of the most reputable character. Many of the parents are elders, and most of them are members of the Church. To give encouragement in the education of their pious sons for the work of the ministry is among the most praise-worthy charities of the day.

For the Presbyterian Treasury.

### PASTORAL HINTS TO CANDIDATES.

**DILIGENCE.**—It is said of Calvin, that when nature began to decline in him, and the symptoms of a dying man appeared on him, he would be diligent at his studies; from which his friends dissuading him, saith he: "Shall my Master find me idle?" Let such, therefore, and all, be diligent and faithful in their respective places and employments. And, indeed, every man is a steward, more or less. Would you stand before Christ at his coming? O dread idleness and unfaithfulness in your callings, as you desire to be found of him in peace at his appearance! Fill up your days with duty, and give your time to him who gave it to you!—Hook.

**LIGHT AND SHADE.**—The sun may hide itself in a cloud, but it is not out of the firmament; God may hide his face, but he is not out of covenant: "I will not be always wroth; for the spirit should fail before me, and the souls which I have made." God is like the musician; he will not stretch the strings of his lute too hard, lest they break. "Light is sown for the righteous." A saint's comfort may be hid as

seed under the clods, but at last it will spring up into an harvest of joy.—Watson.

**GOD'S ALL-SUFFICIENCY.**—"Son, all that I have is thine." Believers, has Christ an arm of power? It is for your protection. Has he an eye of knowledge, depth of wisdom? It is for your direction. Has he a stock, a treasury of perfect righteousness? It is for your justification. Has he a spirit of holiness? It is for your sanctification. Has he bowels of mercy? It is that he may show you compassion. He has a lap of all sufficiency for your provision—arms of grace, a heaven of glory, for your reception.—Lye.

**BURNING LOVE.**—Of old the Lord used to answer his people's prayers and sacrifices by fire from heaven; pray that he may answer yours in like manner, by kindling a holy fire in your soul—a fire of love to Christ. O love the Lord Jesus as your treasure and portion; let your thoughts be mainly upon him, and your soul's breathings after him. Be much concerned for his interest and cause, and for the spreading of his kingdom and glory in the world; and be looking out and longing for the full and perfect enjoyment of him.—Willison.

**OUR ARMOUR.**—Need we bid the soldier be careful of his armour, when he goes into the field? can he easily forget to take that with him, or be persuaded to leave it behind him? yet some have done so, and paid dear for their boldness. Better thou endure the weight of thy plate, though a little cumbersome to the flesh, than receive a wound in thy breast for want of it.—Gurnall.

**FAITH.**—We live by faith, and faith lives by exercise. As we say of some stirring men, they are never well but at work—confine them to their bed or chair, and you kill them; so here, hinder faith from working, and you are enemies to the very life and being of it. Why do we act faith so little in prayer, but because we are not more frequent in it?—Ibid. [Compiled by C. V. R.]

For the Presbyterian Treasury.

### RETURN OF PRAYERS.

When our Saviour saw the wants of the world, he commanded his disciples to pray for more labourers; and since we are now placed in like circumstances, we should obey this divine injunction. The Church has felt her situation, and it is to be hoped that with deep humility and lively faith, she has asked the Giver of all good for an increase of ministers; and if the prayer has been truly made in faith, it will be heard and answered. But to pray is not all. It would be vain for the farmer to ask God to give him an abundant harvest, if he neither ploughed nor sowed; so it will be in vain for us to ask for an increase of ministers if we wilfully neglect any part of our duty. As it is the duty of all to ask help of God in this matter, so there is a work for all to do. It may be the duty of one man to give himself to the ministry; of another to give his children; of another to urge the consideration of this duty upon others; of another to give his wealth, time, or influence.

There is yet another point that every member of the Church should diligently and seriously consider, and that is—Does he look for an answer to his prayers? The return of prayers is what every Christian is likely to forget; but if



we *expected* an answer we would not *forget* to look for it. Can a Christian ask God for favours, and never expect to receive them? Such conduct would be mockery to the great King of heaven; it would show that we either did not care for what we requested, or that we had no confidence in God—either of which would be abominable in his eyes. How could we mock God more than by asking him for a blessing, and afterwards telling him by our actions that we did not care whether He gave it to us or not. To pray for an increase of candidates for the ministry, and then never to give ourselves any concern as to whether the prayer is heard or not, is committing this very offence. It is the duty, then, of every Christian to look for an answer to his petitions, for if he prays in faith he must necessarily expect an answer. If our expectations are not realized immediately, let us take care not to fall into unbelief and despair, for we are to “pray always,” to “pray without ceasing,” to be “importunate;” we should daily renew our supplications until the desires of our souls are satisfied. Our motto should be, *pray, work, watch*. Let every member of the Church be constant at a throne of grace; let him do his duty, and expect that a gracious God will bless him, and verily there will be no want of an answer.

We have a beautiful illustration of this truth in the conduct of Elijah, when he went up to the top of Mount Carmel to pray for rain. “He cast himself down upon the earth, and put his face between his knees, and said to his servant, go up now, look towards the sea. And he went up and looked, and said, There is nothing. And he said, go again seven times. And it came to pass the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man’s hand.” Here were united faithful prayer and watchful expectation. He prayed, and looked for an answer, and prayed again and again until he received the answer. And if we are faithful in prayer and the looking forward for the answer of prayer, we too will see a cloud arising, at first, perhaps, no more than a “man’s hand,” yet it will soon spread and fill the whole earth with faithful ministers.

J. S. Y.

For the Presbyterian Treasury.

### THE ELDER’S FIRESIDE—NO. III.

*Elder.*—I agree with you that few things are more unseemly, not to say more dangerous than a dead orthodoxy. The doctrines of Christianity are the principles upon which the duties of Christianity depend.

*Mr. G.*—The preacher I heard last Sunday did not discriminate sufficiently between doctrinal knowledge, or *dogma*, as he chose to call it, and the abuse of it. He was very severe against creeds and confessions, as adapted to fetter the free exercise of mind. He said so much about freedom of mind, that I was afraid the hearers would think it of more consequence than regeneration.

*Elder.*—What would he have men do? Would he have them remain in ignorance of the doctrines of the Bible?

*Mr. G.*—He dealt in objections chiefly. He did indeed dwell somewhat upon the duty of loving God, and of holding direct communion with him. This, he said, was of more importance than a knowledge of creeds and confessions.

*Elder.*—No one will dispute that. I hope he did not announce that as one of his discoveries. But let us examine his exhortation to love God, and to hold direct communion with Him. How is it to be done? Can any one love God before

he is acquainted with his existence and character? Can any one hold communion with Him, before he is acquainted with the way of approach to him by the Saviour? Certainly not. Some knowledge then is necessary, and what is this knowledge but doctrinal knowledge? In like manner the performance of every duty requires a certain amount of previous doctrinal knowledge. Throw away all doctrinal knowledge, and the performance of duty would be impossible.

*Mr. G.*—The tendency of the discourse was to diminish one’s estimate of the importance of doctrinal knowledge.

*Elder.*—I do not see how a man who rightly understands the doctrines of the Bible can undervalue them. I am satisfied he cannot. He must see the folly of attempting to separate the precepts of duty from their principles.

*Mr. G.*—He was very hard upon creeds, and would have us think that they had been the cause of most of the divisions which have existed among Christians. Do you think sir, there would be fewer sects, if creeds were abolished?

*Elder.*—Not in reality. There would be no less diversity of opinion among Christians than there is now. Their efficacy for good would be far less. Suppose the Bible were the only creed, and that all who professed to receive it, belonged to one denomination. What harmony of action would there be between those who believe that the Bible teaches that Christ is a divine and atoning Saviour, and those who believe that he was a mere man?

*Mr. G.*—None at all.

*Elder.*—They might nominally belong to one denomination, but really they would constitute two. They would have unwritten instead of written creeds.

*Mr. G.*—The preacher seemed to think that if there must be a creed, the apostles’ creed would do. He seemed to think all might unite in adopting it.

*Elder.*—The apostles’ creed, as it is called, though as you well know, it did not exist in the apostles’ days, is well enough as far as it goes, excepting the phrase which declares that Christ descended into hell. But I do not see anything to hinder a Universalist from subscribing to it honestly. I want a more specific statement of doctrines than it contains.

*Mr. G.*—The phrase you object to, is explained away. Hell is said to mean the grave.

*Elder.*—I am aware of that; and also that it is said to have reference to the place of departed spirits. But to return to the subject. I have observed that it has been usual for those who depart from the faith once delivered to the saints, to begin by undervaluing, and attempting to prejudice the minds of men against doctrinal knowledge. We can guard against the efforts of such men only by becoming rooted and grounded in the faith.

J. N.

### A GOOD MINISTER.

Give me the priest these graces shall possess:—

Of an ambassador the just address;

A father’s tenderness, a shepherd’s care;

A leader’s courage, which the cross can bear;

A ruler’s awe, a watchman’s wakeful eye;

A pilot’s skill, the helm in storms to ply;

A fisher’s patience, and a labourer’s toil;

A guide’s dexterity to disembroid;

A prophet’s inspiration from above;

A teacher’s knowledge, and a Saviour’s love.

KEN.

### Presbyterian Education Rooms.

25 Sansom Street, Philadelphia.

FEBRUARY, 1849.

Our readers will, we suppose, generally admit that this number of the Treasury exhibits some improvement in its *plan*. We have endeavoured to give it a more miscellaneous character; but we shall steadfastly adhere to the original design of advancing the benevolent operations of our Church, especially those connected with Education.

The following testimony to the value of the Presbyterian Treasury is, we verily think, too strong. We thank the editor of the “New Orleans Presbyterian” for his kind appreciation of at least our good intentions. Just listen to what he says, whilst we step for a moment behind the curtain!

THE PRESBYTERIAN TREASURY which was modestly sent forth about a year ago, has completed a year’s existence; and we venture to say that it bids fair steadily to grow in favour with religious readers, especially with the members of our own Zion. Its appearance, shape, and solid contents bespeak respect at first sight. We hope that its “promise” and actual worth will commend it to imperishable support. We hailed its method of recording ecclesiastical and religious facts, its sound theology, its powerful advocacy of the benevolent operations of our Church—its calm, well digested dissertations upon religious topics, its judicious selections from the writings of the wise and good, which sparkle like diamonds through its pages, and the general air of honesty and dignity which characterize the whole sheet, as a certain *prospect* of success. It has not disappointed our belief. We deem this paper calculated to get and retain just such a hold upon us all, as did Niles’ Register of general news, for truthfulness and sobriety. The quarto shape is not an inconsiderable advantage; it is hereby better fitted for preservation and for binding. And we hope if our life be spared, to see many well bound volumes, of the “Presbyterian Treasury,” taking their places as a concurrent Registry and History of the doctrines and acts of our church, along side of our most esteemed books, and upon our most esteemed shelf.

A word of praise, we will confess is great encouragement in the midst of labours, harassing and various. We are doing what we can, to make the “Presbyterian Treasury” a useful periodical in our beloved Zion.

It has been suggested that, whilst ten subscribers for \$5 are very moderate terms, there are many feeble churches that cannot procure as many as ten subscribers. We therefore make the following exception to our general terms: *Feeble and missionary churches may have the paper at fifty cents a copy for every subscriber over three in number.* That is, four papers will be sent for two dollars, and so on. We are anxious to gain access to as many families in our church as possible. The profits, if any, will be applied to religious objects under the direction of the Board of Education, to whom the paper belongs.

About two thousand new subscribers are necessary to pay the expenses of publication for this year; and if each minister and candidate, to whom the paper is sent gratuitously, could send one new subscriber, the paper would be in a prosperous condition. Brethren! a little help;

## Poetry.

## A GOOD CONFESSION.

Suggested by a fact mentioned at a public meeting in Sheffield, by one of the Deputation of the Free Church of Scotland, on the 16th November 1843. Prosaic though these lines may fairly be deemed, there is a worth and a power beyond poetry in the fervent sentiment and the simple expression of it by the poor woman herself, which are literally preserved at the close of the narrative.

The sacramental table of the Lord  
Was spread, His cross and passion to record;  
A little band had gathered to the feast,  
With whom came one, the lowliest and the least—  
The least and lowliest in her own esteem—  
To testify her child-like faith in Him.  
And who was she—on earth though little known,  
Is her memorial not "before the throne?"

When first examined by God's minister  
"To give a reason of the hope in her,"  
And from his hand, with those to Christ who cleave,  
The token of Church-fellowship receive,  
Trembling she stood and pale, deprived of speech—  
Feelings there are which language cannot reach—  
Yet while she mused, the fire within her broke  
Full into flame—then with her tongue she spoke;  
The love of Christ constrained her to reply,  
"I cannot speak for Him, but I could die."

Stronger than death that love indeed must be;  
Lord Jesus, may such love abound in me.

JAMES MONTGOMERY.

## General Christian Education.

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

## RELIGIOUS INSTRUCTION PROMOTES SOUND EDUCATION.

The system of instruction taught in the parochial schools will promote the cause of sound education. The text-books, as far as mere intellectual training is concerned, will be at least as good in all respects as those now in use. And they will be better in consequence of the introduction of the religious element. A great deal of the mental training of young children can be done by religious exercises. In addition to the use of the best text-books on every topic of human learning, the BIBLE, which is "*the boys' and girls' own book*," will have a prominent place in the daily instructions of the school. Instead of being merely read by the teacher for a few minutes as if to preserve the external appearance of some remaining Christianity, it will be studied by the scholars. Its verses will be committed to memory; its history thoroughly understood; and its great principles brought into prominent view. The influence of the study of the Bible on the mind, as well as on the heart, can never be too highly appreciated. It is a book of the most stirring thoughts, and kindling revelations, and wakeful memories. Creation, History, Geography, Providence, Biography, Redemption, Immortality, embrace its wonders of fact, doctrine and duty, which children love to read, and cannot read without thought, and inquiry. The Bible is the very best text-book the world affords for

the mental developments of a daily school. A distinguished writer says:

"We shall dwarf the intellect and the conscience of our children, if we let uninspired men take hold of their youthful imagination before patriarchs, prophets, apostles, and martyrs have won their youthful hearts. A better man than Abraham, even could you find one, would not be so sublime to your boys as the 'friend of God,' the companion of angels, and the father of Isaac. A wiser man than Daniel, even could you find one, would be no Belteshazzar to your sons and daughters, unless he had been in the lion's den at Babylon. It is God's men who make boys feel what a man should be." "Tell them by all means every thing worth knowing they can bear to hear; but be sure of this that you can interest them in nothing so much as \* \* \* in the Bible. You can make them talkers by the little things of simplified science; but you can best make them thinkers by the great things of revelation."

The study of the Bible will be of incalculable use, both mentally and morally, in advancing the cause of sound learning.

## PRESBYTERIAL ACADEMIES.

We have had a number of inquiries from ministers in our church, who are engaged in establishing Presbyterial Academies, in regard to the best course of instruction in classical studies, and the best text books. The following communication is from a source that we are not permitted to name; but it carries internal evidence of the highest authority. We take the liberty of confirming this evidence, by adding that it is from one of the most accomplished scholars, practical instructors, and eminent divines in the Presbyterian Church.

For the Presbyterian Treasury.

## COURSE OF CLASSICAL INSTRUCTION.

*My Dear Sir*—Your letter reached me today, and shall receive such answer, as I am capable of giving. I reply with some diffidence.

## OLD AND NEW METHODS.

A preliminary which must be settled, in every case, is which of two rival methods of teaching the languages shall be adopted. These methods I shall, for the sake of brevity, call the Old and the New. The Old method is synthetical. It begins with the grammar; of which the forms and rules are committed to memory. It then goes on to the translation and grammatical analysis of sentences and heads; with the writing of exercises. The New method is analytical. It postpones the learning of forms and rules. It consigns nothing to the memory, but words and phrases. It begins with examples and exercises; and from these gradually deduces the system of rules.

I profess myself a zealous adherent of the Old method. I have used both, so far as to give them a fair trial; and for a time I was much in love with the new plan. But I am fully convinced that the old-fashioned grammatical method saves time in the end. On the Ollendorff method there is great progress at the start; but presently the pupil begins to inquire for rules; and rules he must have. Now rules are best learnt, beforehand, in regular connexion, and in chosen and memorable diction. The grammar is as truly a labour-saving instrument as a ladder. The workman would lose

ground, who should constantly be knocking up an extempore ladder during the progress of his work. It is the same in Arithmetic: better teach a boy the Multiplication-table, once for all, than let him gather it from repeated examples.

Considered as a *system of Exercises*, to be used after the Grammar, I consider Ollendorff's books as admirable. But all good schools on the old plan have exacted such exercises; and they should never be omitted.

While I have seen many ripe classical scholars, who advocate the new way, I never saw one who received his scholarship by means of it.

## COURSE OF STUDY.

Your first question now comes up, respecting the best *COURSE OF STUDY*.

It will at once occur to you, that this is not one of those questions which has but a single answer. There are twenty lists of books, which different teachers might give, which would be equally valuable, if taught aright. Here, therefore, the choice might be very reasonably decided, by the practice of the college, for which the young man is preparing. I will, however, attempt to mark out a brief course.

## I. LATIN.

1. The *Grammar*, of course, leads the way. The boy should be kept at this till he has all the forms, and the leading rules, by memory *verbatim*. Every thing depends on this. I have often said, as a college-officer, that if a lad knew the Grammar by heart, I would admit him in preference to one who hemmed and hawed about it, even though the latter had read twenty volumes. As the pupil is to be saying a daily grammar-lesson, *during his whole course*, he may omit very large portions at the first going over; and certain parts he need never learn by rote.

2. *Exercises for making Latin*. Some Grammars afford these; as Kühner's. If not, the pupil should early begin them. The best book known to me, is "Krebs's Guide to the Writing of Latin."

3. *First Reading Book*. Here I am much at a loss, though well acquainted with the various "Readers," "First Books," &c. Greatly do I regret the disuse of dear old Cordery. It ought to be remembered, that Maturinus Corderius was the teacher of Calvin, who dedicates to him one of his Commentaries. His Colloquies are so pure, so entertaining, and so Christian, that I have always entered my boys in them, in the way of committing the Latin to memory. But the English part is nearly two centuries old, and should be done over. As things are, I would nominate L'Homond's "*Historiæ Sacræ*," to be read wholly, with constant application of the rules.

4. "*Viri Romæ*," by the same author.

5. *Cæsar*; four books: (if time allows) to be followed by Sallust.

6. *Virgil*; six books of *Æneid*, in order to gain versification and poetic diction. Gould's *Virgil* is a good one. Here there should be a faithful application of all the rules of prosody, which should be committed to memory; and, from the beginning, a verse or two should be scanned, and rules of quantity given in every lesson. The other parts of *Virgil* may be postponed.

7. *Horace*: All the Hexameter parts, (omitting the impure passages—and Christian schools should have expurgated editions,) with parts of the Odes.

8. *Cicero*: This will be easy, after the others. The best Oration, and parts of the Dialogues and Epistles; according to the judgment of a teacher.

9. *Livy*; if time permit.

## II. GREEK.

1. *Grammar*: Same remarks, except that as the pupil is supposed now to be acquainted with the general principles of language, he may be pressed forward, in reading, much faster.

2. *The Greek Testament*; which ought never to have been cast out of our schools, and which ought to be kept up, along with other books, through the whole course. I have known boys who could read almost any part of the New Testament before entering College. By all means make it agreeable, and keep it from being task-work.

3. *Lucian*; or some of the modern selections; though I dislike all *Collectanea*: but the public voice is for them. I fear Lucian is out of print, as a class-book.

4. *Xenophon*: *Cyropædia*, or *Anabasis*; (Owen's edition;) though I object to the references to Sophocles's *Grammar*.

5. *Homer's Iliad*: Six books.

6. *Demosthenes*: De Corona, with *Æschines*; or, if the teacher prefers it, some Greek tragedy.

## TEXT BOOKS.

Your second question relates to TEXT BOOKS.

After all that has been said about improvements in Latin Grammar, I greatly prefer the old to any American ones. By the old, I mean those which are made out of Principal Adam's Grammar, (and his was made out of Ruddiman's.) We have Gould's Adam, Cleveland's Adam, and Bullions's, which is much the same. Of the grammar of *Andrius* and *Stoddard*, I cannot speak well, in comparison.

*Kühner's School Grammars*, both Latin and Greek, are admirable; and his *Greek Grammar* I am daily teaching. It is *instar omnium*, as a Greek Introduction. His Grammars unite all the flattering advantages of the Arnold and Ollendorff books, with the most rigorous adherence to the old grammatical methods of paradigm and rules. They are, for some months, reading-book and exercise-book, both in one. And I regard it as indispensable, that such exercises should begin early, and continue during all the course. It is a pity Kühner's Grammars had not been better translated.

I am hardly competent to judge among the conflicting editions of classic authors. R. Garrigue, of New York, is importing some of the cheapest Latin books I ever saw: but they have no notes. Anthon's Series has too many notes. The Boston books strike a middle path. By the quantity, German editions come very cheap; and for schools this is worth looking into. I got a very good copy of C. Nepos, the other day, for 8 cents; beautiful type, and good paper.

*Anthon's Classical Dictionary*; *Smith's Dictionary* of Greek and Roman Antiquities; *Butler's Geography and Atlas*, are needful books. The teacher should have *Ramshorn's Latin Synonyms*, and, if he reads German, *Krebs's Antibarbarus*.

On the subject of Dictionaries: *Ainsworth* and *Leverett* are good, in Latin; and in Greek, there is nothing like *Scott* and *Liddell*, edited by *Drisler*.\* It ought to be called *Drisler's Lexicon*. It is, perhaps, too large for a beginner; but it is a treasure for life.

## WAY OF TEACHING.

After all, the great matter is not the books so much as the way of teaching. I consider the

question as pretty much settled in the first twelve-month, whether the lad is to make a scholar: indeed it depends very much on the way he can repeat his Grammar. How few boys can recite any one Greek verb, perfectly? *Short lessons; sifted to the last particle; often reviewed*: these would be my golden rules. The boy should expect to be examined on every word, and to have (not in his book, but his head) every rule which can possibly apply. Perhaps you will laugh at the zeal of an old schoolmaster; but pray, why did you put me on my hobby? Let me add one thing.

The experience of twenty-odd years in teaching, leads me to believe, that it is better to have a lesson, in each subject, every day, than to give longer lessons, with longer intervals. It is constant dropping that wears away the rock: *Gutta cavat lapidem, non vi, sed sæpe cadendo*.

Half the smattering and disgraceful looseness, now prevailing in languages, comes of the American practice, of letting the boy look out and comprehend his rule, instead of getting it by heart. I have a little pupil, now in Latin Syntax, who repeats to me the whole of the rules, with every example, from the very beginning, every day: and so I mean he shall do, until the burden becomes such as to render division necessary. So we do in our Catechism. The schoolmasters and school-madams prate about "parrot-work," and the importance of *understanding* every thing, and getting nothing, by rote. Tilly-fally! Do their babes understand the Multiplication-table? God, who has caused *memory* to be the predominant faculty in childhood, has thereby made it our duty to employ it. There is a slight return to this common-sense and time-honoured principle; but we are still in danger from the shallow teachers, who leave nothing in a child's memory which he cannot comprehend; not even the seventh commandment: perhaps you remember Southey's story, thereanent, in the "Doctor."

You are weary, and so am I; and a boy is reading Latin at my elbow: so *manum de tabula*.

The suggestions I have given may be modified to any extent, to suit teacher or pupil; so that the principle be observed.

I am, very respectfully, and truly, yours,

\* \* \*

## SYNOD OF ILLINOIS.

This important Synod, at their meeting in December, came out strongly in favour of the plan of Christian education recommended by the General Assembly. The Committee on Education made their Report, which, being amended, was adopted, and is as follows:

*Resolved*, 1st. That it is the duty of every church within our bounds, to establish, if at all practicable, a school for the instruction of their children, where the Bible and Catechism shall be taught, and the school be under religious influence.

*Resolved*, 2d. That it be hereby enjoined on all the Presbyteries under our care, to inquire into the matter at the earliest opportunity, and report to Synod at its next meeting.

*Resolved*, 3d. That it be, and hereby is, recommended to each Presbytery in our bounds, to select a location, and proceed to the establishment of a Presbyterian High School, as soon as possible, securing instruction in the same of

as high an order as the exigencies of the country demand.

In addition to this action, the Synod enjoined on Presbyteries to take immediate measures to supply their ministers, elders, and churches with the Westminster Catechism with Scripture proof. It was also enjoined on heads of families, who are members of the Church, in addition to other religious education, to teach their children the Catechism, as was done by their fathers; and it was enjoined on ministers and elders to appoint stated periods within their own churches, to examine the children and youth on the Catechism.

Ministerial fidelity, parental care, and Christian education in schools and in higher institutions, are co-operating agencies in the training up of a generation to serve God.

## PRESBYTERIAL ACADEMY:

*Lafayette, Chambers County, Alabama.*

Our active brethren in East Alabama Presbytery, it will be seen, have succeeded in establishing their Academy. It has commenced operations with encouraging prospects.

This Institution, under the direction of the East Alabama Presbytery, will go into operation on the second Monday of January, 1849: I. N. McKinney, Principal; W. Hall, Assistant. The object aimed at in its establishment, is to blend thorough religious instruction with the best literary advantages, and thus to lay early in the mind those solid foundations of virtuous and correct principle which are alike essential to a well-developed character, to the interests of society, and to the promotion of Christianity. The institution will be furnished with a valuable Library and Apparatus, as soon as the necessary funds can be raised.

## RATES OF TUITION.

Spelling, Reading, Writing, and first rules of Arithmetic, per session of twenty-two weeks, - - -	\$8 00
The above with Arithmetic, English Grammar, and Geography, - - -	12 00
The above with History, Algebra, Natural Philosophy, Chemistry, Astronomy, Rhetoric, Logic, and Rudiments of Latin, - - -	16 00
The higher English branches, and Mathematics, Ancient and Modern Languages, - - -	20 00

Board can be obtained in families at \$8 per month.

To those who wish fuller information, a circular will be forwarded by the Principal.

By order of Presbytery:

J. HOYT, *Stated Clerk*,

January 1, 1849.

He who said he did not see why he should be expected to do any thing for posterity, when posterity had done nothing for him, showed more worthlessness than wit in his saying. It is to be feared that the man's father acted upon the same principle.

\* I wish I had known it 20 years ago.

## SCHOOL BOOKS.

The demand for school books, already very great, is becoming greater and greater every year. Who get up these numerous books? Whose is the responsibility of their publication? Who have an interest in their circulation? What motives govern their compilation and sale? We fear that *money-making* has too much to do with this whole matter. The text-books in the common schools are too frequently changed and changed at the whim of the teacher, or committee; and this is sometimes done simply through the influence of book-makers and booksellers who have an interest in the sale of some new grammar, or spelling-book, or geography. Ought this great work of supplying the rising generation with the books that are to have so great influence in swaying their destiny, to be left so much at loose ends? We think not. Every church has an interest in seeing that its children are instructed by means of the best text-books; and instructed, not capriciously and superficially, but steadily and thoroughly. Whilst private enterprise and competition are of excellent advantage in furnishing books for schools and colleges, we believe that the Church itself should take more interest in seeing that such selections are made as shall have no bad effect upon the mental or moral training of youth. And in those departments where any deficiency exists, the Church may lawfully attempt to supply the demand.

So far as relates to Presbyterian schools and other institutions of learning, the General Assembly have directed their Board of Publication to make arrangements to issue such books as our wants may require. This Board will doubtless respond, with all practicable despatch to this call, and soon enter upon the great work of preparing suitable text-books for Christian schools and colleges.

In order that our readers may understand the importance of school books as a branch of business, we copy the following from a New York paper:

NEW YORK BOOKSELLERS' SALE.—The usual semi-annual trade sale of Books in New York city, recently took place. It is estimated that the number of volumes sold exceed 400,000, and the amount realized by the sale was over \$200,000, without including stationery. *Nearly four-fifths of the books sold were school-books and juvenile works*, a fact which argues well for the progress of education and the spread of intelligence. The following is a classification, in part, of the works disposed of.

Common school books, . . . . .	150,612
Juvenile works, . . . . .	31,796
Classical school books, . . . . .	28,900
Moral and religious works, . . . . .	13,095
Poems, . . . . .	11,112
Miscellaneous works, . . . . .	11,605
Works of fiction, . . . . .	5,728
Literary works, . . . . .	5,626
Phrenological works, . . . . .	5,510
Historical, . . . . .	4,350
Illustrated works, . . . . .	4,050
Biographical works, . . . . .	1,381
Medical works, . . . . .	1,123

Total, . . . . . 274,918

## POPULAR COLLEGIATE EDUCATION.

We insert the following *circular*, issued by the friends of Oglethorpe University, in Georgia, with the hope that their noble efforts to establish this Christian institution upon the basis of a permanent endowment will be entirely successful. Oglethorpe University is under the care of the Synods of South Carolina, Georgia, and Alabama; it has an able faculty, and there is every encouragement for its friends to rally round it in faith and good works.

## CIRCULAR.

The subject of Education commends itself to every intelligent mind, and no argument is required in the present age to show its value and importance to the rising generation.

Primary and Academical institutions are a considerable means of furthering this great end; still these are, in a measure, but an introduction to that thorough Collegiate training, the importance of which need not be dwelt upon.

To render our Colleges what they ought to be, it becomes necessary not only that religious culture should be combined with intellectual development, but that they should be of easy access to all classes.

The Rev. Doctor Chester, General Agent of the Presbyterian Board of Education, a gentleman of long and practical experience in relation to the subject, and eminently qualified to promote its interests, is now in this city by appointment to meet the Reverend President Talmage, of the Oglethorpe University of Georgia, to project measures for the permanent endowment of that Institution.

In furtherance of this object a public meeting was held in Savannah on the 19th instant, when the Reverend Doctor Chester presented the following scheme, with such testimony of its practical success in other Colleges under his observation, as to command the unanimous approval of the meeting, and a committee was appointed to submit to the citizens of Savannah, this

## PLAN FOR THE PERMANENT ENDOWMENT OF OGLETHORPE UNIVERSITY.

I. The sum of one hundred dollars, when paid, shall entitle the subscriber to the tuition of all his sons, without further expense, in the Oglethorpe University; or, in lieu thereof, the sons of any family he may designate.

II. The same individual may at his option make further subscriptions of one hundred dollars each, each of which shall entitle him to designate the sons of any one family for tuition at the University, the time of nomination being left to the subscriber.

III. A subscription of five hundred dollars, when paid, shall entitle the subscriber, or *any association of subscribers*, to a perpetual scholarship, to which he or they may appoint any one individual they may select, and which scholarship may be devised by will, as any other property is devised.

IV. *No subscription shall be considered binding until the whole sum of sixty thousand dollars has been actually subscribed for*, at which time all subscriptions shall be considered due, and upon the payment of which, scrip will be issued.

A plan so plain needs no explanation; the committee would simply add, that it has been thoroughly tried with several Colleges at the West, as well as Hampden Sydney College in Virginia, and found perfect in its operation; so reducing the expense of a Collegiate course, as

to place it within reach of numbers whose limited means had previously denied access to its privileges.

This circular is left with you for your consideration, and you will be called upon at an early day for your co-operation in the work should it meet your approval.

EDWARD J. HARDEN,  
WILLIAM DUNCAN,  
H. A. CRANE,  
CHARLES GREEN, } Committee.

Savannah, Dec. 25, 1848.

Our latest intelligence is, that there is a most gratifying progress in the accomplishment of the proposed plan.

## PAROCHIAL SCHOOL AT GRAND VIEW, ILLINOIS.

The following account of a new parochial school presents strong testimony in favour of the principles and practicability of the Assembly's plan of education. It shows what Christian enterprise can accomplish.

"I determined some twelve months ago, by the help of God, to erect a suitable building, and establish a school on the General Assembly's plan. Of course, it was not popular to the whole community: but some of the world, and some members of other churches, generously aided us.

The following is an outline of the plan: A building has been erected for a school-room, with a handsome cupola and spire; which, with its furniture and other fixtures, will cost nearly \$900. The property is conveyed to the Presbyterian Church of Grand View, to be under the sole direction of the elders and trustees of said church and the ministry of the Presbytery of Palestine, (O. S.) for religious and educational purposes, for ever. There will be not one dollar of debt hanging over it. In the articles it is said: "The object of the Grand View Seminary shall be, to afford the facilities of moral, religious, and intellectual training to lads and young men, under the direction," &c. The established order is, to open and close the school with prayer every day; to recite one Bible lesson every day; and one lesson every week in the Shorter Catechism of the Presbyterian Church. The school has been opened a little more than a month; has 25 scholars, who, except 3 or 4, are studying Arithmetic, Geography, English Grammar, Algebra, Geometry, Philosophy, and the Latin Grammar, &c. The number still increases; and its success is hopeful, if not (by the blessing of God) certain.

Permit me to say before I close this, that though I have had considerable experience in teaching, at various periods of my life, I have tried no plan like that on which I am now operating. I see plainly, that the Bible and its holy religion exerts the most salutary influence; is the best system of discipline; gives the greatest amount of harmony and peace, and the most powerful incentives to application and diligence. I am fully persuaded that it is God's plan." J. A. S.

## CHRISTIAN COURAGE.

The Christian  
... holds no parley with unmanly fears;  
Where duty bids, he confidently steers,  
Faces a thousand dangers at her call.  
And trusting in his God, surmounts them all.

COWPER.

## Poetry.

## GOD'S ACRE.

I like that ancient Saxon phrase, which calls  
 The burial ground God's Acre. It is just;  
 It consecrates each grave within its walls,  
 And breathes a benison o'er the sleeping dust.  
 God's Acre! Yes, the blessed name imparts  
 Comfort to those who in the grave have sown  
 The seed that they had garnered in their hearts,  
 Their bread of life—alas! no more their own.  
 Into its furrows shall we all be cast,  
 In the sure faith that we shall rise again  
 At the great harvest, when the Archangel's blast  
 Shall winnow, like a fan, the chaff and grain.  
 Then shall the good stand in immortal bloom,  
 In the fair gardens of the second birth;  
 And each bright blossom mingle its perfume  
 With that of flowers which never bloomed on earth.  
 With thy rude plow-share, Death, turn up the sod,  
 And spread the furrow for the seed we sow,  
 This is the field and Acre of our God,  
 This is the place where human harvests grow!

LONGFELLOW.

## An Illustration.

[We were much impressed with the aptitude of the following illustration of the divinity of Christ, when it first appeared in the Journal of the Flushing Institute of 1834—from which we now extract it.—Ed.]

## THE DIVINITY OF CHRIST.

Let us suppose, that we were near the walls of some ancient city of the east, and were witnessing the march of a magnificent procession that was entering its gates. It is a numerous and imposing train; and its purpose, we learn, is to usher into the city a long expected personage. The arrival of this personage is a theme of general congratulation. We are arrested by his name and titles in every part of the procession. They are sounded by the heralds, written on the standards, and shouted by the choirs. One herald as he rides up to the gates, cries out, "Awake! awake! put on thy strength, O city; put on thy beautiful garments." Another announces, "He whom ye seek is suddenly coming in his temple." A third exultingly exclaims, "Behold thy king cometh unto thee. He is just, and having salvation." Mark the snowy banners as they float in the breeze, while his name glitters upon them in letters of gold; and listen to the voices, "Blessed is he that cometh." The welkin resounds with the song: "Blessed is he that cometh." The crowds in the city echo it back, and the children keep up the strain, "Blessed is he that cometh! Hosannah! Hosannah in the highest." The procession is nearly within the gates, and now for the triumphal chariot—the glowing crimson—the blazing gold—the exalted personage himself!—Nothing of the kind appears. The train concludes with a solitary herald riding in the rear—! It was a triumphal procession about nothing!

Just such an absurdity is the heresy that Christ was no more than a man. For what magnificent preparations were made for him! what a procession had there been of prophets, priests and kings, reaching downwards from the creation through four thousand years! What

deseant sweet did the harp of prophecy keep ringing on his name! How did they give the watchword from generation to generation, "Behold he cometh! Behold he cometh!" How did the impatient Zion console herself with types and shadows of his glory, and sing, beforehand, "Lift up your heads, O ye gates!" How did the patriarchs strain the eyes of their faith, that they might see him through the mists of centuries; and the prophets climb the highest peaks of the mountains, that they might catch a glimpse of the distant light! And at last, there comes forth a mere prophet. After all, the Messiah is a child of mortality. No! the incongruity of the thing is enough for us to deny it. There is no such disproportion in the arrangements of Providence. There are no such disappointments in the fulfilment of his prophecies. He who was the hope of Israel, and the desire of all nations—He for whose advent all the movements of the world were adjusted; empires rose and fell: kingdoms waxed and waned—He, the unspeakable gift, whose birth Gabriel himself came down to tell—He, the Wonderful, the Counsellor, the Prince of Peace, everlasting Father—a mere worm of the dust! Never! never! never!

## Anecdotes.

JUDGE BULLER'S CAUTION.—Judge Buller, when in the company of a young gentleman of sixteen, cautioned him against being led astray, by the example or persuasion of others, and said, "If I had listened to the advice of some of those who called themselves my friends when I was young, instead of being a *Judge* of the King's Bench, I should have died long ago a *prisoner* in the King's Bench."

TWO SORTS OF BLESSINGS.—"It is a great blessing to possess what one wishes," said some one to an ancient philosopher, who replied, "It is a greater blessing still, not to desire what one does not possess."

BEST PLACE TO LEARN.—Mr. Cecil, during a severe illness, said to a person who spoke of it, "It is all Christ. I keep death in view. If God does not please to raise me up, he intends me better. I find every thing but religion only vanity. To recollect a promise of the Bible: *this* is substance! Nothing will do but the Bible. If I read authors, and hear different opinions, I cannot say *this* is truth! I cannot grasp it as substance; but the Bible gives me something to *hold*. I have learned more within these curtains, than from all the books I ever read."

AN ARTLESS ARGUMENT.—Naimbanna, a black prince, arrived in England, from the neighbourhood of Sierra Leone, in 1791. The gentleman to whose care he was intrusted, took great pains to convince him that the Bible was the word of God, and he received it as such, with great reverence and simplicity. Do we ask what it was that satisfied him on this subject, let us listen to his artless words. "When I found," says he, "all good men minding the Bible, and calling it the word of God, and all bad men disregarding it, I then was sure that the Bible must be what good men called it, the word of God."

## Sabbath Schools.

"Feed my lambs."

## "THE CHIEF END OF MAN."

Can you tell me, Charles, what is the chief end of man?

*Ch.* Man's chief end is to glorify God and enjoy him for ever.

And what is meant by the *chief end* of a thing?

*Ch.* The chief end of a thing is the principal use for which it was made.

What is the chief end of a house?

*Ch.* To live in.

Of a chair?

*Ch.* To sit on.

Of a pen?

*Ch.* To write with.

Of an eye?

*Ch.* To see with.

Of the moon?

*Ch.* To give light.

Of a steamboat?

*Ch.* To carry passengers and freight.

Very well. Then to glorify God is as much the principal use for which man was made, as the principal use of the eye is to see, and of a house to live in?

*Ch.* Yes, Sir.

1. We may all learn for how noble a use man was made. Whilst other things have their earthly ends, man's end is to glorify and enjoy God.

2. We see how far man comes short of the great object of his creation. Man by nature lives for himself instead of for God. He goes exactly wrong. If the eye was to undertake to hear, or a chair to give light, these objects would pervert the end for which they were made, just as man does who lives for himself.

3. We learn also the wisdom and goodness of God in bringing man back to his chief end. If the full moon were to bring darkness, we would praise God for making it give light again. Or if any thing were out of order, we would think well of the person who would repair it. This is just what God does in the work of conversion. He refits man, restores him to his true use, and enables him to glorify and enjoy his Maker.

For the Presbyterian Treasury.

## SOME OF MY DUTIES AS A SUNDAY SCHOOL TEACHER.

1. I must enter upon this work with a deep sense of my ignorance and weakness, looking to God for wisdom and strength, and feeling that if any good is to succeed my labours, it must be wrought by Him.

2. I must be *regular* and *punctual* in my attendance. Providence alone must detain me from my class. I shall expect to find my scholars present at the appointed time; and surely they have an equal right to look for punctuality on the part of their teacher.

3. I must become acquainted with each member of my class. This must not be a mere gene-

ral acquaintance, but must be personal, reaching to their homes, occupations, dispositions, minds, and habits. I feel this duty to be one of essential importance, not only that I may secure their interest and affection, but that I may be able successfully to adapt my instructions, reproofs, and exhortations; and especially, that I may be led to realize my responsibility for the soul of each.

4. I must be prepared for the weekly duties of the school. If I expect to instruct others, I must spend much time in the prayerful study of God's word. My aim must be to exhibit the truth in plain, familiar terms, with such illustrations, as my knowledge of those I teach, leads me to suppose will be understood. In addition to the duty of teaching, I need a heart prepared for the devotional exercises of the school.

5. I must study to maintain a walk and conversation so ordered, that I may give no occasion for stumbling to any. I must take heed, lest through my pride, passion, or worldliness, I destroy, by my practice, whatever good impressions my instructions may have produced.

6. I must not let a Sabbath pass without kind and earnest exhortations to each scholar on the subject of personal religion. Christ and his cross must be the main theme of my instructions.

7. I must be faithful in visiting any that may be absent from sickness or other cause. In case of sickness, it will be my duty and privilege to be with such frequently, to counsel, to instruct, to pray with them; as well as, if necessary, to minister to their temporal wants.

Finally. I must humbly and patiently wait for the blessing of God upon my labours, *watching* for the gracious influences of His Spirit to awaken and convert the souls committed to my care.

hundred miles: so that the addition of sea-coast, including Oregon, is very nearly two-thirds as great as all we possessed before; and excluding Oregon, is an addition of one thousand three hundred and seventy miles; being nearly equal to one-half of the extent of coast, which we possessed before these acquisitions. We have now three great maritime fronts—on the Atlantic, the Gulf of Mexico, and the Pacific—making in the whole an extent of sea-coast exceeding five thousand miles. This is the extent of the sea-coast of the United States, not including bays, sounds, and small irregularities of the main shore, and of the sea islands. If these be included, the length of the shore line of coast, as estimated by the Superintendent of the Coast Survey, in his report, would be thirty-three thousand and sixty-three miles."

In whatever point of view we survey our country, whether by land or by sea, whether politically or religiously, whether for the present or in the future, whether in its own domestic relations, or in its expanding relations to the whole world, we behold a magnitude of influence and of destiny that can fulfil their true ends only by the power of the gospel of Christ.

Our sea-coast confronts the world. On the one side arc Europe and Africa, and on the other side Asia and the Islands. May our influence either way, and all around, be made godly as well as great, through the blessing of the Spirit of God upon Domestic Missions!

**Domestic Missions.**

"Beginning at Jerusalem."

**EXTENT OF OUR SEA-COAST.**

We have endeavoured in various ways to impress upon our readers the magnitude of the Home Missionary enterprise. We have measured the number of acres and square miles; we have counted the millions of inhabitants; we have shown the rapidity of their increase, &c. Let us now take another view, by going out to sea, and sailing around the mighty domain of the Union.

The following is an extract from the last annual Message of the President of the United States:

"With the addition of the late acquisitions, the United States are now estimated to be nearly as large as the whole of Europe. It is estimated by the Superintendent of the Coast Survey, in the accompanying report, that the extent of the sea-coast of Texas on the Gulf of Mexico is upwards of four hundred miles; of the coast of Upper California, on the Pacific, of nine hundred and seventy miles; and of Oregon, including the Straits of Fuca, of six hundred and fifty miles; making the whole extent of sea-coast on the Pacific one thousand six hundred and twenty miles, and the whole extent on both the Pacific and the Gulf of Mexico two thousand and twenty miles. The length of the coast on the Atlantic, from the northern limits of the United States, around the Capes of Florida to the Sabine, on the eastern boundary of Texas, is estimated to be three thousand one

**NORTH, SOUTH AND WEST.**

It is sometimes asked, what proportion of our Domestic Missionaries are located in the different geographical sections of our country? On inspecting the last Annual Report of the Board, we find the following result, which is as near the truth as we can reach:

North, - - -	108 missionaries.
South, - - -	66 "
West and South-west,	280 "
	6 agents.
	460

This shows that the West has a goodly share of missionaries, but not probably as large a one as its necessities demand. There are—

On the Atlantic slope, -	174
In the Mississippi Valley, -	280
Agents, - - -	6
	460

The proportion in favour of "the Valley" is becoming greater and greater every year, as it should do.

**"DICKER."**

The salary of ministers at the West is sometimes paid by what is called "Dicker." The following extract from a letter from a gentleman in Indiana, who wrote to the Home Missionary Society for aid in sup-

porting a missionary in his neighbourhood, will enable our readers to understand the term:

"'Dicker' is a name of wonderful meaning in all these regions. It embraces more ideas in its way than ever did the famous *abracadabra* of the magicians. It changes a miscellaneous collection of odd bits and ends, old rusty hay, rotten potatoes, white-oak cheese, corn *a la* Pharaoh's lean ears, pumpkin butter, and sundry store 'orders,' into the most snug and comfortable kind of a salary for man, wife, and six children. 'Dicker' is *some*, it is. By the help of dicker, then, we feel warranted in assuring you that if you will give \$150, we will settle the rest."

**Foreign Missions.**

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

**PROTESTANT MISSIONS THROUGHOUT THE WORLD.**

The following table of Protestant Foreign Missions, taken from the Chronicle with some alterations, will show at a glance what the Church is doing for the evangelization of the world.

*General View of Protestant Missions.*

	Ministers.	Native Assistants.	Communicants.	Scholars.
<i>Asia.</i>				
Western Asia, . . .	39	50	194	1,969
India and Ceylon, . . .	403	1210	10,301	54,953
Burmah, Siam, &c. . .	30	109	6,371	351
China, . . . . .	69	14	37	157
	541	1383	16,903	57,430
<i>Africa.</i>				
North and East Africa, . . .	4	3	28	282
West Africa, . . . . .	68	86	8,238	10,485
South Africa, . . . . .	156	72	8,374	11,730
	228	161	16,640	22,497
<i>America.</i>				
Greenland & Labrador	30		1,234	
Indian Tribes, . . . . .	90	14	4,594	1,976
West Indies, . . . . .	365	83	107,684	26,496
South America, . . . . .	2			
	487	97	113,512	28,472
<i>Islands in the Pacific.</i>				
	120	374	43,593	37,307
<b>JEWS.</b>				
	54	43		
<i>Summary,</i>	1430	2028	190,648	145,706

In addition to the 1430 ministers, there are about 200 assistant missionaries, and 2000 native assistants. Among the 1430 ministers are 26 native ministers in India, and about 40 in the West Indies. This reduces the number of ministers sent out by Christian churches, to 1364.

**REMARKS.**

I. The work of preaching the gospel to "every creature" is beginning to assume some importance in its results. Nearly 200,000 persons in different tongues and nations have been led to renounce their vain idolatry and wicked ways. This number,

though small compared with the millions of mankind, shows the *hopeful progress* of the missionary enterprise.

II. What the Church is now doing in the foreign field is *very little* in comparison with the amount of her resources. Every denomination might spare many more men. The total number of ministers sent out by all the American churches to preach the gospel to the heathen is only 348, whilst the number retained at home is about 30,000! Is this a proper proportion under all the weighty and solemn circumstances of the case? Is the Church justified in keeping 30,000 ministers among twenty millions of Christian people, whilst she sends out only 348 ministers among 600,000,000 of Jews and Gentiles?

III. A third remark is, that in proportion to the labour employed in the foreign field, the *returns are as great as in the domestic field*. Compare the number of heathen communicants, for example, with those in the Presbyterian Church. With our 1803 ministers, we have 192,022 communicants; whilst the heathen churches with 1430 ministers (or a fifth less than ours) have about the same number of communicants, viz. 190,648. The Episcopal Church in the United States, with 1404 ministers (about the same as among the heathen) has 85,000 communicants, or about 100,000 less.

IV. It is true, in the foreign field as in the domestic, that God *chooses the weak things of this world to confound the mighty*. The vast majority of the heathen communicants are Africans, whose ignorance and simplicity stand in striking contrast with the sophistry and the wiles of the Brahmins, the arrogant self-confidence of the Chinese, and the scornful pretensions of the followers of the false prophet.

V. The *Jews seem more hardened* than the Gentiles. No records of their conversion are noted in the table. A few cases of conversion have occurred during the year, and the aggregate of the cases may be considerable; but of all missionaries, the 54 among the Jews have probably the severest trials of faith.

VI. How urgent is the duty of the Church to *pray* for the outpouring of the Holy Spirit upon the millions of mankind, who "know not God, neither obey the gospel of his Son." A foreign missionary once wrote to a fellow Christian in this country, "You are as near to China and India in your closet before God as are the missionaries in the field."

#### MONTHLY CONCERT.

A disposition has been shown by a few churches to divide their collections at the Monthly Concert between the Foreign and Domestic Boards. The Hon. Walter Lowrie, in a letter in the Chronicle, gives very strong reasons against this innovation. We trust, and believe, that these reasons will be satisfactory to our churches. The original

design of the Monthly Concert in awakening an interest in Foreign Missions, and in securing collections for this great cause, ought to be preserved as far as possible. We doubt whether this meeting can be sustained in our churches generally, without keeping in view the high and sacred aim of carrying the Word of life to the benighted millions of mankind.

The following paragraph we extract from Mr. Lowrie's communication:

"The Concert of Prayer was commenced in Scotland and New England more than one hundred years ago. More than sixty years ago, the *Monthly Concert of Prayer* for the spread of the gospel had become general in most of the denominations which now hold it. During all this latter period collections had been taken up in aid of Foreign Missions. In the thoughts and affections of God's people, these means of grace have become associated with the foreign missionary work, and hallowed by their bearing on the salvation of the perishing millions of the heathen. It will not be found of advantage to break up these sacred associations."

#### GLEANINGS OF THE LATEST MISSIONARY INTELLIGENCE.

For the Presbyterian Treasury.

##### PRESBYTERIAN CHURCH.

INDIA.—Mr. Wray and his family were about to set out on their journey home to this country.

The Presbytery of Furrukhabad, after a full and satisfactory examination, have licensed J. Uhlman to preach the gospel.

The Synod of Northern India was to hold its first meeting at Agra on the 1st of last December.

The Church at Saharunper has been completed, at a cost of nearly \$2000, of which about half was furnished by friends in India. The attendance of the natives on public worship was quite encouraging.

At a meeting in one of the towns, (Sirhand,) some Musselmans attempted to counteract the preaching of the missionaries by crying out, "Let every one remain firm in his own religion."

SIAM.—The Rev. Mr. Mattoon gives the following affecting account of a mother teaching her little child to worship an idol:

"In the meanwhile, a mother entered with her child, scarcely old enough to walk, and placing it upon its knees before the idol, clasped its little hands, and raising them to its forehead, bent its head to the floor in attitude of worship. We turned away heart-sick at the sight; but the thought arose, do all Christian mothers do as much to lead their children to the knowledge and worship of the true God?"—*Chronicle*.

##### DUTCH REFORMED CHURCH.

The Rev. Mr. Talmage, missionary of the Dutch Reformed Church, in writing from Amoy, gives the following gloomy account of the state of missionary operations in his own church at home:

"Our church has seen her men die in the field, or removed by sickness, without supplying their places, so that we now have fewer missionaries among the heathen, by one-third, than we had seven years

ago. Of our two missions, the one among the Chinese remains stationary as regards the number of men, and the one on the Island of Borneo is just ready to give up the ghost. How are we to account for this sad state of things? Is it that the Church possesses less light than formerly, or that the salvation of the heathen is regarded with less interest, or that the gospel of Christ is esteemed of less value; or have our young ministers and students assumed judicial responsibility, and resolved "that the heathen are joined to their idols," therefore, they must be "let alone?"—*Ch. Int.*

##### PROTESTANT EPISCOPAL CHURCH.

CONSTANTINOPLE.—Bishop Southgate writes that one of the Armenian schools, patronized by his mission, has 450 scholars. He says, that "it was founded upon *enlarged* and *liberal* principles, which make it an object of interest to me." The Bishop thinks, that other Protestant missionaries are doing harm. A deputy from a Papal community in the interior, which has cast off subjection to Rome, was "particularly anxious," says Bishop S., "that I should send a priest to them immediately. This I could not do, as I had none to send. But I sent them some prayer-books."—*Spirit of Miss.*

##### THE MORAVIAN CHURCH.

LABRADOR.—On the 6th, we celebrated the Epiphany festival in fellowship of spirit with all our congregations gathered from the heathen. At the love-feast, we delivered the salutations of the Board of Directors, and remarked that the great teachers over the water rejoiced greatly to hear good of them, but were much grieved at present to hear so many bad things of them; so that they ought to improve the great privilege they possessed of having teachers, and would have only themselves to blame if they lost it. This made a deep and salutary impression on the minds of many; and several of them afterwards came and declared that they could not possibly do without teachers, as they did not wish to plunge themselves and their children into misery and destruction.

One member said: "When Jesus helps me, I can walk in the way of his commandment, not otherwise." Another said: "I have no other joy here below but in Jesus's sufferings and death; and when I go to him, my joy will be great and full."—*Miss. Intel.*

##### ENGLISH EPISCOPAL CHURCH.

CHINA.—The Report of the Christian Knowledge Society says: "Much interest is felt by the Society on the subject of China; and the period will be hailed with pleasure, when the Board shall be called upon to fulfil the pledge which it gave last year, to furnish a large contribution toward the endowment of a Bishopric in our Chinese possessions.

One of the missionaries writes from Hong Kong, that "the college or school was long retarded by the difficulty of procuring a site. The first portion is now nearly ready for occupation. I have engaged a Chinese teacher, and am now only waiting the arrival of an assistant from England, to begin the school with 25 or 30 boys."

##### ENGLISH METHODIST CHURCH.

FEEJEE ISLANDS.—One of the missionaries describes

the Feejee Islands as still degraded by cannibalism: "These are the days of education, and, in their way, the Feejecans are on the alert: they rub human flesh over the lips of their little children, and put a portion into the infant's mouth, that it may be nourished by its juice, and trained in the practice of cannibalism!"

Mr. Hunt asserts, and the other missionaries confirm it, that the Feejeean language contains no word for a corpse; but the word they use, *bakola*, conveys the idea of eating the dead. This is their war-cry when one of the enemy is slain, and his body found: "Here is a dead body to be eaten:" the word they use is *bakola*.

They also affirm, that within the last four years, fully one thousand people have been killed within twenty miles of Vewa; and that they keep far within compass, when they say, that of these slain, five hundred have been eaten.

Notwithstanding the awful depravity on the Islands, the Gospel has won many triumphs. "Most of the people in Vewa have become Christians; and among them, all the priests save one, and he has run away." The heathen temple, or god-house, in Vewa, is now a Christian church.

### Board of Publication.

Publication Rooms, 144 Chestnut st., 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 LEXBURN, 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.

### FIRE AT THE PUBLICATION HOUSE.

On the 6th of January, early in the morning, a fire was discovered in the buildings occupied by the Board of Publication. Notwithstanding every exertion, the fire made such progress as to consume the chief part of the front building. The loss to the stock of books and sheets stored away in the upper story, was very considerable. Probably the entire loss is not far from \$30,000. This, however, is covered by insurance; so that the ultimate damage to the Board will consist chiefly in the loss of time in re-commencing operations.

More commodious buildings will be erected at the earliest practicable opportunity. In the meantime, the Board have rented a convenient store in the Sunday School buildings, No. 144 Chestnut street, where their Depository will be conducted for the present.

The origin of the fire is entirely unknown.

A large sum of money will be necessary, in order to pay off the mortgage on the property and to put up such buildings on the front and rear, as will accommodate the Board of Publication in their expanding operations. This calamity will, we trust, be overruled in the providence of God to the ultimate gain of the Church.

### VALUE OF A BOOK.

The late Francis Markoe, Esq. who for a half century was exemplary as a Christian in all the relations of life, and particularly distinguished for the uniformity and constancy of his efforts for the spiritual welfare of his fellow men, was brought to the knowledge of God through the instrumentality of a book. He had none of the benefits of early religious training; was the resident of an island where the sound of the pure gospel was not heard; associated with those who were absorbed in the gaities of the world, and had no thought beyond the present life; and yet under these unpromising circumstances, while his youthful companions were engaged in a party of pleasure, his eye was arrested by the title of a book, which awakened a salutary train of thought in his mind, and the perusal of the volume resulted in his conversion. The omnipotence of the Holy Spirit accompanying the truth, produced an immediate and radical change at once. He was a Christian; he was translated into a new world; and the genuineness of his conversion to God was attested by a long life of devoted and constantly increasing piety, and a death in the confidence and triumphs of faith. Our readers will no doubt be gratified to hear the particulars of his conversion in the language of Dr. Skinner, his biographer.

"His conversion was remarkable. It was as sudden as that of Saul of Tarsus. Old things passed away, and all things became new to him, as the bodies of the saints will be changed at the second coming of Christ, in a moment, in the twinkling of an eye. I give the account as we have received it from himself. At the period of it, near the beginning of this century, he was in the island of Santa Cruz, at the house of a friend. The island at that time was distinguished by the luxurious living and very social habits of its wealthier population. According to a custom among them, he, with several of his relatives, was spending at a neighbour's a festive season of some days. On a morning, while the rest of the company were abroad, upon a pleasure excursion, he remained in the house alone. He went into the library. His eye chanced to fix itself on a volume, the title of which would scarcely have been more striking to him, if he had seen it written in characters of light on the wall: "The Scholar armed against the errors of the times; or, The truth of Christianity demonstrated." The latter words, especially, excited the highest interest: *The truth of Christianity demonstrated*. The assertion had the effect upon him of something at the same time awfully important and perfectly novel. He paused upon it, repeated it to himself, and pronounced the last word over and over; "*demonstrated*"—so he soliloquized—"from demonstro—demonstrare; is this indeed so? the truth of Christianity demonstrated, shown by unanswerable argument. Then I ought to be a Christian. I must and will be one." Thus saying, he opened the volume and read; his mind was completely overpowered. "I found the book," he said, "luminous with truth from beginning to end." It established the truth of Christianity, as a law, a life, in his inner consciousness. He knew, as he knew himself to be a living man, that the Christian religion is what it claims to be, Divine.

There was a witness to the deadness of

faith, within him, when he looked upon the volume. It was under the influence of this hitherto dormant witness, quickened by that look, that the title became a proposition of such surpassing freshness and novelty. When what was contained in the title was reproduced in his own inward man—when the truth of Christianity was written on his heart, by the Spirit of the living God, how greatly enhanced and enlarged were his impressions! He did not, could not keep what had occurred to himself. When his friends returned, they heard strange discourse from him; he spoke as in another tongue. From thenceforth to his dying hour, what happened to him in the library during their morning drive, continued to reveal itself as a work of the Spirit of God, with increasing fulness of influence and effect; as the shining light, which shineth more and more unto the perfect day."

For the Presbyterian Treasury.

### WRITERS IN THE CHURCH.

Many years ago I heard that great and good man, Dr. Baxter of Virginia, say that the church would probably never be as influential for good as she ought to be until she had a set of men, who were devoted to writing. His idea was that this should be their business, and that they should be fully supported for the purpose.

There is perhaps something novel in the proposal, but it is at least worthy of grave consideration. No one doubts that Luther, Calvin, Owen, Baxter, Doddridge, Edwards, and many others exerted even during their life-time, a far greater influence by their writings than by their spoken discourses. And when a man dies, his usefulness by speech is at an end, but his usefulness as a writer, if a good one, has but just commenced. Baxter has probably done more good the last year than he did any year of his life.

Besides, the world is coming to be more and more influenced by the press. So many persons now read with ease and even pleasure, that they read with profit. They are instructed and nourished chiefly by books. They are more calm and attentive while reading, than while hearing. In some churches are persons, who actually read profitable books more than their pastor. The number of readers is so great that a truly good book will probably be read by a hundred thousand, and in some cases, by five hundred thousand persons a year. Many an article in a newspaper is read by a million of people. Many a soul is saved, many a Christian is revived, many a fall is prevented, many a sluggard is aroused by God's blessing on a book, a paragraph, or even a sentence. There is at this time a power in the press, which is really prodigious. Books, which have not been published twelve months, are finding their way into all the old States and territories of our country, into Nebraska and Minnesota, into New Mexico and California, into Tamaulipas, and Chihuahua. The power of them is prodigious. In short, none but God can comprehend all the power of a good book or even of a tract. I was on a steamboat going from New York to Troy. We were passing Albany. The day was pleasant and the company large. Many were admiring the beautiful streets, and buildings, and domes of the city. One man was standing by himself, whose countenance seemed calm and cheerful, though he seemed not to notice those things, which attracted others. I afterwards heard him say that he was thinking of a family resident there, not one of whom he had ever seen, but all of whom were hopefully converted by one of his tracts, as their pastor had stated. It is easy to use extravagant language, on almost all subjects, but no man can



tell the good that may be done and is often done by even a good sentiment well expressed.

But should we have better writers, if we had men, who did nothing else but write, and who should be supported by the church for that very purpose! This is a very serious question. I admit that an answer either way is not self-evident. Much would depend on the selection made, and on the manner of making it, and on the proof of ability to be useful in that way required before the selection should be made. The great hindrance to the success of pastors and professors as writers is want of time. They are almost compelled to write hastily, or not at all. First thoughts may often be the best. But the mode of expressing them first suggested is seldom the best. When we see Clarendon re-writing his history nine times, and Gibbon his history six times, and Dr. Scott revising his commentary every time a new edition is called for, as long as he lives, we have the secret of the popularity of these works. It is true, indeed, that on some subjects preachers have written so much and spoken so often that their ideas are very precise, and what they write may edify, even if printed as first written. But it would edify more if re-written. In conclusion, I ask:

1. Whether it would not be well to create a fund of \$25,000 or \$30,000, the capital of which should be held by our Board of Publication, and the whole interest paid to some one, whose life should be spent in writing? Ye, who have money, think of it.

2. Would not money expended in premiums offered for good books and tracts on prescribed subjects be a good investment. The subjects selected should be important, and the premiums offered, should be handsome.

3. Cannot something more be done to induce our clergy to write for the press? Ought not they to be willing to take great pains to do good in this way? Are not many too sensitive about their hasty productions being rejected or criticised? Can they not learn even from severe criticism to do better?

4. Cannot some arrangements be made by which we shall have fewer periodicals in our church and those better supported. It is believed there is not a weekly or monthly in our church, which is able to pay its best contributors. The weekly issue of those papers, that are strictly denominational in our church, does not probably exceed twenty or twenty-five thousand. It ought to be six times as great. A. E.

## Poetry.

From the New York Evangelist.

### THE SPIRITUAL FIRMAMENT.

The stars that glitter in the sky,  
Like jewels on the robe of night,  
Though beautiful, create a sigh  
As ardent faith craves nearer sight.  
I would not live so far below  
That throne whose sparkling gems I see;  
I long to leave, and upward go  
Where I may dwell, my God, with thee.  
But cease, vain sighs—this is my place—  
The brilliant stars in theirs revolve;  
Ere long I'll join their flight through space  
And ever shine, though they dissolve.  
Immortal stars, more bright and fair  
Than any we from earth can trace,  
Shall form a constellation there  
Reflections of redeeming grace!  
Below, my soul, then brightly shine,  
As well as in those realms of light—  
Let nothing cause thee to repine,  
Soon shall thy rays with theirs unite.

## Ecclesiastical Record.

### ORDINATIONS AND INSTALLATIONS.

In December, Edward Eels was ordained "with the laying on of the hands of the Presbytery" of Ebenezer to the office of evangelist.

The Rev. A. W. Young, late of Chulahoma, Mississippi, has been installed pastor of the church of Edmiston, Mississippi.

On the 17th December, Lyman B. Crittenden was ordained "with the laying on of the hands of the Presbytery of Schuyler," to the office of evangelist.

### MISCELLANEOUS.

The Rev. S. Irenæus Prime, of New York, has been appointed one of the Secretaries of the American Bible Society.

The Rev. D. X. Junkin has declined the appointment of President of Washington College, Tenn.

The Rev. W. H. Moore, of Jeffersonville, has been invited by the church in Rising Sun, Indiana, to become their pastor.

The Rev. Isaac J. Henderson, of Galveston, Texas, has accepted the call from the church in Jackson, Mississippi.

The church at Galveston, has given a call to the Rev. Daniel Baker.

The Rev. Samuel Matthews of New River Presbytery (New School) was after examination received by the Presbytery of Lexington.

The Second Presbyterian Church at Easton, Pa. has given a call to the Rev. John Skinner, D. D., late of Virginia.

The Rev. Miles T. Merwin has received a call from the church at Clearfield, Pennsylvania.

The Rev. T. N. Paxton has taken charge of New Monmouth church, Virginia.

The Rev. T. D. Lea, has resigned the charge of Hannibal church, Missouri; and the Rev. J. H. Lorraine, late of Alabama, is now stated supply of that church.

## Home and Foreign Churches.

[We intend, in this new department of the Treasury, to keep our readers somewhat acquainted with the affairs of other Churches, at home and abroad.]

**METHODIST CHURCH IN UNITED STATES.**—Dr. Bond is writing a series of interesting articles in the Christian Advocate, showing the increase and present condition of his church. In giving an account of the *Book Concern*, he states that the number of volumes published is 236, which at the retail price cost between \$200 and \$300. He says, "in addition to these, look at the list of Tracts, amounting to upwards of 360, of from 4 to 60 pages each, besides a Sunday School library, and books for Sunday School scholars. There are also published, including the North and South, two Quarterly Reviews, one monthly, seven weekly papers, and a Sunday School, and a Missionary Advocate. After liquidating all its debts, purchasing lots, erecting buildings, &c.; and notwithstanding the conferences have increased from 7 to 28, excluding the Southern portion, but, including that, to 41, the Book Concern paid last year \$400 to each, making an aggregate of \$9200 for the 28 conferences, or of \$16,400 for the 41. Now who have sustained this institution? The answer is, the Methodists have done it."

**THE PROTESTANT EPISCOPAL CHURCH.**—The Low Church party lately established a publication department, known by the name of the "Evangelical Knowledge Society." Their first publication was

quite a large volume, called "Key to the Prayer Book." After a short time, however, the work was suppressed. We then endeavoured to get a copy, (human nature!) and succeeded in purchasing the last on hand in a book-store, where we were informed, that since the suppression, the demand for the book was considerable. On examining the work cursorily, we must candidly say, that we saw no good reason for the publication in the first place, or for the suppression in the second. We cordially wish our Evangelical brethren success in their endeavours to furnish good books.

**THE BAPTIST CHURCH AT THE SOUTH.**—The following table, compiled by Rev. R. Holman, Secretary of the Southern Home Mission Board, presents at one view the relative position of the Baptists, as to numbers, in the Southern and South-western States. In the left-hand column is given the proportion of members to the population; and in the right-hand the proportion of ministers to the population. It is an interesting table:

States.	M'bers.	Pop'n.	M'bers.	Pop'n.
Virginia,	1 to 15		1 to 3986	
North Carolina,	1 to 22		1 to 2714	
South Carolina,	1 to 14		1 to 2714	
Georgia,	1 to 14		1 to 1615	
Alabama,	1 to 15		1 to 2117	
Mississippi,	1 to 17		1 to 2098	
Tennessee,	1 to 25		1 to 2702	
Kentucky,	1 to 12		1 to 1703	
Missouri,	1 to 23		1 to 1728	
Florida,	1 to 33		1 to 3375	
Arkansas,	1 to 61		1 to 4646	
Louisiana,	1 to 104		1 to 6910	
Texas,	1 to 194		1 to 19714	
Maryland,	1 to 240		1 to 31334	
Dist. of Columbia,	1 to 62		1 to 8742	

**FREE CHURCH OF SCOTLAND.**—Sixteen thousand persons belonging to the Free Church of Scotland are still compelled to worship in the open air. The landlords who own the soil in the districts where these thousands live, are determined to prevent the erection of Free churches, by refusing to sell land enough for the site of a house of worship. We observe, however, some signs of relenting; and public opinion is becoming more and more severe against the aristocratic landlords, who belong chiefly to the Church of England.

**IRELAND.**—The population of Ireland consists of about eight millions, whereof six millions are Roman Catholics, and two millions are Protestants. Of the latter, 850,000 are Presbyterians, chiefly resident in the northern province, Ulster; about the same number are Episcopalians; and of the remaining 300,000 nearly two-thirds are Wesleyans, and the rest consist of Congregationalists, Baptists, Separatists, &c.—*Dr. Dill.*

**ESTABLISHED CHURCH OF ENGLAND.**—The Rev. Mr. Noel, who has lately separated from the Episcopal Establishment, has published a book, assigning reasons for his course. The following is a severe, and very distressing summary of the evils existing in the hierarchy. He says:

"Amongst pious Anglican pastors it is common to hear strong, and even violent denunciation of Popery, which requires no courage, because the thunderer launches his bolts against a despised minority, and is echoed by admiring multitudes. But the ten thousand practical abuses within the Establishment wake no such indignant thunders;

the nomination of worldly prelates—the exclusion of the gospel from thousands of parishes, in which, by the Union, ungodly ministers have the monopoly of spiritual instruction—the easy introduction of irreligious youths into the ministry—the awful desecration of baptism, especially in large civic parishes—the more awful fact that thirteen thousand Anglican pastors leave some millions of the poor, out of a population of only sixteen millions, utterly untaught—the hateful bigotry of the Canons, which excommunicate all who recognize any other Churches of Christ in England except our own—the complete fusion of the Church and the world at the Lord's table—the obligation upon every parish minister publicly to thank God for taking to himself the soul of every wicked person in the parish who dies without being excommunicated—the almost total neglect of scriptural Church discipline—the tyranny of the license system—the sporting, dancing, and card-playing of many clergymen—the Government orders to the Churches of Christ to preach on what topics, and to pray in what terms, the State prescribes—the loud and frequent denunciation of our brethren of other denominations as schismatics—the errors of the Articles and of the Prayer-book, and the invasion of the regal prerogatives of Christ by the State supremacy—the total absence of self-government, and, therefore, of all self-reformation, in the Establishment, &c., &c., &c.—all these enormous evils are tolerated and concealed.”

Reviews for the Month.

*An Appeal on the Evil and Impolicy of the Church Engaging in Merchandize, &c.* Philadelphia.

This pamphlet is understood to be written by one in holy orders, a Doctor of Divinity, who is himself engaged in merchandize and bookselling. We entertain a sincere respect for the author, which is not, however, increased by this publication. The great burden of his complaint is, that charitable publication societies *interfere with the profits of booksellers.*

1. Let the reader notice that the other departments of the book trade do not suffer from these societies. The manufacturers of paper, the type founders, the printers, the bookbinders, &c. all do the same, and much more, business than before. The complaint is, that *booksellers* lose their former profits.

2. Booksellers *in general* are not losers at all, on account of the cheap publication of religious books. The sale of such books is the very best thing to stimulate the demand for all other books, historical, literary, moral, entertaining, &c., and especially school books. The following testimony from some of the booksellers of the highest standing in Philadelphia is here added:

“We are very far from believing that the publication of works by ‘‘The American Sunday School Union’’ is likely to be disadvantageous to the booksellers. On the contrary, we think that by increasing the number of readers, its operation cannot fail to have the effect of benefitting the book-selling trade in general.”

(Signed) CAREY, LEA & CAREY.

“I am fully convinced of the correctness of the opinion expressed above; and further, that the Sunday School Union will do more to improve the book-selling trade generally, than any other institution in the country, independent of the great benefit that the rising generation will receive from the free circulation of their judicious publications.”

(Signed) JOHN GRIGG.

3. A few booksellers may perhaps have less profits. But changes are constantly taking place in every trade; and enterprising business men will adapt themselves to these fluctuations. The author complains that some booksellers have been compelled, by the loss of profits on religious books, to sell licentious publications. No doubt such men

will seize upon any excuse to ease their unlicensed consciences; but Dr. H. has himself set up a *religious* bookstore, which of course also interferes with the more miscellaneous establishments, and thus has a licentious tendency! He has, moreover, hung out a large sign of ‘‘Episcopal Bookstore;’’ and in this way takes advantage of the sectarian feeling of his Church to gain for himself patronage, to the exclusion of the Gentiles. Perhaps he has overshot the mark; and by driving away other denominations from his sectarian store, now unjustly lays the blame upon publication societies.

4. The question after all is simply this. Shall a few booksellers who may be suffering a temporary inconvenience, murmur at a change in trade (which will benefit them in the end,) when the interests of religion require the dissemination of divine truth in the cheapest possible form? We think it would have been more magnanimous in a religious bookseller to be quiet or to engage in some other business, rather than to take his stand (in no very good temper either) against measures adopted by all the churches of Christ to advance religion at home and abroad.

5. It is a fact, that before the existence of these societies, religious books of a suitable character were comparatively scarce. Even Bibles could not be had in sufficient numbers. Our own Board has published books of the most valuable character which no private bookseller would have undertaken; and the large majority of our publications were never before issued in this country. These publication societies have grown up from the necessity of the case. The Church of Christ, realizing the importance of cheap religious books for the instruction of mankind, has wisely undertaken to print, under her own superintendence, such as seem to her best adapted to the purpose.

In short, we do not believe that our friend, Dr. H., will succeed in his work of destruction. There are no doubt certain persons in every community who will hail his pamphlet with hearty welcome; but we regret that an author who could write such a work as ‘‘The Portion of the Soul,’’ should come down in an earthly mood to such a portion as this. We deeply sympathize with him for any loss of trade which has befallen him; but we rejoice in the general circulation among the perishing and destitute, of scriptural knowledge. We add, that the Presbyterian Board of Publication are making active arrangements to carry forward their good work on a comprehensive scale suited to the demands of the age. May God bless every effort to instruct mankind in divine truth; and *almost* all the people will say, ‘‘AMEN!’’

*The Man of Sin Declined; A Sermon* preached by JOSHUA F. GREEN, Minister of the Church at Little Rock, Arkansas. *Preached and published by request.*

This is a thorough exhibition of the characteristics of him ‘‘who opposeth and exalteth himself above all that is called God.’’ Mr. Green says: ‘‘In the warfare now being waged against the Man of Sin, an honourable post is assigned, by God and the Protestant world, to our beloved Church.’’ We are glad that Arkansas bears her share in the warfare.

Statistics.

ROMAN CATHOLIC CHURCH IN UNITED STATES.  
Compiled for the Presbyterian Treasury.

STATES.	No. of Churches.	Other Stations.	Clergy-men.	Students-Churchical.	Population.
Maine,	13	6	7		12,000
New Hampshire,	4		2		3,000
Vermont,	6	3	3		5,000
Massachusetts,	35	16	45		60,000
Connecticut,	6	7	6		12,000
Rhode Island,	6	3	7		8,000
New York,	118	60	151	38	220,000
New Jersey,	19		12		10,000
Pennsylvania,	128		110	45	153,000
Delaware,	3		2		2,000
Maryland,	59	10	67	56	95,000
District of Columbia,	5		23		5,000
Virginia,	15	12	10	10	8,000
North Carolina,	11	12	4		1,500
South Carolina,	7	14	11	3	4,000
Georgia,	7	24	7		1,500
Alabama,	13	9	16	5	8,000
Florida,	3	11	4		3,000
Mississippi,	7	14	6		6,500
Louisiana,	56		73	10	160,000
Texas,	16	57	16		20,000
Arkansas,	7	10	6	4	700
Ohio,	97	50	95	26	90,000
Indiana,	51	20	35	7	30,000
Michigan,	30	25	29	7	75,000
Iowa,	15	10	12	4	7,000
Illinois,	68		46	18	80,000
Wisconsin,	44	42	33		40,000
Missouri,	53	25	106	32	70,000
Kentucky,	46	75	50	5	30,000
Tennessee,	6	20	8		3,000
Oregon,	12		24		8,100
California,			14		not known
Total,	966	535	1040	270	1,231,300

Notes—1. Of the clergy, 153 are not employed in the ministry, but are supposed to be teachers.

2. The Roman Catholics put down their *whole* population as belonging to the Church, and not their *communicants* as distinct from other hearers. The population, by States, is as near an approximation as the ecclesiastical tables will allow us to arrive at.

WEALTH AND ITS DISTRIBUTION.—In the recent Report of the Commissioner of Patents, the annual product of all branches of productive industry in the United States, is valued as follows:

Products of agriculture, including gardens, orchards, &c.	\$870,381,000
Products of live stock, such as beef, pork, butter, wool, &c. and value of natural increase,	\$246,054,579
Products of the forest,	59,099,628
Fisheries,	17,069,262
Mines,	74,170,500
Manufactures,	550,000,000
Total,	\$1,816,774,969

NEW YORK CANALS.—Statement showing the aggregate value of the property which came to the Hudson river on all the canals:

	1846.	1847.	1848.
The forest	\$8,589,291	8,798,373	6,994,469
Agriculture	33,662,818	54,624,819	37,336,390
Manufactures	4,805,799	6,021,518	3,831,360
Merchandize	276,872	517,594	593,619
Other articles	3,770,476	3,127,080	2,210,623
Total	\$51,105,256	73,092,414	50,969,461

## General Intelligence.

## DOMESTIC.

CALIFORNIA.—The late news from California has given a new impulse to the gold fever. New expeditions are starting up in all sections of the country. Several vessels are announced to sail from Philadelphia for California in the course of a few days. In New York no less than sixty vessels are up. One or two are compelled to wait for the bakers—the demand for hard bread being such that it is with difficulty that the contracts can be fulfilled. The ship South Carolina recently sailed with 163 passengers; the ship Pacific with 100, and the barque Hersilia with about 50. We notice also in the Christian Advocate, that a joint stock company of 100 is now forming in New York, to consist of members of the Methodist Episcopal Church. It is said that about 40 have already agreed to join the association.

In Boston, too, the fever is quite high; while no less than seven vessels, all bound for California, are advertised at New Bedford. The *Mercury* at that place, says that the *Magnolia* has a full freight and about 75 passengers, and will sail about the 1st of February. Among the latter is a clergyman, a physician, several ladies, and a large number of enterprising young men, a portion of whom go out with the intention of becoming permanent settlers in California.

In Rhode Island, in Vermont, and in Maine, companies have been formed, and the probability is, that at the present moment, there are 10,000 adventurers from the United States on their way to the new land of promise while quite as many are preparing to set out.—*Phil. Inq.*

NEW CHAPLAINCIES.—The U. S. Adjutant General, in accordance with an act of Congress, has designated twenty military posts at which Chaplains are to be employed, and for which applications may be made. The forts are:—Two in Oregon, not yet established; two in Texas, to be fixed by the commander of the Third Military Division; a fort at El Paso; Fort Marcy, at Santa Fe; at Monterey, in California, and San Francisco; the principal recruiting station at New York; Fort Brooke, Florida; Fort Morgan, Alabama; Fort Washita, Red River; Fort Towson, Red River; Fort Gibson, Cherokee Nation; Fort Scott, Missouri frontier; Fort Leavenworth, Missouri; Fort Kearney, a new post at Grand Island, on the Platte River; Jefferson Barracks, Missouri; Fort Snelling, at the Falls of St. Anthony, Iowa; and Fort Gaines, a new post at Crow Wing, on the Upper Mississippi.

## FOREIGN.

FRANCE—*Proclamation of the President.*—The formal proclamation of Louis Napoleon, as President, took place quite unexpectedly in the National Assembly, on Wednesday, December 20.

At 4 o'clock the members of the committee for examining the returns were called in, and the reporter of the committee ascended the tribune, and announced the vote, as follows:

M. Louis Napoleon had obtained	5,534,226 votes.
General Cavaignac,	1,448,107 "
M. Ledru Rollin,	370,119 "

M. Raspail,	36,906 votes.
M. Lamartine,	17,910 "
General Changarnier,	4,790 "
Miscellaneous,	35,606 "

Total, 7,417,664 "

He then declared that Louis Napoleon was the elect of the people, and that the Assembly had only to order that the Executive power be transferred to his hands.

GENERAL CAVAIGNAC made a short address, which was received with deafening cries of "Vive la Republique!"

M. MARRAST then rose, and said: "In the name of the French people. Whereas Citizen Charles Louis Napoleon Bonaparte, born in Paris, possesses all the qualifications of eligibility required by the 41th article of the Constitution; whereas, the ballot gave him the absolute majority of suffrages for the Presidency: by virtue of the powers conferred on the Assembly by the 47th and 48th articles of the Constitution, I proclaim him President of the French Republic from this day, until the second Sunday of May, 1852, and I now invite him to ascend the tribune, and take the oath required by the Constitution."

M. LOUIS NAPOLEON, who was seated near M. Odillon Barrot, then rose, and advanced toward the tribune. He was dressed in black: on his left breast was a crachat set with diamonds; and under his coat he wore the grand cordon of the Legion of Honour. Having mounted the tribune, the President read to him the oath of fidelity to the Constitution, to which M. Louis Napoleon replied, "Je le jure." He then asked leave to address a few words to the Assembly.

He said he would treat as enemies of the country whoever should attempt to subvert the Constitution; and between him and the Assembly would exist the most perfect harmony of views. He would exert himself to place society on its real basis, and to relieve the sufferings of a people who had borne such generous and intelligent testimony. He would endeavour to restore to the Government the moral force of which it stood in need, and to maintain peace and order. He would call around him men distinguished for talent and patriotism, who, notwithstanding the differences of their political origin, would assist him in consolidating the new institutions of the country. He then eulogized the becoming conduct and loyalty of which General Cavaignac had given so many and such signal proofs, and pledged himself strenuously to labour to accomplish the great mission of founding the Republic, without recurring to reactionary or utopian means, and, with the assistance of God, he trusted to achieve useful, if not great things.

This speech was received with unanimous cries of *Vive la Republique!* and M. Louis Bonaparte, having descended from the tribune, went up to the seat of General Cavaignac, and cordially shook him by the hand. The new President was then met by M. Odillon Barrot, and his friends of the right, who escorted him out of the Hall. M. Marrast next announced, that M. Odillon Barrot was charged with

the construction of the new Cabinet, which would be communicated by a message to the Assembly. The House afterwards adjourned.

## BOARD OF EDUCATION.

## RECEIPTS AT PHILADELPHIA IN JANUARY, 1849.

<i>Presbytery of New York.</i>	
1st ch. New York,	\$2684 25
<i>Presbytery of Raritan.</i>	
Amwell, United, 1st,	20 00
<i>Presbytery of West Jersey.</i>	
Cedarville ch.,	2 00
<i>Presbytery of Philadelphia.</i>	
A member in 10th ch., Philadelphia, through Dr. Boardman, \$500; 9th ch., 25; Port Richmond, additional, 3,	528 00
<i>Presbytery of Baltimore.</i>	
1st ch. Baltimore, in part, 275; Franklinville ch., Maryland, 10,	285 00
<i>Presbytery of Huntington.</i>	
Waynesburgh ch., Pa., 35; West Kishaeoquillas, Major Wilson, \$4; J. S. Wilson, 1; J. O. Wilson, 1; E. S. Wilson, 1; M. E. Wilson, 1,	43 00
<i>Presbytery of Carlisle.</i>	
Greencastle, Pa., additional,	45 70
<i>Presbytery of Northumberland.</i>	
Great Island ch., Pa., 55; Derry and Washingtonville, 35; Williamsport, 27,	117 00
<i>Presbytery of Erie.</i>	
Georgetown ch., Pa.	4 00
<i>Presbytery of East Hanover.</i>	
1st ch. Richmond, Va., 164; 2d ch. do., 34,	198 00

## MISCELLANEOUS.

Rev. M. Hunting, 50 cts.; J. S. Young, 1; A member of Harrisburgh church, Pa., through Dr. De Witt, 10; David Stewart Colerain, Pa., 10; S. E. Morse & Co., 10,	31 50
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## LEGACIES.

Legacy of Henry L. Webb, late of 2d ch., Albany,	1000 00
Total,	\$4958 45

## GENERAL EDUCATION FUND.

1st ch. New York,	\$164 50
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## FORM OF BEQUEST.

I give and bequeath to "the Trustees of the Board of Education of the Presbyterian Church in the United States of America," the sum of \_\_\_\_\_ dollars.

## PRESBYTERIAN INSTITUTIONS.

BOARD OF EDUCATION.—Address C. Van Rensselaer, D. D., Cor. Sec'y, No. 25 Sansom street, Philadelphia.

BOARD OF PUBLICATION.—All orders for books should be addressed to Joseph P. Engles, Publishing Agent, No. 265 Chestnut street, Philadelphia.

BOARD OF DOMESTIC MISSIONS.—Address W. A. McDowell, D. D., Cor. Sec'y, No. 25 Sansom st. Philadelphia.

BOARD OF FOREIGN MISSIONS.—Address Walter Lowrie, Esq., Cor. Sec'y, Mission House, corner of Centre and Read streets, New York.

MINISTERS' AND WIDOWS' FUND.—Address R. M. Patterson, M. D., Treasurer, United States Mint, Philadelphia.

TRUSTEES OF THE GENERAL ASSEMBLY.—Address Matthew Newkirk, Esq., Treasurer, Philadelphia.

## Miscellaneous.

## WESTERN RILLS.

The Rev. Dr. Beecher said, on a public occasion, that he had had a dream, which, like other dreams, did not wholly explain itself, and in which some of the natural objects had the power of speech. He was travelling near the sources of the Monongahela, and in passing over a rough country, at every short distance met little streams which he could step over; but all of them were going the same way. At last he asked one where it was going. "Why," replied the little rill, "I am going to New Orleans. I heard the people there want a great river a thousand miles long and fifteen hundred feet wide, and I am going to help to make it." And pray what can you do? "I don't know what I can do, but I shall be there." And so saying, it hurried on. He came to another, and asked the same question, and received the same answer. All were hurrying on to make the grand river, on which the steamships of the West, with their heavy burdens, were to be transported. On the heads of the Alleghany, the Sciota, and the Mississippi, he found thousands more of fitful streams, hurried on by the same impulse, and which, while he yet spoke to them, hurried out of sight. None knew what it could do, but all were determined to do something. He passed on to the mighty Mississippi, and there he found the river was made! The noble steamships rode proudly on its surface, and as its waters diminished, they were again replenished to the brim by every mountain spring and every stream. Thus do the little rills make the stream, the stream the river, till the united waters of the whole pour on their way rejoicing to the glorious ocean.

So is man to the mass, and mass to the grand tide of human affairs. Each little mortal, weak and weary though he be, can do something in making up the mighty stream of human events as it rolls to the ocean of eternity.

## BE NOT WEARY.

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

## THE FIRE AND THE WORM.

A converted Indian was asked how he knew that he had experienced a change of heart. He gave no answer. He was asked if he saw the power.

"No."

"Did you hear it?"

"No."

"Did you feel it?"

"Yes."

"Well, then, can not you describe your feelings?"

He paused a moment, and then, kneeling upon the sand, made a small circle of chips and dry leaves. He then got a little worm, and placed it inside the ring, and with a spark from his pipe

lighted his pile. The poor worm, when it began to feel the heat, crept first to one point, then to another, and at last, after many ineffectual attempts to get out, finding that the flames completely surrounded it, crawled to the centre, as if in despair, and coiled itself up, awaiting the result. When it began to feel the heat too sensibly, the Indian took it in his fingers and placed it without the ring in safety.

"Now," said he, "I will explain my meaning. I was like that poor worm; the fires of hell were burning around me—they began to scorch me—I ran every way—I drank fire-water—I tried hunting—every thing; but could not get out. At last I threw myself down and tried to pray, and then God stretched forth his hand, and lifting me forth, gave me rest. Now," said he, "I cannot explain it any better. I cannot tell you how it was done, but I felt a change, and I know it was so."

## THE POOR MAN TO THE DISCONTENTED RICH.

My little fills my little-wishing mind;

Thou, having more than much, yet seekest more.

Who seeks, still wishes what he seeks to find;

Who wishes, wants; and whoso wants, is poor:

Then this must follow, of necessity—

Poor are thy riches—rich my poverty.

Though still thou get'st, yet is thy want not spent,

But, as thy wealth, so grows thy wealthy itch;

But with my little, I have much content—

Content hath all; and who hath all, is rich:

Then this in reason thou must needs confess—

If I have little, yet that thou hast less.

Whatever man possesses, God hath lent,

And to his audit liable is ever

To reckon how, and when, and where he spent;

Then this thou brag'st—thou art a great receiver:

Little my debt, when little is my store—

The more thou hast, thy debt still grows the more.

FLETCHER.

## MARY-WORSHIP.

In Italy you pass chapels in honour of the Virgin, where the inscriptions indicate the idolatrous veneration which the misguided people are taught to pay her. For example, on one of these chapels, in connection with the rude image of the Virgin, you may find these ruder lines:

"Quand la Mort fermera nos yeux  
Accordez nous, Reine de Cieux,  
La Sejour des bienheureux.  
Jesus et Maria ayez piti'e de nous!"

"When grim Death shall close our eyes,  
Accord to us, Queen of the Skies,  
A dwelling-place in Paradise.  
Jesus and Maria have mercy on us!"

On another altar or chapel erected in the same way in honour of the Virgin, you may find the following inscription, which imitates, in a manner approaching very near to blasphemy, the language appropriated in Scripture to God and the Saviour:—

"Qui invenerit Mariam,  
Inveniet vitam."

"He who findeth Mary,  
Findeth life."

Alas! the influence and the end of these things is death! For who, of all the crowds that

are taught this idolatrous trust in, and worship of the Virgin, can be supposed to have any true sense of the nature of faith in Christ, or any true knowledge of him as the soul's only Saviour!

## Fragments.

**DIFFICULTY OF SUBMITTING TO PRESENT CIRCUMSTANCES.**—When I am well, I think I could die contentedly: when I am sick, I am impatient to be well again.—*Adam.*

**ELEVATION NOT ALWAYS THE TEST OF MERIT.**—Men think highly of those who rise rapidly in the world; whereas nothing rises quicker than dust, straw, and feathers.—*Hare.*

**SATAN AND THE SINNER.**—The Rev. John Newton said of a certain clergyman, that he had never heard him preach but once; on which occasion he had observed, "If you wish to know what a sinner is, he is a young devil; and if you wish to know what a devil is, he is an old sinner."

**ALL DIFFICULTIES CANNOT BE SOLVED.**—They are too wise who are not content sometimes to wonder.—*May.*

**EPITAPHS.**—In viewing the inscriptions of a church-yard, we are less offended by their bad grammar and worse poetry, than shocked by their defective and unsound morality. We need seek no better criterion of the faith and practice of the majority, than is supplied by their tombstones.—*Anon.*

**ERROR SURE OF SUPPORT.**—There is no opinion so monstrous and absurd, that, having once had a mother, will die for want of a nurse.—*Burkitt.*

**A GOOD END FROM UNLIKELY MEANS.**—Foul water will extinguish a fire.—*Braidwood.*

## 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 subscribers at the rate of FIFTY CENTS a year, when TEN or more copies are sent to one Post Office, (with the name of each subscriber written on the paper); FIVE copies will be sent for THREE DOLLARS; and SINGLE copies for ONE DOLLAR each. Payments to be always made IN ADVANCE. Persons wishing to subscribe for the TREASURY may remit by mail.

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THE PRESBYTERIAN TREASURY,  
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Our ministerial brethren, who think this paper is worth taking, are invited to recommend it to their congregations in any way that may seem proper. The paper 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.

**\*\* NOTICE.**—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 is inserted in the January number.

# THE PRESBYTERIAN TREASURY

Of Education, Religion and General Intelligence.



VOLUME II. }  
No. 3. }

PHILADELPHIA, MARCH, 1849.

{ PRICE  
{ ONE DOLLAR.

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## Sacramental Thoughts.

### THE LORD'S SUPPER.

#### THE BREAD.

In breaking the bread I said—Thus was the body of Christ broken! As it is said, "The Lord is risen," he is risen indeed; so, the Lord was crucified, he was crucified indeed! As surely as this bread is broken, so surely was the body of Christ extended, and his blood poured out upon the cross. And shall our hearts behold this sight without emotion! especially when he thus loved us, and gave up *himself* for us? Why have we the power of remembrance, if not to remember Christ? Why have we hearts susceptible of humanity and generosity, if not to be employed here? Why have we tears to shed, if they are not to be poured out on such an occasion! Better, O blessed Jesus, a thousand times better were it that we had neither eyes to see, nor ears to hear, nor tongues to speak, nor power to breathe, than that our hearts should not be filled with love to thee, our tongues employed in thy praises, and all our powers, both of soul and body, be for ever devoted to thy service.

#### THE WINE.

In pouring out the cup, I said, "Behold the Lamb of God, that taketh away the sins of the world!" If we were the first sinners who had ever ventured upon his grace, here would be an encouragement to do so, when we consider who this Lamb of God is. But, blessed thought, we are treading in a beaten way. O, if the world of glory were thrown open to our survey, what a surprising sight would it present! We should there see thousands of splendid and glorious creatures, concerning whom, if the Divine re-

velation did not assure us of it, we could never have imagined that they had ever dwelt in clay; so bright, so glorious, so like to the angels—so like to God! One could hardly imagine that they were once struggling, mourning, weeping, and trembling, even as are we. And when we wish to inquire into their change, let us ask the blessed angels; and they will tell us—"They have washed their robes, and made them white in the blood of the Lamb." Rev. vii. 14. Let us ask them, and they will reply, "Christ hath loved us, and washed us from our sins in his own blood." Rev. i. 5. And is there not, then, the greatest reason most cheerfully to repose ourselves upon Him!

#### A SUFFICIENCY.

When the communion was over, observing that some of the elements remained, I said—This is an emblem of the provisions of the gospel. Here are bread and wine enough, and to spare! Enough for all; enough for more than are here; and if any perish, it is not for want of a sufficiency of grace, but for want of hearts to use it.

#### THE COLLECTION.

In giving at the collection, I remarked—It is pleasant to think that this is not merely to defray the necessary charges, but that it is an offering to Christ's poor members. We have devoted ourselves, our all to him. I hope it is a pleasant thought; it may add a relish to the meanest offerings, as it adds a worth to them in the sight of God. Lord, I give thee this, in token that I am ready, according to my engagements, actually to give thee all, when thou shalt demand it of me.—*Dr. Doddridge.*

—

The sacrifice of God is a broken heart. Lord, send down fire from heaven, or it will not burn!

## Miscellaneous Communications.

For the Presbyterian Treasury.

### A PASTOR'S LETTER TO HIS CHURCH ON THE NEGLECT OF WEEK-DAY MEETINGS.

*My Dear People*—There is no Divine command for the observance of any other season than the Lord's-day; but there is a Divine warrant for meeting to worship God, and promote our spiritual edification as often as opportunity and a due regard to other obligations permit. In imitation of New Testament example, our church, as well as many others, has adopted the custom of holding meetings for prayer, praise, reading, and exposition of the Scriptures, on one or more evenings between the Sabbaths. In our particular congregation, we have two such seasons every week. The one as the Lecture, the other as the Prayer-meeting. We have a commodious and comfortable room for these assemblies; well-lighted and warmed in winter, and cool in summer. The exercises seldom exceed an hour in continuance. The room is so central that at least five hundred members of the congregation could reach it in ten minutes, and the thoroughfares are illuminated with gas.

But scarcely one-fifth of the five hundred can be called habitual attendants at the lectures: scarcely one-tenth at the prayers. The absentees are not only those who live at the greatest distance, or who are the most delicate in health, or those whose business and domestic occupations prevent their attendance—but they comprise many who can see the place of meeting from their own doors; and many who have health and leisure for political meetings, concerts, social visits, and similar engagements—

sometimes at the very hour of the religious assembly.

Nor are the absentees made up of that part of the people who are most indifferent to the Lord's-day. Some of the regular communicants are never seen in the week-day meeting. Many of the most punctual and serious attendants on the Sabbath know no more of the proceedings on those evenings, than they do of those of Surrey chapel, or of the Tron church. Our exemplary merchants, mechanics, physicians, lawyers seem to consider the lecture-room as *Taboo'd* to them; so total is their separation from it.

Will you help me to discover the cause of this neglect? Is it that the exercises are not attractive? Granting this, yet it cannot be a good reason for those who desire instruction as well as entertainment. Surely out of the single hour's service, enough of Bible truth may be heard from the reading of the Scriptures, (which, you know, is *never* omitted in *any* of our meetings,) the psalms, and the prayers, to furnish useful subjects for reflection and practice, and useful aids to devotion, even if the exposition be none of the most eloquent, nor the prayers seraphic.

Suffer me to say, kindly, but earnestly, you need these meetings. Professing Christians! it ought to awaken much solicitude about your own spiritual state, if you have no inclination for them; if you feel no emotions of fellowship drawing you to the place of prayer, no pressing sense of the need of every help you can get to break the influence of the world, to remind you of divine things, and to foster a spirit of devotion in your hearts. If you spent these hours in your own private exercises of reading and devotion, there would be less occasion of regret on your account. But I fear this is not the case. But even if it were, do you not see that your example of attendance is important to encourage others; to encourage your pastor; to give animation to the meetings, if in no other way, by increasing the number of singers; to promote acquaintance and union among the disciples; to testify your sense of connexion with the household of faith by your presence at as many of their assemblies as possible?

And why should not all the respectful and reverent hearers of the word be accustomed to give at least their occasional presence? It would take but little time. It would not injure your business. It would put you in the way of many plain and seasonable instructions. It would, in many cases, be a gratification to your family to have you with them there. And where would be the harm of your going? Is it disgraceful? Is it a committing of yourself to a profession of faith? Are you afraid of the remarks of the foolish? I trust that none of you give any weight to such reasons as these, and that the next time you hear the bell announcing the hour of evening meeting on the week-day, you will say, I will go and make the experiment.

PARVULUS.

For the Presbyterian Treasury.

#### NEGLECTED WARNINGS.

What is a spiritual warning? It is a call from God to return from the error of our ways, and it implies danger in neglecting to do so. God has many methods of giving warning. His Providence, his Spirit, and his Word, form a gracious combination to impress man with the necessity of attending to the interests of the soul. How often have we been warned from our early years to the present time! Perhaps so often that "neglected warnings" is a theme

repulsive to the heart. Oh, my fellow-sinner, I entreat you to take heed to the efforts of God to reclaim your immortal spirit from death.

Neglected warnings increase the guilt of the soul, harden it in its spirit of procrastination, and provoke the judgments of God.

There is a single point on which I wish to fix the reader's memory and attention; viz. *that promise to amend* made in the time of some providential warning or crisis, but never yet acted upon. God has recorded that promise, and is waiting for its fulfilment. It is related of a criminal in Newgate, under sentence of death, that when a reprieve arrived, he returned to the clergyman in attendance a Bible and prayer-book which had been given him, with his thanks, observing that *he had no further use of them now*. This mad conclusion is, we fear, a common one. All doubtless condemn the criminal's conduct; but wherein does their course differ from his? Now that the terror of God's inflictions is gone, and they have a short reprieve from trial and death, are they not acting upon the principle that there is no use of seriousness now! Neglected warnings will be a fearful aggravation to the doom of the impenitent! Remember!

R.

For the Presbyterian Treasury.

#### A WORD ON SINGING.

We have excellent doctrine in our Directory on the subject of psalmody, excellent psalm-books, excellent tune-books, excellent choirs, but where is our singing! I take this to be equal to saying we have good mills, good millers, good grain, but where is the flour! It is a subject of general complaint, in town and country, on Sabbath-days and week-days, that the people do not sing. The reasons commonly assigned for this omission are such as these: 1. The disuse of old tunes. 2. The introduction of new tunes, which are not easily caught; or, 3, not made familiar enough by frequent use. 4. The excellence of the choral performance, which many take too much pleasure in hearing to allow them to join; and many others are afraid of marring if they should. 5. The want of books. 6. The want of light to read by—especially at evening meetings. 7. Diffidence about doing what is not generally done. 8. Shame about doing what cannot be done as well as others do it. 9. It is not the fashion. 10. It is not considered a part of worship. 11. It is considered to be the business of others, not our own: we go to hear. 12. The minister does not set the example: he is surveying the congregation, or making his preliminary arrangements of manuscript, water, cravat, whilst the singing is proceeding. 13. Too languid; not well; not worth while; never think of it, &c., &c., &c.

Some of these reasons—particularly the first four—belong to topics of learned dispute, with which, as one of the unlearned, I venture not to intermeddle. For though not quite so barbarous as he who said he knew but two tunes—one of which was Old Hundred, and the other was not—I cannot rise to the greatness of the moral and sentimental theories involved in the discussion of the sacred rights of choirs. But there are many of the remaining objections, or reasons, which can be more easily disposed of: and it is to these humbler ones that I beg to call the notice of the people themselves. It can be done most briefly in the form of a few

#### RULES.

1. Let every person capable of reading, possess a copy of the psalm-book, and always use it in the public worship.

2. Let every place of worship be well-lighted; not with the glare of sunshine through unprotected windows, so that reading becomes painful, nor with the dim *irreligious* day-light which requires a straining of the sight to follow the lines. Let churches and session-rooms be provided with so many clean, well-trimmed lights, that the book can be read in any part of the house. A dismal, smoky room, is enough to dishearten one for any cheerful exercise.

3. Let each worshipper make it a matter of conscience to unite in every song of praise. If new, try it. If old, sing confidently, though not ostentatiously. Do as well as you can; and if you can do no better, repeat the words in a very low voice, or in your mind without utterance. At all events, show that you are attending to the exercise: and do not, by your sitting empty-handed or listless, seem to be making a silent protest against the Divine ordinance.

4. Regard not what others do, or what they do not. You are accountable for the improvement of every part of worship, and each part belongs to the means of grace. You should set a good example, let that of others be as evil as it may. Make it a habit, and you will soon find your pleasure and profit in it.

MINIMUS.

#### Poetry.

##### THE WORLD.

The world is seldom what it seems  
To man, who dimly sees;  
Realities appear as dreams,  
And dreams realities.

The Christian's years, though slow their flight,  
When he is called away,  
Are but the watches of a night,  
And death the dawn of day.

MONTGOMERY.

#### Biographical.

##### DEATH-BED OF JOHN KNOX.

Monday, the 24th of November, 1573, was the last day that Knox spent on earth. That morning he could not be persuaded to lie in bed, but, though unable to stand alone, rose between nine and ten o'clock, and put on his stockings and doublet. Being conducted to a chair, he sat about half-an-hour; and then was put to bed again. In the progress of the day, it appeared evident that his end drew near. Besides his wife and Bannatyne, Campbell, of Kinyeancleugh, Johnston, of Elphingston, and Dr. Preston, three of his most intimate acquaintance, sat by turns at his bed-side. Kinyeancleugh asked him if he had any pain: "It is no painful pain, but such a pain as shall soon, I trust, put end to the battle. I must leave the care of my wife and children to you," continued he, "to whom you must be a husband in my room." About three o'clock in the afternoon, one of his eyes failed, and his speech was considerably affected. He desired his wife to read the 15th chapter of the First

Epistle to the Corinthians. "Is not that a comfortable chapter!" said he, when it was finished; "O what sweet and salutary consolation the Lord has afforded me from that chapter!" A little after he said: "Now, for the last time, I commend my soul, spirit, and body (touching three of his fingers) into thy hand, O Lord." About five o'clock, he said to his wife: "Go, read where I cast my first anchor;" upon which she read the 17th chapter of John's Gospel, and afterwards a part of Calvin's sermons on the Ephesians.

After this he appeared to fall into a slumber, interrupted by heavy moans, during which the attendants looked every moment for his dissolution. But at length he awaked, as if from sleep, and being asked the cause of his sighing so deeply, replied: "I have formerly, during my frail life, sustained many contests, and many assaults of Satan; but at present he hath assailed me most fearfully, and put forth all his strength to devour and make an end of me at once. Often before has he placed my sins before my eyes—often tempted me to despair—often endeavoured to ensnare me by the allurements of the world; but these weapons were broken by the sword of the Spirit, the Word of God, and the enemy failed. Now he has attacked me in another way: the cunning serpent has laboured to persuade me that I have merited heaven and eternal blessedness by the faithful discharge of my ministry. But blessed be God, who has enabled me to beat down and quench this fiery dart, by suggesting to me such passages of Scripture as these: 'What hast thou that thou hast not received?—By the grace of God I am what I am:—Not I, but the grace of God in me.' Upon this, as one vanquished, he left me. Wherefore I give thanks to my God, through Jesus Christ, who has been pleased to give me the victory; and I am persuaded that the tempter shall not again attack me, but within a short time, I shall, without any great pain of body or anguish of mind, exchange this mortal and miserable life for a blessed immortality, through Jesus Christ."

He then lay quiet for some hours, except that now and then he desired to wet his mouth with a little weak ale. At ten o'clock they read the evening prayer, which they had delayed beyond the usual hour, from an apprehension that he was asleep. After this exercise was concluded, Dr. Preston asked him if he had heard the prayers. "Would to God," said he, "that you and all men had heard them; I praise God for that heavenly sound." The doctor rose up, and Kinyeancleugh sat down before his bed. About eleven o'clock, he gave a deep sigh, and said: "Now it is come." Bannatyne immediately drew near, and desired him to think upon those comfortable promises of our Saviour Jesus Christ, which he had so often declared to others; and, perceiving that he was speechless, requested him to give them a sign that he heard them, and die in peace. Upon this he lifted up one of his hands, and, sighing twice, expired without a struggle.—*McCrie*.

### Glimpses of New Books.

*The History of England, from the Accession of James II.* By Thomas Babington Macaulay. Vol. I.

[The following extracts will give a glimpse of the theological views of this great Episcopal historian.]

#### THE DOCTRINES AND LITURGY OF THE EPISCOPAL CHURCH.

To this day, the constitution, the doctrines and the services of the church retain the visible marks of the compromise from which she sprang. Her doctrinal confessions and discourses, composed by Protestants, set forth principles of theology, in which Calvin or Knox would have found scarcely a word to disapprove. Her prayers and thanksgivings, derived from the ancient liturgies, are very generally such that Bishop Fisher or Cardinal Pole [both Papists] might have heartily joined in them. A controversialist, who puts an Arminian sense on her articles and homilies, will be pronounced, by candid men, to be as unreasonable as a controversialist who denies that the doctrine of baptismal regeneration can be discovered in her liturgy. Vol. I. pp. 48, 49.

#### EPISCOPACY NOT A DIVINE INSTITUTION.

Cranmer plainly avowed his conviction that, in the primitive times, there was no distinction between bishops and priests, and that the laying on of hands was altogether unnecessary. p. 49.

The founders of the Anglican church had retained Episcopacy as an ancient, a decent and a convenient ecclesiastical polity, but had not declared that form of church government to be of Divine institution. We have already seen how low an estimate Cranmer had formed of the office of a bishop. In the reign of Elizabeth, Jewel, Cooper, Whitgift and other eminent doctors, defended prelacy as innocent and useful; as what the State might lawfully establish; as what, when established by the State, was entitled to the respect of every citizen. But they never denied that a Christian community without a bishop might be a pure church. On the contrary, they regarded the Protestants of the Continent as of the same household of faith with themselves, p. 71.

#### FRUITS OF THE ANGLICAN HIERARCHY.

It is an unquestionable and a most instructive fact, that the years during which the political power of the Anglican hierarchy was in the zenith, were precisely the years during which national virtue was at the lowest ebb. p. 169.

#### ARCHBISHOP LAUD.

Of all the prelates of the Anglican church, Laud had departed farthest from the principles of the Reformation, and had drawn nearest to Rome. His theology was more remote than even that of the Dutch Arminians from the theology of the Calvinists. His passion for ceremonies; his reverence for holidays, vigils, and sacred places; his ill-concealed dislike of the marriage of ecclesiastics; the ardent and not altogether disinterested zeal with which he asserted the claims of the clergy to the reverence of the laity, would have made him an object of aversion to the Puritans, even if he had used only legal and gentle means for the attainment of his ends. But his understanding was narrow, and his commerce with the world had been small. He was, by nature rash, irritable, quick to feel for his own dignity, slow to sympathize with the sufferings of others, and prone to the error, common in superstitious men, of mistaking his own peevish and malignant moods for emotions of pious zeal. Even the devotions of private families could not escape the vigilance of his spies. p. 82.

#### CROMWELL'S ARMY.

[The following account of Cromwell's army is alike honourable to the Protector himself and to his Puritan soldiers.]

Such was the intelligence, the gravity, and the self-command of the warriors whom Cromwell had trained, that in their camp a political organization, and a religious organization could exist without destroying military organization. From the time when the army was remodelled to the time when it was disbanded, it never found, either in the British Islands or on the Continent, an enemy who could stand its onset. But that which chiefly distinguished the army of Cromwell from other armies, was the austere morality and the fear of God which pervaded all ranks. It is acknowledged by the most zealous Royalists that, in that singular camp, no oath was heard, no drunkenness or gambling was seen; and that, during the long dominion of the soldiery, the property of the peaceable citizen and the honour of woman were held sacred. If outrages were committed, they were outrages of a very different kind from those of which a victorious army is generally guilty. No one complained of the rough gallantry of the red-coats; not an ounce of plate was taken from the shops of the goldsmith; but a Pelagian sermon, or a window on which the Virgin and Child were painted, produced in the Puritan ranks an excitement which it required the utmost exertions of the officers to quell. p. 114.

[After the Army was disbanded.]

The Royalists themselves confessed that, in every department of honest industry, the discarded warriors prospered beyond other men; that none was charged with any theft or robbery; that none was heard to ask alms; and that if a baker, a mason, or a wagoner attracted notice by his diligence and sobriety, he was, in all probability, one of *Oliver's old soldiers*. p. 144.

### Theological.

#### SCRIPTURE COINCIDENCES AGAINST POPEERY.

[By Dr. Begg, of Edinburgh.]

There are certain striking coincidences in Scripture which seem to have been designed specially to warn Christians against the snares of the Man of Sin. It is no part of our intention, at present to enter into an argument at large against Popery, but simply to refer to a few important Scripture facts which, as it were, lie on the surface.

I. There was an ancient Church of Rome, to which the Apostle Paul, under the inspiration of the Spirit of God, wrote a lengthened epistle; which forms part of the canon of Scripture.

The Epistle to the Romans contains the fullest connected exhibition to be found in Scripture of the peculiar doctrines of the gospel, and especially of that doctrine of a sinner's justification by faith alone in the Lord Jesus Christ, and by the imputation of his all-perfect righteousness, upon the denial of which the whole superstructure of Romish delusion is based. There was thus, therefore, not only a protest given in by anticipation against the corruptions that were afterwards to spring up in the Romish Church, but the means of escape from error were divinely provided, if Rome had not hid the key of knowledge. Amidst all vain rites and ceremonies of modern idolatry, we can hear the "still small voice" of truth, as ad-

dressed to ancient Rome: "Being justified by faith, we have peace with God through our Lord Jesus Christ."

II. The coincidences are still more remarkable in the case of Peter, the apostle who was afterwards to be falsely set forth as the head and representative of Romanism. To cover the fearful imposture of him who sitteth in the temple of God, claiming Divine infallibility and universal dominion in the Christian Church, the Pope professes to be the successor of the Apostle Peter, in whom such attributes are supposed to have primarily resided.

Now, it is very remarkable, *First*, That Peter, so far from being infallible, was the most fallible of all the apostles, except Judas. He fell fearfully and repeatedly before our Lord's death; and lest any one should imagine that he had acquired personal infallibility after Christ's resurrection, we are told that he sinned after that. The fact is very singular, and is recorded of no other apostle: Gal. ii. 11-13. Peter is, therefore, a singularly unfortunate head of a Church professing infallibility.

*Secondly*, The Popish Church requires celibacy on the part of all her ministers—a diabolical device, designed to promote her worldly influence; but the parent of a world of wickedness. Here also it is remarkable, that Peter, whom the unmarried ministers of Rome profess to copy and to represent, is the *only apostle whose wife is expressly mentioned in Scripture*. We are told that, "when Jesus was come into Peter's house, he saw *his wife's* mother laid and sick of a fever."—Matt. viii. 14. The other apostles may have had wives—Paul maintains his right to have one if he chose; but the wives of none of the rest are expressly mentioned in Scripture.

*Thirdly*, There is not only no such thing in the Word of God as a universal spiritual despotism, like that of Rome, but it is remarkable that, in planning out the fields of their respective labours, Peter is said to have been especially *an apostle to the Jews*, whilst Paul was peculiarly the apostle of the Gentiles. Paul expressly tells us that the "Gospel of the uncircumcision was committed unto him, as the *Gospel of the circumcision was unto Peter*."—Gal. ii. 7. If Peter, therefore, had been destined to be an *universal* bishop at all, it must have been, not at Rome, but at Jerusalem; not over Gentiles, but over Jews.

## Doctry.

### THE DROP OF WATER.

"How mean midst all this glorious space, how valueless am I."  
A little drop of water said, as trembling in the sky,  
It downward fell, in haste to meet the interminable sea,  
As if the watery mass, its goal and sepulchro should be.

But ere of no account with'in the watery mass it fell,  
It found a shelter and a home, the oyster's concave shell;  
And there that little drop became, a hard and precious gem,  
Meet ornament for royal wreath, for Persia's diadem.

Choir up, faint heart, that hearest the tale, and tho' thy lot  
may seem

Contemptible, yet not of it as nothing-worth esteem;  
Nor fear that thou, exempt from care of Providence shall be  
An unextinguishable drop in Nature's boundless sea.

The Power that called thee into life has skill to make thee  
live;

A place of refuge can provide, another being give;  
Can clothe thy perishable form with beauty rich and rare,  
And "when He makes his jewels up," grant thee a station  
there. *Bishop Mant.*

## Ministerial Education.

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

For the Presbyterian Treasury.

### DR. RODGERS'S PORTRAIT.

#### On nailing it up in my study.

There, good man! take your place where you will be always within sight; where, at a glance, I can recall your character and example; where your eyes will meet mine in the hour of indolence to rebuke me, and shame me to my work at the desk, or start me forth to abounding labours out-of-doors.

That venerable head does not keep me from recollecting the boy of twelve who held the lantern while Whitefield preached, and who, under the agitating emotions awakened by the word at his lips, let the light fall: or the boy of fourteen whose pious conversation with his school-mates was a source of benefit to those who overheard it, if not to them. Shame on me, if the listeners to my conversation with my companions in the house or by the way, find it vain and unprofitable! Let the school boy teach the minister.

Friend of Davies, Cumming, Finley, let me see whether my chosen associates, like yours, are such as promote my spiritual growth, and help me in attaining to the true standard of the pastor, preacher, and Christian friend. Look at me with an affectionate frown if in the privacy of this study I indulge with my clerical visitors in any levity which would have been unseemly in your godly circle a century ago.

Let the names of Venable, Winder, and the families of wealth in the hospitable South, remind me that like you I may be esteemed and have my influence blessed, even whilst maintaining a proper regard to the rank and habits of refined society. But I shall not profit by the example, if either by my austerity I disgust my hosts, or by my complaisance hide the Christian minister in the mere gentleman.

When ambition tempts me; when I begin to despise the small place, and to think that Providence is opening a wider field, though in truth it be but Satan inviting me to the pinnacles of the temple for my fall, I could bring to mind that John Rodgers, out of four calls, selected that which came from the feeblest and smallest congregation, because his brethren assured him it was the most hopeless; and that when after five years' settlement he was invited to New York, he still adhered to little St. George's and the Forest congregation, in little Delaware.

I shall imagine those hoary locks shaking with reproof if I allow myself to lounge my time in light reading, or indulge in the imagination that I have nothing to call me out, or in the conclusion that if I am prepared with my regular sermons and lectures, I am entitled to all over-time; for that head grew white or bald in constant employment in the Lord's service. I cannot sit at ease when I remember that John Rodgers constantly visited the families of his his charge; held district meetings for their examination on religious subjects; had a question in the Catechism to ask of each individual; gave exhortations to households; preached, of his own accord, in vacant settlements and destitute places; held meetings in the dwellings of the sick and aged; and carried the gospel to houses and neighbourhoods within his reach, without stopping to inquire whether they had *claims* on him as pew-holders or parishioners. Surely a minister who, like Rodgers, lets his light shine

for miles around his village, or throughout the alleys and suburbs of his town or city, is a more consistent follower of the Apostles, than such as I, who shut ourselves up in our particular bounds and are only known to those who come to hear us. Rouse us up, John Rodgers!

If any of us should be drawn from the village to the city and attain the degree of Doctor\* besides, we need not leave this portrait behind us. After sixteen years' service in Delaware, and referring the painful question first to Presbytery and then to Synod, Mr. Rodgers accepted a call to the city of New York. But the change of place wrought no change in the pastor. He did not deem it necessary to consult what was fashionable taste, and accommodate his standard of faithfulness to an imaginary superiority of city souls. It was catechism again every week; a catechetical lecture besides; prayer meetings were established in different sections of the town; the pastor was not for Wall street, but all streets; he visited the poor; planned and executed a school for poor children; and before the first year was out it was necessary to put up the Brick church for the accommodation of the numbers his missionary zeal had collected. At a later period he was the means of forming several important new churches in the northern parts of the province of New York, by spending several weeks in places utterly destitute of the means of grace. Let the sight of the portrait, in reviving such a course, be to me every day as a voice saying, "Go, and do thou likewise!"

But in trying to stimulate myself by this example of a plain old minister, let me not forget what was the spring of his faithfulness and diligence. He habitually felt his dependence on his Master. He prayed much in secret; he observed frequent days of fasting and devotion; he kept himself in mind of his vows by a private religious observance of the anniversaries of his licensure and ordination; thirty-two different writings were found after his decease, in which he had solemnly and formally repeated the dedication of himself to God. Man of prayer! let your example send us to our knees, as well as set our hands and feet in motion in works of ministerial activity.

PSILLUS.

For the Presbyterian Treasury.

### GOLDEN COUNSELS TO YOUNG CLERGYMEN.

Will you please to find room in your Treasury of good things for the following admirable and familiar letter addressed to a young clergyman by one whose name is fragrant as a bundle of myrrh throughout our beloved Church. It may thus do good to others, as well as to the brother to whom it was so kindly addressed. This is the only apology for making it public.

\* \* \* \* April 8, 1847.

*My dear Sir*—I counsel you to aim at *enthusiasm* in your profession; and especially in preaching. The enthusiasm of many preachers is about something else—poetry, art, authorship, &c. Here is the place for the "*hoc age*." If you have learning, if you have taste, if you have emotion, let them run in this channel—let them appear on the Sabbath. I have known men whose week-day conversation was full of entertainment, and whose Sabbath sermon was like the sponge from which all this had been squeezed out. Live for your sermon; live in your sermon. Instead of "Action, action, action," get some



startling to cry, *Sermon, sermon, sermon*. We make too little of our sermons. The discourse to be truthful and efficacious, should be the efflux of the man's thoughts and feelings during the week. In a Chalmers or a Melville it is manifestly so.

Aim at a high degree of *passion*. The easy reading of our day cultivates taste more than emotion; the consequence is a diminution of true eloquence. The old Greek tragedies used to stir people up, and keep open the fountains of rage and tears. Very happily, that which promotes personal piety promotes eloquence. If you would preach well, *pray*. I say coolly that I am convinced (even æsthetically considered) that an hour of prayer is better preparation than a day of study. You will find great advantage in endeavouring to treat doctrinal topics *warmly*. With many faults you will see what I mean exemplified in McCheyne's Sermons. Our young preachers have too uniform a method of frying all the unction out of a topic by their mode of treating it. After reading as much as you can, write your sermons with as total a forgetfulness of the books as possible. I am growing jealous even of *looking* at a book *inter scribendum*. Please to ascribe this gratuitous dissertation to my friendly desire to give you my poor "observations" of the coast on which you are cruising. From time to time, I have heard, with pleasure, of your good prospects at B—.

For the Presbyterian Treasury.

#### ADDRESS TO THEOLOGICAL STUDENTS.

[The following, which is the conclusion of an Address lately delivered at a Theological Seminary, has been kindly allowed to appear in the Treasury.]

The conclusion is clear. Highest scholarship with its fruits, is never so beautiful, so vital, so powerful for good, as when vivified and sanctified by piety; while, on the other hand, piety itself, for its noble purposes and enterprises of beneficence, can gain no other ally more graceful, more influential, more efficient than genuine scholarship.

These truths apply themselves to you, young gentlemen, with augmented emphasis. In your case, the pursuits of literature must be subordinate to those of your sacred profession. To persist in them will require a strength of purpose, and an amount of labour, which, probably, you do not now anticipate. There is a consumption of time, and of physical and spiritual energy, in faithfully performing the duties of a Christian minister, which is most easily turned into a plausible reason, for desisting at length from the demanded activities of the scholar. It is indeed a most difficult thing, to carry on courses of reading and research, in directions and on subjects not immediately related to one's own profession, when, as in our case, the demands of that profession, seem more than enough to exhaust the whole time and energy of a man. But it can be done. By all who would augment their power to do good, whether in the pulpit, or in general society, it ought to be done. The bearing of such research on our ability and success in preaching the gospel, is frequently more direct than is imagined. There is no subject of human knowledge so remote, that it cannot sometimes be

unde, by the Christian minister, either a conclusive witness, or an effective advocate for God. Undoubtedly, the Bible should be his principal book. Over it, he should spend his choicest hours. From it, he should ever draw the themes and materials of his discourse. It is the repository of revealed and infinite wisdom. It contains the true science of life and of eternity. Its biography, history, poetry, precepts, doctrines, are all like so many pathways of light, leading and alluring to the world of purity and love. The Christian minister must live upon the Bible. His intellect and soul must feed upon its precious, glorious truths. With it, as the sword of the Spirit, he must achieve the great exploits of his high calling of God.

But there is another volume—subordinate indeed, yet equally written by the Divine hand. In the magnificent expanse above us, you see some of its wonderful pages. Others unfold themselves in the structure, arrangement, and furniture of the peopled earth. All speak of God. Every atom, and every star are tributary to the cross.

"One Spirit—His,

Who wore the plaited thorns, with bleeding brow,  
Rules universal Nature. Not a flower  
But shows some touch, in freckle, streak, or stain  
Of his unrivalled pencil. He inspires  
Their balmy odours, and imparts their hues!"

From this volume the Christian minister may gather many an illustration to add force and beauty to truths divine; and many a gem and jewel to sparkle in the Redeemer's diadem.

Persist, then, in the objects of your association. You will meet with difficulties, but you can overcome them. Real scholarship you can attain, and be all the better qualified as ministers of the Son of God. The truth has been demonstrated by many a one, now dead; by not a few, now living. Indeed, for its treasure of genuine and enduring literature, of biography, history, ethics, mental and natural science, as well as of Biblical and theological learning, the world is more indebted to the Christian ministry, than to any other profession. Strike from the splendid aggregate what the clergy have contributed—not merely by their patronage or general influence, but by their direct labour—and the chasm would be immense, the loss irreparable. The truth is honourable to our profession, as it is certain. Let it be thus, in time to come. Let your efforts and influence tend to make it so. And if even in some dark and weary hour you falter; if, surrounded with difficulties that seem insuperable, you begin to feel the great end cannot be reached, dispel the delusion and rouse anew your energies, by recurring to the example of one, whose brilliant sun has just receded from this visible sphere, to rise and shine with augmented splendour above—a man of great capacities, but of equally great labour; who made himself familiar with all literature, all philosophy, all science; who was equally at home, whether exploring the earth, or ranging the heavens; the richness of whose language was surpassed only by the magnificence of his thoughts; invincible in logic, irresistible in eloquence; charming the ignorant by his simplicity, and enriching the learned by his wisdom: who was *the* man of the age that has lost him, and who will awaken the deepest admiration and reverence of ages to come; I mean him who, in addition to all this, was that most devoted and successful minister of the gospel—*Thomas Chalmers!*

L.

#### Presbyterian Education Rooms.

25 Sansom Street, Philadelphia.

MARCH, 1849.

It was a remark of Bishop Jewell, one of the Reformers in the Church of England, that "Learning hath ever been the furtherance of the Gospel; and the lack of learning will be the decay of the Gospel."

The Presbyterian Church, true to her ancient memorials, has ever been intent upon training up her ministry in scriptural and general knowledge.

The preservation of the character of our ministry depends very much upon the vigilance with which the Church guards the access to the outer courts of the sanctuary. Unless our Presbyteries are strict in the examination of candidates at the *commencement* of their preparatory course, great injury must accrue to the Church. Ignorant and unfit persons, who are apt to think that good intentions constitute a divine call to the ministry, ought to be met at the threshold, in the watchful spirit of Christian love, and instructed in regard to the nature of the sacred office to which they aspire. Indifferent men had better join any other profession than that of the ministry.

The Presbyteries, which are about to meet in March and April, are respectfully reminded of the unspeakable importance of the strictest attention to this whole matter. Let our Church endeavour to avoid the evil of either extreme. Let us not discourage deserving candidates by an excess of exaction; and let us not on the other hand encourage the undeserving by the want of due caution.

The following is the number of new candidates received by the Board of Education during the last quarter, with the names of their Presbyteries.

New York	-	-	-	1
Elizabethtown	-	-	-	1
New Brunswick	-	-	-	2
Baltimore	-	-	-	1
Northumberland	-	-	-	1
Erie	-	-	-	1
New Lisbon	-	-	-	1
Madison	-	-	-	2
Whitewater	-	-	-	2
Palmyra	-	-	-	1
Western District	-	-	-	2
East Alabama	-	-	-	2
				17

The total number of candidates under the care of the Board at the present time is 347.

The number of Christian *schools* and *academies* in our Church is steadily on the increase. The Assembly's plan also works well in encouraging *colleges* already in existence, and in agitating the establishment of new ones.

The Board of Education have united with the Board of Missions in sending the Rev. Albert Williams to California. It is hoped that Mr. Williams may establish an academy without delay, and obtain such information as will be of essential advantage to our Church in arranging her evangelical plans in that distant field.

## Spiritual Meditations.

### I. LOVE TO GOD.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. *MATT. xxii. 37.*

The love of God, that supremely glorious and supremely gracious Being, is, of all other tempers, the most delightful and divine; a sacred flower which, in its early bud, is happiness, and in its full bloom, is heaven. To plant this noble principle in the breast—to cultivate its growth, and bring it to maturity—is the grand end of all religion, and the genuine fruit of faith unfeigned.—*Hervey.*

### II. ALL THINGS FOR GOOD.

All things work together for good to them that love God.—*ROM. viii. 28.*

O happy he whose hopes depend  
Upon the Lord alone;  
The soul that trusts in such a Friend  
Can ne'er be overthrown.

The work is on the wheel, and every movement of the wheel is for your benefit. All the events that take place in the world carry on the same work—the glory of the Father and the salvation of his children. Every illness and infirmity that may seize you, every loss you may meet with, every reproach you may endure, every shame that may colour your faces, every sorrow in your hearts, your every agony and pain, every aching in your bones, are for your good; every change in your condition—your fair weather and your rough weather, your sunny and your cloudy weather, your ebbing and your flowing, your liberty and your imprisonment—all turn out for your good. The Lord is at work; all creation is at work; men and angels, friends and foes—all are busy, working together for good to you.—*Rowlands.*

### III. THE WISDOM OF THE WORLD FOOLISH.

Hath not God made foolish the wisdom of this world?—*1 Cor. i. 20.*

Men this world's wisdom seek and gain—  
That wisdom which God calleth vain;  
But, oh! are strangers still  
To that which makes our spirits wise,  
And sets before our waiting eyes  
What is our Saviour's will.

Some may be ready to envy the death of the scholar. His name is announced in the journals with all his honours. Some masterly pen is immediately engaged to publish his life and his works. The marble perpetuates his name, and his bones are entombed by the side of poets and philosophers. But the soul—where is this? Alas! he was great every where but in the sight of the Lord. He could speak every language but the language of Canaan. He knew every thing but the one thing needful. But see that cottager on yonder pallet of straw. He is dying fameless and unknown; but he knows Christ Jesus the Lord, and knows that in him he has righteousness and strength. And the excellency of this knowledge raises him above the fear of death, refreshes his fainting spirit, opens a heaven in his heart, and brings angels near. Let me go and die with him!—*Jay.*

### IV. RELIGION FIRST.

Get Christ, and get all; want him, and want all; A man that catches at the shadow, loses the substance; but get the substance, and you get the shadow with it. So long as you look after other things besides Christ, you lose him; but if you get him, you get the shadow of all—you get life, and peace, and comfort, and all that your hearts can desire. Be content to lose all to get Him who is so precious, and who, when you have got, you shall be sure never to lose.—*Nulton.*

## Christian Education

IN SCHOOLS, ACADEMIES, AND COLLEGES.

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

### SUPERVISION OF SCHOOLS.

The supervision of schools by the Church guarantees their promotion of the general interests of education. Religion and education are natural allies. The guardians of Christianity are naturally the guardians of education. From the time of the Reformation, Presbyterian ministers have been foremost in prosecuting the great work of public instruction. “Calvin was the father of popular education, the inventor of the system of free schools.” Calvin and Knox and other great men of that illustrious day laid the foundation of a public system of religious education. To a greater or less extent, such a system prevailed in Switzerland, Scotland, France, Holland, and wherever the Reformation wrought its mighty changes. The earlier history of this country also illustrates the natural dependence of education upon religion. The schools and colleges of New England are the memorials of the Pilgrim fathers—too much now alas! like their very grave-stones to remind us of the piety that once was. Our own Presbyterian institutions are indissolubly connected with the names of the Tennents, Blair, Davies, Finley, Graham, Witherspoon, and the Smiths. The ministers, elders, and members of the Presbyterian Church are the very men, in the Providence of God, to manage the education of their own children. Their ancient history proves it; and it is time for them to reintroduce the principles of thorough Christian education in their own schools as well as in their families and their churches.

### SCRIPTURAL EDUCATION.

[One of the most distinguished writers of our Church has favoured the “Presbyterian Treasury” with some valuable thoughts on the subject of education. The following is his first article:]

### SCRIPTURAL PRINCIPLES.

The whole tenor of Scripture in reference to the moral training and perfection of the young—their adaptation to the duties of this life, and their best preparation for the life to come—is uniform.

As it regards PARENTS, they are commanded to “train up their children in the way they should go, that when they are old they may not depart from it;” to “bring them up in the nurture and admonition of the Lord;” to “command their children and their household after them to keep the way of the Lord, to do justice and judgment;” and not to “despise one of their little ones,” or think them unsuitable to the Christian Church, but to remember that “of such is the kingdom of God,” and, therefore, “to suffer them to come unto Christ, and forbid them not.”

As it regards CHILDREN themselves, they are commanded to “remember their Creator in the days of their youth, while the evil days come not, nor the years draw nigh when they shall

say, I have no pleasure in them; to seek God early, that they may “surely find Him;” “to give Him their heart,” while they are yet “sons and daughters;” “to seek first the kingdom of God and His righteousness, that all other things may be added unto them;” to obey their “parents in the Lord, for this is right;” “honouring thy father and mother,” (which is the first commandment with promise,) that it may be well with them, and that they may live long on the earth; to seek wisdom as the principal thing—“Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.” “Wisdom is the principal thing; therefore, get wisdom; and with all thy getting get understanding.” “Exalt her, and she shall promote thee: she shall bring thee to honour when thou dost embrace her.” “Hear, O my son, and receive my sayings; and the years of thy life shall be many.

As it regards God, He has declared His purpose “to ordain strength and perfect praise out of the mouths of babes and sucklings.” The gospel dispensation is thus characterized by God in Acts ii. 16-18: “But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.”

And as it regards the Church, her duty is most explicitly and unqualifiedly laid down by her only Head and founder, in Matt. xxviii. 18-20: “And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye, therefore, and teach—or make disciples of—all nations, baptizing them in the name of the Father, and of the Son, and of 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. Amen!” In a corresponding manner in John xxi. 15-17: “Jesus saith unto Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him, Feed my Lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him, the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.”

Now to understand fully this teaching, when, we ask, do children cease to be disciples? We answer, only when capable of entering personally upon all the active duties of life and godliness. And when, we ask, do they cease to be lambs? We answer, when they become themselves *sheep* of the fold: when they have heard the call of “the good” and “the chief” “Shepherd;” and when, having heard his voice, they have followed Him “in all his statutes and commandments.”

It is then manifest that the moral training and discipline of the young must continue not only through the period of childhood, but all through the season of youth up to the time of full grown maturity. They must be “TRAINED UP in the way they should go,” until they are grown old enough to act for themselves, and they are to be “BROUGHT UP in the nurture and admonition of the Lord.” This religious training must, therefore, cover the education (which

is, in other words, the training) of the young through the whole time of their primary school education; and if they are designed for professional life, this training must extend through all their collegiate course.

Through all this course it is the duty of parents to see that their children are "TRAINED UP in the way they should go."

Through all this period it is the duty of children to conform themselves to such training, and thus yield themselves to Him, whom they are bound to obey, that they may learn both to understand and to practice "all things whatsoever He has commanded."

Through all this course of study and preparation, *God's purpose* follows the young, and God's promise encourages them, so that while He writes to them and instructs them as "babes" and "children," so does He address them as "young men," and says unto them, "Son, go into my vineyard to-day"—that is, now and from henceforward—"and work, and I will pay thee wages."

And through all this course the Church is bound to teach the young "those things which Christ has commanded," and habituate them to carry them into practice, by discharging those duties which Christ has made incumbent upon all who will become His disciples, live godly in the world," and "lay hold on eternal life."

T. S.

#### MALE AND FEMALE ACADEMIES UNDER THE CONTROL OF THE SOUTH CAROLINA PRESBYTERY.

In establishing these Institutions, it is the aim of the Presbytery and the Greenwood Association to secure Schools in which not only the *head*, but the *heart* also may be educated; and to accomplish this end the Bible will be used as a book of study and recitation. In connection with the Schools are a fine Chemical and Philosophical Apparatus and Cabinet of minerals and Curiosities, by the help of which many facilities will be afforded to the students for acquiring a *useful* and *accomplished* education. Ample provision is also made for the youngest pupil.

Having obtained Teachers of known reputation and ability, the Trustees are persuaded that their hopes will be realized, and, therefore, recommend the Schools to public patronage. The scholastic year will consist of 10 months, divided into two sessions. Students will be charged from the time of entrance to the end of the session.

Board, \$7 or \$8 per month.

##### RATES OF TUITION PER SESSION.

First Class, - - - - -	\$18.00
Second do. - - - - -	15.00
Third do. - - - - -	10.00
Fourth do. - - - - -	6.00

##### EXTRA.

Music, - - - - -	\$20.00
French, - - - - -	10.00
Use of Piano, - - - - -	2.00
Contingent, - - - - -	50

##### TEACHERS.

MALE SCHOOL.—Isaac Auld, M. D., Principal and Teacher of Languages and Natural Sciences; W. W. Logan, Teacher of Mathematics and English branches.

FEMALE SCHOOL.—Robert Anderson, A. B., Principal. ———, Assistant.

##### TRUSTEES.

E. R. Calhoun, James Gilliam, John Logan, John McLees, David Lesly.

For the Presbyterian Treasury.

#### HYMNS FOR CHRISTIAN SCHOOLS.

##### I.

#### THY FATHER SEES.

*From the German of Ch. K. L. von Pfeil.*

Thy Father sees! Be on thy guard;  
Thy Father hears! Be still:  
Thy Father comes, O, stand prepared  
To learn his holy will.

The Lord of Light thou can'st not see,  
Though day and night most near;  
Keep thou his Word, perpetually,  
And say, "My God is here!"

Whatever word thou would'st not say,  
Whatever work would'st shun,  
If God were by thee, clear as day—  
Leave thou unsaid, undone.

And if in danger or distress,  
Thy youthful heart be brought,  
Believe, with constant hopefulness,  
That God forsakes thee not.

Know that whatever can displease,  
And what thy joy has marred,  
Each care and want and woe he sees,  
With fatherly regard.

To Him in faith for ever cleave,  
As if thou saw'st him nigh;  
In trust that He will never leave  
The souls that to Him fly.

Say to Him, child, "My Master, see  
Us children, in distress;  
To thee, O Father, we our plea  
In life and death address."

J. W. A.

#### ZANESVILLE PRESBYTERIAL ACADEMY.

Our brethren in Ohio are turning their attention more and more to the great work of establishing Christian institutions for the education of their youth. It will be seen by the following appeal from "the Family Quarto," that the Presbytery of Zanesville are zealously engaged in erecting a substantial building for their academy. "The Family Quarto" is a semi-monthly paper, published at Zanesville, under the able editorial supervision of the Rev. S. Brown, and is doing a good work, as the organ of our churches in that section of country. We invite attention to the following article from its columns.

#### HOW MUCH WILL YOU GIVE FOR OUR ACADEMY?

This question is addressed to those within the bounds of the Zanesville Presbytery. Giving to this object differs but little from giving to missions. It is to a home object. The enterprise is adapted to strengthen the churches in which we live. Christian education is one of the strong pillars of the Church. An investment in a Christian school, is a lasting benefit. Such an institution is a fountain opened whose streams are to run down through coming generations. Every Presbyterian, of course, feels an interest in the extension and perpetuation of the Church of his choice. He will not allow selfishness to neutralize an interest so near his heart. He

will make an investment, be it little or much, that will help to strengthen the pillars of Zion.

It has been, we believe, the feeling of the Presbytery from the beginning, that if an academy is attempted at all, it should be a perfect work. That the building should be a good one, in architectural style, and well furnished with the means best adapted to promote a thorough Christian education. Though it is determined not to run into debt; yet what is done, it is designed shall be well done. The building committee have procured draughts from one of the best architects in the State; and have advertised for sealed proposals for the brick, stone, and carpenter work, in separate bids. The people in and around the village of Washington, have subscribed liberally to this enterprise. It remains now for the friends of this enterprise elsewhere to say what they will do for it. Will not the rich give liberally? It will be a safe and sound investment of money, which shall bless generations to come. Will not the poor man and the widow give something too? May we not expect every one who loves the Presbyterian Church to do something? In this institution, many a minister of the gospel may receive his primary preparation to enter the great field. By having such an institution in our midst, some of the sons of our churches may be induced to set their faces towards the ministry, who, otherwise, would not have thought of it. But whether our sons enter the ministry or some other calling, we wish them to have a *Christian* education, so far as parents may be disposed to educate them; that they may be fortified against that increasing infidelity, which is spreading wide its baleful influence, being nourished by the present mode of education, which leaves out God and the Bible.

#### ACTS, NOT RESOLUTIONS.

A story is told of a worthy and sensible man who, whilst attending the Synod of Virginia, heard a long discussion on the passage of resolutions, recommending a certain measure. "I have read," said he, "a book called the Acts of the Apostles! I have not seen their book of *resolutions* yet!"

The Church needs acts, *Apostolic acts*, rather than the resolutions of judicatories, passed, it may be, unanimously, and then left to take care of themselves.

Education will not flourish in the Presbyterian Church, if the Book of Acts is left out of our canon.

#### PARENTAL PITY A REPRESENTATION OF THE DIVINE.

"Like as a father pitieth his children, so the Lord pitieth them that fear him." The foolish, simple child is pitied and instructed. The sick child pitied and comforted. The forward child is pitied and borne with. The fallen child is pitied and helped up again. The punished child pitied and spared. The penitent child pitied and pardoned. The weaned child pitied and fed. The weary child pitied and carried. The wanting child pitied and supplied. The wronged child pitied and righted. The weak child pitied and assisted. The willing child pitied and accepted. Knowing by some experience the tender bowels of a parent to my children, I can the better judge of the tenderness of my heavenly Father.—*Matthew Henry.*

## NEW PAROCHIAL SCHOOLS.

A pastor settled over a church, whose locality we omit for the present, writes :

"The session think that several schools can be established within our parochial vicinage, commanding the educational influence of a large district, and reaching about three hundred children—if we can obtain about forty dollars per annum, in aid of each school for a few years. May we depend upon the aid? Shall we establish the schools? They will be in country districts. The whole sum needed would probably reach \$175 or \$200 per annum."

As the above question submitted to the Board is an important one, and may be repeated, we copy from the letter-book, for the information of our churches, the reply sanctioned by the Executive Committee :

... "The Board are determined to pursue as liberal a policy as their funds will allow, and to encourage the establishment of Christian schools wherever there is a disposition to set them in operation. Where a single congregation requires several schools for the education of the children within its bounds, and is too feeble to support them, the Board will aid in this good work so far as justice to other congregations will admit. In the present state of things, it is in our power to aid you to the amount of \$175, if absolutely necessary; but we hope you will keep as much below that sum as possible. We wish it also to be understood that the schools must have a reasonable prospect of *permanency*; and that the *poorer children* must be gathered in and considered as provided for, in part at least, by the funds of the Board. We shall watch your progress in hope, and our prayer is, that the Shepherd of the lambs may bless you and your church in their efforts to bring them within the fold of his love."

## PAROCHIAL SCHOOL IN ATLANTIC COUNTY, NEW JERSEY.

The session of the church at May's landing, New Jersey, have under their care a primary school at Pleasant Mills. This school has been recently established, and is conducted on Christian principles in accordance with the plan recommended by the General Assembly. An excellent teacher is engaged in the school, and its prospects are highly encouraging. A letter from the Rev. A. H. Brown, the indefatigable missionary in that section of country, states that the number of scholars is about thirty. We are persuaded, from experiments such as this, that if our faith were but as a grain of mustard seed, mountains of difficulty would be levelled, even in districts where the ridges run high.

## TWO MORE PAROCHIAL SCHOOLS IN MISSOURI.

We learn from the Rev. Philip J. Hoyer, missionary among the Germans, that there are two Christian schools connected with his church. One is located at Bethlehem and the other at Mt. Stirling. He gives to these schools as much personal supervision as his arduous duties in preaching the gospel admit. A minister who stirs up religious enterprises in his path, lives to good account.

## PAROCHIAL SCHOOL AT WYALUSING, PENNSYLVANIA.

The brethren in Susquehannah Presbytery are taking a deep interest in the plans of education recommended by the General Assembly. The Rev. S. F. Colt, of Wyalusing, writes: "We have started with happy auspices, a parochial school. Aid *may* be needed from the Board; but I trust this will not be the case." The churches in this Presbytery occupy missionary ground, and labour under great disadvantages in carrying out a system of education. But nothing damps their zeal, which will in the end accomplish great things, by the blessing of God, in training the rising generation.

For the Presbyterian Treasury.

## EDUCATIONAL VARIETIES.

**PARENTS.**—Parents must never put away their own youth. They must never cease to be young. Their sympathies and sensibilities should be always quick and fresh. They must be susceptible. They must love that which God made the child to love. Children need not only *government*, firm and mild, but *sympathy*, warm and tender. So long as parents are their best and most agreeable companions, children are comparatively safe, even in the society of others.

**RELIGION FOR THE YOUNG.**—The young want religion to lay the foundation of a good character. When the prophet Elisha was living at Jericho, some of the people came to him and told him that the water was very bad. Now the city of Jericho was supplied with water from a spring, which was conducted to the city, I suppose, in an aqueduct of some kind. And what did the prophet do? He did not go to the streams, which conveyed the water to different parts of the city, to see if he could purify them; but he went and cast salt into the spring, and the water was made good. This is what we must do; cast salt into the spring, that the stream of life may run pure. The young want their hearts purified by the influence of true piety, in order that their character may be formed upon the true model.

**THE TEACHER AND HIS TASK.**—No teacher who regards his duties in the light of reason and religion, can look upon them as repulsive, or monotonous, or irksome. The angel that unlocks the gates of heaven might as well become weary of the service, though with every opening of the door, a new spirit is ushered into the mansions of bliss.—*Horace Mann.*

## MY MOTHER'S VOICE.

My mother's voice! how does it creep  
In cadence on my lonely hours,  
Like healing sent on wings of sleep,  
Or dew upon the unconscious flowers.  
I might forget her melting prayer  
While pleasure's pulses madly fly:  
But in th' still unbroken air,  
Her gentle tones come stealing by—  
And years of sin and manhood flee,  
And leave me at my mother's knee.

**EARLY EDUCATION.**—You cannot too highly estimate the nature on which you operate. You cannot too highly appreciate its future destinies.

That little boy may yet occupy the pulpit or thunder in the capitol. That little girl may wield an influence that shall last forever.

Mind is unsearchable. You know not what hidden energies your pupils may possess. There may lie concealed within them the intellect of a Luther, a Milton, a Franklin, a Washington; and on you devolves the responsibility of its development. Perhaps you are training the fathers of future reformation, the heroes of future discoveries and inventions, the orators whose voices will hereafter shake the nation.

The infant has faculties which an angel cannot comprehend, and which eternity alone can unfold. Here is your encouragement. You are engaged in no trifling employment. You are laying the foundation of imperishable excellence and felicity. Your work, if you succeed, will outlive empires and states. It is a great work. Let it be conducted religiously.

## DAVIDSON COLLEGE, N. C.

The Trustees of Davidson College, of North Carolina, beg leave to report to the Synod of North Carolina, that an experience of twelve years has fully confirmed their long cherished belief, that in a land of righteous laws and religious liberty, the Church as the 'light of the world and salt of the earth,' is destined, by her Redeemer, to elevate and mature the *intellectual*, as well as to regulate and purify the *moral powers* of man.

Where a wise government secures the social, civil, and political rights of a people, the Church of Jesus Christ is the grand repository of moral excellence and spiritual life. She holds it in trust from the ascended Lord, to teach all nations, and especially, to train up her own children in the way they should go. If she would throw her light, and her hallowing influence on coming generations, it must be done by a careful preparation of her youth, in every succeeding age, that they may go into the world, shedding light upon its darkness, and the love of God upon the habitations of cruelty. For this, the churches in Western North Carolina nobly resolved to establish their College; trusting in a covenant God, that he would crown their labours with success; and the trustees, as guardians, under the church, of her rising Institution, have reason to acknowledge with gratitude, the continued evidences of Divine favour, in the advancement of their undertaking, to its present state.

The number of students connected with the College, during the past year, was 88. The income from tuition, during the same period, was \$2,265. The endowment fund, the interest of which is for the support of Professors, amounted to from thirty-three to thirty-four thousand dollars.

The College, with its present buildings, library and apparatus, is clear of debt, or holds good bonds, not connected with the endowments, sufficient to meet all the claims against it.

On the important subjects of moral department, and application to study, our students, *generally* merit unqualified approbation; yet we occasionally suffer, by irregularities of reckless youth. The attention of the College to religious instruction is uniformly good; and a weekly prayer meeting of the students, is well attended.

In literary attainments, industrious habits, and moral worth, we believe that the students of Davidson College will honorably compare with the students of any other Institution in the land.—*Extract from Report.*

## Poetry.

## PRAYER.

There is an eye that never sleeps,  
Beneath the wing of night;  
There is an ear that never shuts,  
When sink the beams of light.

There is an arm that never tires,  
When human strength gives way;  
There is a love that never fails,  
When earthly loves decay.

That eye is fixed on seraph throngs;  
That ear is filled with angel's songs;  
That arm upholds the world on high  
That love is thrown beyond the sky.

But there's a power that man can wield  
When mortal aid is vain;—  
That eye, that arm, that love to reach,  
That listening ear to gain.

That power is PRAYER, which soars on high,  
And feeds on bliss beyond the sky!

## A Short Sermon.

[Condensed from Philip Henry, born 1631.]

“And a great number believed and turned unto the Lord.”—*Acts xi. 21.*

First, what is it to believe; and secondly, what are some of the most important truths to be believed!

I. To believe, has three things in it;—1. Assent to what is spoken, as true, either from the evidence of the thing itself, or upon the account of the veracity of him that speaketh it. 2. Application of it to myself; I must look upon myself as concerned in it, and say, “This belongs to me.” 3. Answerable affections and actions, according as the thing is that is spoken. Without this, my believing is nothing. Noah believed, and feared, Hebrews xi. *The devils believe, and tremble*, James ii. If one tell me the house is falling, and I believe it, I shall fear, and run out of it; or, that there is a pot of gold hid in such a place, and I may have it for digging for it, if I believe, I shall dig.

II. Now, there are, among many others, four great truths revealed in the word of God, the belief whereof, such a belief as hath in it the three things before mentioned, doth always accompany conversion and salvation.

1. That a sinful condition is a miserable condition. That it is so, is certainly true; thou art wretched and miserable, under the curse of God, liable to all miseries. But do we believe it; that is, assent to it; and that with application? I am the man.

2. That Jesus Christ is ordained of God to be *Prince and Saviour*; that he is able and willing to save, *to save even to the uttermost*. Do we assent to this, this *faithful saying*? And do we apply it? “He is able and willing to save me.” And are we suitably affected thereunto? And do we act accordingly? Come to him, close with him, accept of him, as he is offered to us in the gospel. If so, we are believers; and, if believers, then *the sons of God*, justified by that faith, at peace with God, and heirs of heaven.

3. The absolute necessity of an holy heart, and an holy life. Is it not plain I must be regenerated; if I be not, I shall not be saved. My civility and moral honesty, my profession and outward form of godliness, will not serve my turn;—I must *put off the old man, and put on the new*. Do I set myself, in the use of all God's appointed means, to the great work of *crucifying the flesh, with all the affections and lusts,—walking in all the commandments of the Lord blameless!* This is believing.

4. The certainty and reality of future rewards and punishments. That there is another life after this, and that it is to be a life of retribution; that, as sure as there is an earth which we tread upon, so sure there is a place of eternal torments; so sure as there is an outward heaven, which our eyes see, so sure there is another heaven beyond it, a fixed state of everlasting blessedness. Are these things so? Certainly they are; for *the mouth of the Lord hath spoken it*. No room is left for doubting. But will one of these be our place shortly? Certainly it will. I must; I; even I, be, ere long, either in hell miserable, or in heaven happy. Oh, then, how should I be affected? How should I act? Should I not fear that place of torment, and fly from it? Make sure that place of happiness, and rejoice always in the hope of it; having my conversation there; laying up treasure there? This is believing. The same may be said in reference to every other truth of God; precept, promise, threatenings. There are quarter-believers, and half-believers; but the *whole-believer* is he that assents, applies, is affected, and acts according to what he says he believes.

Now the good Lord work this belief in all our hearts, fulfilling in us all *the good pleasure of his goodness* and this *work of faith with power*. Amen.

## Anecdotes.

PETER S. DUPONCEAU AND THE SABBATH.—In 1825 a strong effort was made to have the Athenæum reading rooms in Philadelphia, opened on the Sabbath. Mr. Duponceau made an unanswerable argument in opposition to the movement. Among other considerations, apart from religion, he urged that the strict observance of the Sabbath was, in a great measure, peculiar to the United States—that this regard for the day was a striking feature in the character of the nation, and, as such, ought to be carefully cherished from generation to generation. On taking the vote, it stood about 90 to 35 in favour of the views of Mr. Duponceau. This was a triumph of good principle over the corrupt influence of irreligion and foreign customs.

I DISPOSE AS WELL AS PROPOSE.—When Bonaparte was about to invade Russia, a person who had endeavoured to dissuade him from his purpose, finding he could not prevail, quoted to him the proverb, “Man proposes, but God disposes;” to which he indignantly replied, “I dispose as well as propose.” A Christian lady, on hearing the impious boast, remarked, “I set that down as the turning-point of Bonaparte's fortunes. God will not suffer a crea-

ture, with impunity, thus to usurp his prerogative.” It happened to Bonaparte just as the lady predicted. His invasion of Russia was the commencement of his fall.

NOT A TITTLE TO BE ALTERED.—When Valens, the emperor, sent messengers to seduce Eusebins to heresy by fair words and large promises, he answered: “Alas! sirs, these speeches are fit to catch little children; but we, who are taught and nourished by the Holy Scriptures, are ready to suffer a thousand deaths rather than to permit one tittle of the Scriptures to be altered.”

## Sabbath Schools.

“Feed my lambs.”

## THE RULE TO DIRECT US.

Alice, my child, can you tell me what rule God hath given to direct us how we may glorify and enjoy him? *Alice*. The word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

How does the Bible differ from all other books? *Alice*. All other books are the word of man; but the Bible is the word of God.

What do you mean by a rule? *Alice*. A rule helps us to find out what is right.

In using your grammar, what sort of a rule have you? *Alice*. The grammar is a rule to direct me in learning about the English language.

What kind of a rule is your arithmetic? *Alice*. Arithmetic teaches me how to cipher.

What kind of a rule is geography? *Alice*. Geography teaches me about the earth and its inhabitants.

How does a carpenter find out about the length of things? *Alice*. By a measure which directs him.

When we were visiting our friends in the city, how did we find out where they lived? *Alice*. By looking in the directory which gave us the number of the streets. The directory was an excellent rule.

What kind of a rule, then, is the Bible? *Alice*. The Bible is the rule to guide us in religion. It directs us how to glorify and enjoy God.

But can't we know how to do this in any other way? *Alice*. No, sir. Grammars and geographies are of different sorts; but there is only one Bible. The Bible is the only rule in religion. But, father, Adam had no Bible in Paradise. What was his rule?

Adam's rule, my child, was reason and conscience. God wrote his law upon Adam's heart. But when Adam sinned against his Maker, the old rule was broken, and could not direct us any more in the way of life.

1. I think, Alice, you see the goodness of God in giving us the Bible. *Alice*. Yes,

sir, God is good; and the Bible is good. It is my directing rule.

2. You must then read your Bible. God gave it to us to read it, and he commands us to do so. *Alice*. I read it, father, every day.

3. Without God's directing rule, my child, we should know as little of the way to heaven as the Chinese or other heathen people.

4. Papists and some others want to put the Church in the place of the Bible. But that won't do. Let me hear you sing a verse of that pretty hymn you learned the other day. [*Alice sings.*]

"We won't give up the Bible,  
God's holy book of truth,  
The blessed staff of hoary age,  
The guide of early youth.  
The lamp which sheds a glorious light  
O'er every dreary road,  
The voice which speaks a Saviour's love,  
And leads us home to God."

For the Presbyterian Treasury.

#### THE TEACHERS' MEETING.

Of all the aids to a Sabbath School teacher in the discharge of his responsible duties, there is none of more worth than the "Teachers Meeting." Here, with hearts burdened with a sense of the solemn trust committed to them, come up, weekly, the teachers of the school, to study together that Word which they are to teach to others—to offer united supplications to their Heavenly Father, in behalf of the souls over whom they are set—to devise plans for increasing the interest in, or usefulness of their school—to counsel with each other—to profit by each other's experience—to sympathize with each other's trials and discouragements, and to rejoice together, at times, over the return to the fold, of some lamb sought out and found by the good Shepherd.

Can such a meeting be devoid of interest? Fellow teacher, if it be so to you, is not the fault with yourself? If you attend, do you go with the right frame of mind? Or do you habitually absent yourself, when you might impart to it additional interest? Are you so proficient in the knowledge of the truth, that you cannot gain anything to yourself, by going; then go, and be the means of doing good to others.

There appears to be a peculiar obligation resting on all teachers to attend, regularly, on the meeting which is specially and entirely for their benefit. The Superintendent is there, and your regular attendance and ready answer, will make him feel that you are in earnest in your work for Christ; and he will be greatly encouraged by seeing *all* the teachers uniting in efforts to advance the spiritual prosperity of the School. There may be questions of interest in connexion with the temporal concerns of the school, or points of discipline to be decided, upon which the Superintendent looks for, and has a right to expect, the opinion of all. As one of the association, you are bound to bear your share of whatever labour there is to be done.

But admitting that you can discharge your duties as a mere teacher without participating in any or all of these collateral duties, is there nothing of interest in the gathering around the mercy-seat, of a band of teachers, pleading for blessings of salvation upon the souls which they are labouring to bring to the Saviour! If there be a sacred spot—a solemn scene—an occasion of deepest interest—surely, this is one.

Fellow teacher, if you have never sought the aid of such a meeting, begin at once. Set it down as one of the *duties* of your station, to be a regular attendant upon it, and I doubt not, you will find it a place not of interest merely, but of profit to your soul, and of incalculable help to you in preparing for the duties of the Sabbath.

M.

#### Domestic Missions.

"Beginning at Jerusalem."

#### THE PATRIOTISM OF MISSIONS.

Religion is the basis of national prosperity; and the truest patriot is the active Christian. Washington, and Henry, and Hancock, and Adams were all patriots; they loved their country. But of what avail would have been their labours without the preservative power of the Christian religion? The gospel is, after all, the only sure bond of union, the only reliable hope of the permanence of our institutions. The spirit of missions is patriotism of the highest and noblest quality.

The connexion between missions and national prosperity is one great reason of the popularity of this branch of our benevolent operations. It is a characteristic that deserves to be kept prominently before the community. Our institutions will cease to flourish when religion is arrested in its progress. Every true lover of his country will, therefore, rally around the cause of Domestic Missions. "*The gospel for the United States,*" should be the motto of every patriot and of every Christian. The wants of destitute neighbourhoods must be supplied. The love of Christ, stimulating the love of country, must send the living teacher to the emigrants and distant pilgrims of our vast republic. The gospel must be preached to them "at whatever cost of money, toil, or suffering. It is a work to be done—to be done *now*—a *personal* work. *You and I must do it.*" Let that sound echo through the length and breadth of our churches, each one saying to his brother, "*IT MUST BE DONE; YOU AND I MUST DO IT.*"

#### THE WEST.

The West comprises eleven States, besides all the territories; and, without including an acre of Minesota, of the Missouri, Nebraska, and Indian territories, of Oregon or California, it covers more ground than England, Scotland, Ireland, Denmark, Belgium, France, Holland, and Portugal united. The West, including Texas, reaches from 3° 30' to 26° W. Long., and from 25° to 49° N. Lat. Embraced within these limits are five or six millions of people, urging on the various forms of activity, ploughing, reaping, building, mining, forging, steaming, emigrating—vexing the earth and the water with incessant motion—under the most powerful stimulus and with astonishing success. And what advance is making in all that world of forest, prairie, and river communicating with

the Mississippi, may be gathered from a statement in the Cincinnati Atlas:

"No one," remarks the editor, "who is not on the spot, can form an adequate idea of the rapidity and completeness with which towns and settlements have been made on the Upper Mississippi. During the season past, four steamboats have run regularly to the Falls of St. Anthony, seven hundred miles above St. Louis, in the heart of what was recently the Indian country. The flood of emigration is spreading over the far North-West with resistless energy. At the Falls of St. Croix, sixty miles north of the Falls of St. Anthony, there is a great dam erected, which is calculated for fifteen saw-mills. The country is full of fine timber, and the lumber business is now the principal pursuit there. At the mouth of Crow Wing, fifty miles west of St. Anthony, there are also settlements. In that remote region, the process of population and civilization is going on with great rapidity. In less than twenty years, Wisconsin, Iowa, and Minesota will contain two millions of people; and long before that time, new waves of emigration will flow far beyond that, into new wilderness lands. Thus, a large part of that population which comes from Europe, will be absorbed in prairies and woods untrodden by civilization."

Language can scarcely overstate the moral interests involved in these astonishing movements. All these crowding millions have immortal souls; all need to be confronted in their career by the teacher and the preacher, and made to understand the terms of the gospel and to feel its claims.—*Home Missionary.*

#### THE MISSIONARY IDEA.

Nor is the idea of the Christian Mission to be confined now, any more than in the times of the twelve Apostles, to some few exclusive modes of propagating the Gospel, or to the ordained ministry. To preach is to make known. It was by social conversation, informal discourses, incidental parables, written epistles, sometimes connected with devotional exercises, and sometimes not, that Christianity was at first taught. So now, it is part of the Mission to circulate the Bible and religious publications, to teach the Sabbath-school, to visit from house to house in the large city and scattered village, to aid all charitable provision for the poor, and to exemplify in every lawful and judicious way the charity of the Gospel.—J. H. in *Chronicle.*

#### Foreign Missions.

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

#### PROTESTANT MISSIONARY SOCIETIES.

The following table, compiled for the Treasury, presents matter of general information, which may be useful for reference. It exhibits, at a glance, what is doing for the conversion of the world by the different branches of the Church of Christ, and gives a summary of the missionary operations of the different Christian nations. The first column of figures shows the number of ministers who have been sent out,

and the second column the number of communicants among the heathen.

Table of Protestant Missionary Societies.

Missionary Societies.	Missionaries.	Communicants.
American Board, - - -	152	25,950
American Missionary Association,	19	609
Episcopal, - - -	10	45
Methodist, - - -	35	1,726
Do. South, - - -	2	
Presbyterian, - - -	49	197
Do. American Reformed, -	1	
Do. Associate do. -	1	
Baptist, - - -	3	
Do. North, - - -	41	7,786
Do. South, - - -	11	100
Do. Free-will, - - -	2	
Do. Seventh-day, - - -	2	
American Seamen's Friend Society -	1	
Do. Jews' Society, - - -	3	
Lutheran, - - -	2	
<b>Total AMERICAN,</b>	<b>334</b>	<b>36,413</b>
Gospel Propagation Society, - - -	81	
Church Missionary do. - - -	125	13,011
London Jews' do. - - -	24	
Independent do. do. - - -	7	
London Missionary Society, - - -	145	6,789
English Presbyterian, - - -	1	
Do. Wesleyan, - - -	204	76,392
Do. Baptist, - - -	80	34,834
Do. do. General, - - -	7	157
<b>Total ENGLISH,</b>	<b>674</b>	<b>131,183</b>
Free Church of Scotland, - - -	39	20
Established do. do. - - -	10	
United Presbyterian do. do. - - -	12	899
<b>Total SCOTCH,</b>	<b>61</b>	<b>919</b>
Irish Presbyterian, - - -	9	21
French, - - -	13	571
Berlin, - - -	13	107
Basle, - - -	30	220
Rhenish - - -	27	1,018
German Society, - - -	8	
Dresden and Hamburg Miss. Soc. -	4	
Gasner's do. - - -	14	
Lutheran, do. - - -	8	
<b>Total GERMAN,</b>	<b>104</b>	<b>1,345</b>
United Brethren, - - -	231	20,196
Morrison Education Society, - - -	2	
Connected with no Society, - - -	2	
<b>TOTAL,</b>	<b>1430</b>	<b>190,648</b>

down is that in a single church. We have searched the Free Church Record in vain to find the true number at all their stations. We, therefore, allow the number to remain as it is.

#### PEDIGREE OF THE JEW.

Talk of pedigrees, forsooth! tell us of the Talbots, Percys, Howards, and like mushrooms of yesterday! Show me a Jew, and we will show you a man whose genealogical tree springs from Abraham's bosom, whose family is older than the decalogue, and who bears incontrovertible evidence, in every line of his oriental countenance, of the authenticity of his descent through myriads of successive generations. You see in him a living argument of the truth of divine revelation; in him you behold the literal fulfilment of the prophecies; with him you ascend the stream of time, not voyaging by the help of the dim, uncertain and fallacious light of tradition, but guided by an emanation of the same light which, to his nation, was a "cloud by day and a pillar of fire by night;" in him you see the representative of the once favoured people of God, to whom, as the chosen of mankind, he revealed himself their legislator, protector and king; who brought them out of the land of Egypt, out of the house of bondage. You behold him established, as it were, for ever in the pleasant places allotted him; you trace him by the peculiar mercy of his God, in his transition states from bondage to freedom; and by the innate depravity of his human nature, from prosperity to insolence, ingratitude and rebellion; following him on, you find him the serf of Rome; you trace him from the smouldering ashes of Jerusalem, an outcast and a wanderer in all lands; the persecutor of Christ, you find him the persecuted of Christians, bearing all things, suffering all things, strong in the pride of human knowledge, stiff-necked and gainsaying, hoping all things, "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob."—*Blackwood*.

For the Presbyterian Treasury.

#### GLEANINGS OF THE LATEST MISSIONARY INTELLIGENCE.

##### PRESBYTERIAN MISSIONS.

OMAHA INDIANS.—A Missionary writes—"I visited the Omaha village, and preached in the lodge of the Standing Hawk. My congregation was small, amounting to about twenty persons. Subject, the Soul of Man—its immortality and destiny. When I called upon my hearers to give me their opinions on this subject, they replied: "We cannot speak on such subjects—we know nothing about them. If we attempted to speak about them, we would soon find ourselves talking about something else."

AFRICA.—Agreeably to the order of the last General Assembly, the "Presbytery of West Africa" was organized at Monrovia, on the 6th of December. Two persons, both colored men, were taken under the care of the Presbytery, as candidates for the holy ministry. One of these, Mr. H. W. Erskine, has been appointed as an assistant Missionary of the Board, and with the advice of the other Missionaries was about to open a school at "Kentucky in Africa,"

a settlement on the St. Paul's River, about thirteen miles from Monrovia.

INDIA.—The Synod of North India was organized at Agra on the 1st of December, and was opened with a sermon by the Rev. J. Wilson, the oldest minister present. The Rev. Messrs. Newton and Janvier, of the Presbytery of Lodiana; the Rev. Messrs. Warren and Owen, of the Presbytery of Allahabad; and the Rev. Messrs. Wilson, McAuley, Walsh, Seely, and Munnis, of the Presbytery of Furrukhabad, were in attendance; the names of the Ruling Elders not being reported.

CHINA.—Our mission at Ningpo propose to enlarge the girls' boarding school—a measure deemed of great importance.

Moses S. Coulter, a graduate of Hanover College, Ind., has sailed for Ningpo, where he will have a general superintendance of the press, and at the same time prosecute his studies under the direction of the Presbytery of Ningpo.

Nearly all the boys in the school at Ningpo had been sick in the course of the summer. One of them, Ako, a member of the church, had been at the point of death, but was convalescent. He was enabled to trust in God, and was not afraid to die. "It was pleasing and affecting," Dr. McCarree writes, "to hear him say in his imperfect English, when roused from his stupor by the question, 'Do you know who Jesus is?' 'Yes, I know him. I expect he will save me.' I hope he may live long, and be fitted to preach that Saviour to his benighted countrymen.—*Chronicle*.

##### EPISCOPAL MISSIONS.

ATHENS.—Mr. Hill writes that "the schools were recommenced under the most favourable auspices. In less than two weeks, the number we had determined to take, was filled up, and four hundred pupils have been in regular attendance ever since."

AFRICA.—Two missionaries, the Rev. Messrs. Hoffinan and Rambo, of the African mission, are about to sail for Africa in the Liberia packet.

MISSIONARY BISHOPS.—The "Calendar" thinks that Bishops ought to be sent out on Missions with Priests. "To send Presbyters alone—as a specimen of the Church—would be like the man who showed a single brick as a sample of the house he wished to sell; or like an animal whose body and limbs are perfect, but whose head has been omitted."—*Spirit of Miss*.

##### AMERICAN BOARD'S MISSIONS.

CHINA.—The first Church erected at Amoy, has just been completed, at a cost of about \$3000. It is fifty-five feet long, and thirty-three wide, inside; and has a portico of ten feet. The architecture is after the Etruscan style. On a marble slab is the inscription, "A temple for the worship of the true God, the great Sovereign Ruler." This church is the first one in China proper that has a steeple, against which appendage the Chinese have a deep-rooted prejudice.

Mr. Bridgman estimates the population in and about Shanghai that is accessible to missionaries, at not less than three millions.

SANDWICH ISLANDS.—The number of children in the schools is about 20,000. The churches appear to be in a prosperous state. The people during

It will be seen that the Moravians, or United Brethren, who are among the smallest of the evangelical denominations, have the largest number of missionaries in the field. It is their highest honour to obey more faithfully than others the Saviour's last command.

The number of converts belonging to the Free Church of Scotland is not stated correctly in the above table. The number put

the last two years have contributed about \$9000 in money, and \$4000 in produce. "One half, (perhaps more) of this sum has been laid out on meeting-houses; while the rest has been laid out for the support of scholars, teachers, and assistant preachers; and some doubtless to help the needy."—*Missionary Herald*.

#### MORAVIAN MISSIONS.

GREENLAND.—In spiritual matters our gracious Lord has also vouchsafed His blessing, so that the seed of His divine word of salvation took root in the hearts of many, and grew up to bear precious fruit for eternity. The people among whom we have been called to labour, are very much like children, and frequently alas! like ill behaved ones, who require to be constantly reminded and guided; and as they are by nature but little inclined to reflection upon any subjects, and least of all upon spiritual matters, the work of godliness and sanctification can progress but slowly among them. Here at our place we have an opportunity once every year of coming in contact with numerous companies of heathen Greenlanders, who come into our neighbourhood for the sake of traffic. On such occasions we always make it our special duty to cast forth the net of the gospel among them, in the name of our Lord and Master, in order, if possible, to draw them unto Him, the friend and lover of their souls. Our labour has been graciously blessed, so that during the last year, five persons from the heathen were baptized and admitted into our Church communion.—*Missionary Intelligencer*.

#### FREE CHURCH MISSIONS.

INDIA.—Dr. Duff, of the Free Church of Scotland, writes that the Mission have organized in *Calcutta* a native church for the celebration of divine worship in *Bengali*, the vernacular language of the thirty millions in that great province of India. The native converts were for many years from among those who had received an English education; but now others are brought in. Hence the necessity of another church with services in *Bengali*.

In *Madras*, the number of communicants is 98; and the number of children at the Institution and branch schools is 1150. "How little did we anticipate," say the Foreign Committee, "in former times, the probability, nay possibility, of the congregation being, for three Sabbaths in succession, supplied in part by three native teachers!" One preached from "Behold the lamb of God," &c.; another from "And you hath he quickened," &c.; and the third from "For the love of Christ constraineth us." They all preached with much acceptance. The missionaries say, "It was strength to us in our weakness, to be helped by those native sons, whom for seven years we have watched over, that they might give themselves to the work of the Lord."—*Free Church Record*.

#### FRENCH MISSIONS.

PARIS.—The Evangelical Society of Paris are making efforts to evangelize the million inhabitants of that irreligious metropolis. There are now only forty Roman Catholic churches in Paris, whereas in 1789 there were one hundred and sixty. The means adopted by the Evangelical Society are 1. *Schools*.—In these schools more

than twelve hundred Roman Catholic children are receiving a religious education, and the Society would establish similar schools in many parts of Paris, if they had the money. 2. *Chapels*.—Four of these have been opened for Protestant worship, in one of which (the Rev. Mr. Bridel's) there are nine hundred attendants, of whom one-half were born under the influence of Romanism. 3. *Colporteurs and missionaries*, to go from house to house. Last winter they visited one thousand families, distributing the Bible, and reading it to the ignorant. About one-third of the population of Paris cannot read. The Society wish to enlarge their operations, and to make all France the field of their benevolent efforts. They rely for aid upon the American Churches.

### Board of Publication.

Publication Rooms, 144 Chestnut st., 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 LEXBURN, 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.

#### LIBRARIES FOR POOR MINISTERS.

It is a well known fact, that a large proportion of the present candidates for the work of the ministry in the Presbyterian Church are not possessed of the requisite means to sustain themselves. The Board of Education aids, but it does not support them. Some, by the most rigid economy even to the endangering of their health, reach the end of their course of study free from debt, while many find themselves unable to square their accounts. In almost every case the young licentiate leaves the Seminary without funds, with a very scanty wardrobe, and a still scantier library. Instances have occurred, in which they have been compelled to sell the few books they possessed, to obtain the means to carry them to their field of labour.

Suppose one of them has received a commission from the Board of Missions to preach the gospel in Iowa, or Texas, or California. With great difficulty he reaches his post, not eased, however, by the weight of his baggage, for his all is contained in his valise or carpet-bag. He finds himself in the midst of an acute population, among whom are champions for almost every shade of error. He has the Bible—the book of books; they have the same. He sighs in vain for the valuable aid which the writings of great and good men afford to those who are so happy as to possess their works: these rich stores are not within his reach.

Can the Church expect much from a man thus situated? Can the Church afford to sustain men for years in a course of training, and then permit them to labour under so much disadvantage merely for the lack of what might easily be supplied, and which intelligent private members of the Church deem indispensable for themselves and their families? What would we think of the owner of a large farm, who should train up labourers at great expense to cultivate it, and when he deemed them fully qualified, should set them to work without fur-

nishing them with the necessary implements?

We trust that our readers are prepared to say, this will not do; our workmen must be furnished with tools, and of the best kind. But they may inquire, how is it to be done! We reply. The Board of Publication have had their attention directed to this important object, and a most valuable *Minister's Library* may be selected from their publications. That Board has made many appropriations of these books to ministers, who were unable to supply themselves, especially to such as were located in feeble churches; but we suppose our readers know that the Board has no fund of its own for such purposes. Their donation-fund is supplied entirely by the liberality of individuals, and is insufficient for the accomplishment of the important object of this communication.

It is proposed to the friends of an able and efficient ministry to furnish the Board of Publication annually with a sum sufficient to enable them to present to every candidate of the Board who shall complete the prescribed course of study, a set of books selected out of their publications. The cost of the following list is twenty-five dollars, cash.

Calvin's Institutes,	Keith on Prophecies,
Lime Street Lectures,	Alexander's Evidences,
Lect. on Shorter Catechism,	Janeway's do.
Spruce Street Lectures,	Trial of Witnesses,
Shaw's Exposition Con Faith,	Daille on the Fathers,
Dickinson on Five Points,	Puseyite Episcopacy,
Dickinson's Familiar Letters,	Miller on Christian Ministry,
Fisher's Catechism,	Essays on Romanism,
Miller on Creeds,	Council of Trent,
Presbyterianism and Baptism,	Fourfold State,
Divine Purpose,	McLauren's Essays,
Great Supper,	Reformed Pastor,
Ruling Elders,	Christ Crucified,
O'ld and New Theology,	Offices of Christ,
Mason on the Church,	Anxious Inquirer,
Edwards on Baptism,	Flavel on Antinomianism,
Charnock on the Attributes,	Do. Mystery of Providence,
Bates do.	Janeway's Sacram. Meditat.
Owen on Justification,	Parental Duties,
Do. Holy Spirit,	Calvin on Reform. of the Ch.
Do. Indwelling Sin,	Defence of Calvin,
Charnock on Regeneration,	Memoirs of McChyne,
Pietet's Theology,	Family Worship.
Edwards on Redemption,	

The sum of two thousand dollars per annum would enable the Board to carry the plan into effect, so far as relates to indigent candidates. A larger sum would, of course, extend its advantages to others. But it would be well to begin with the young.

We close by asking a question, which we hope every reader will ponder well: How could that sum be employed more advantageously than in furnishing each young workman with a set of these tools!

J. B. M.

#### MENTAL OCCUPATION.

It is of the highest importance to have the mind constantly occupied on something useful.

There is reason to believe, that many children who become vicious and nuisances to society, become such solely in consequence of the neglect of their parents to furnish them with something of a profitable nature upon which to occupy their minds. Many parents seem to give themselves but little concern with respect to this matter. Their children are left to shift for themselves in the best way they can with respect to their mental occupations. It should be no matter of surprise then, if, in such cases, children, grow up vicious and vile. O that parents might be truly wise as to this point, and give their children suitable books among other methods for their improvement and occupation.



## Poetry.

For the Presbyterian Treasury.

## TRUST IN GOD.

Cast thy burden upon the Lord, and he shall sustain thee.—Ps. lv. 22.

Art thou weary, worn, and fainting  
'Neath the weight of grief and care?  
Is thy heart to joy a stranger?  
Art thou filled with doubt and fear?  
Hear the tidings  
Sent of God, thy soul to cheer.

If on me thou'lt cast thy burden,  
All thy sorrows to me tell;  
Freely trust my sovereign power,  
Thou by me shalt safely dwell.  
I am able  
All thy fears and doubts to quell.

Thou on earth art but a pilgrim,  
Cares and trials must befall;  
And until life's journey's ended,  
Thou wilt feel the tempter's thrall;  
Be not fearful,  
I will bring thee safe through all.

Let thy faith be ever active—  
Trust the promise of my grace;  
And when called to sharp affliction,  
Seek in me a hiding place.  
Thus depending,  
Thou shalt dwell in perfect peace.

M.

## Home and Foreign Churches.

**PROTESTANT EPISCOPAL CHURCH.**—Our Episcopal brethren are about to erect in the city of Washington a spacious and elegant church edifice in the Gothic style. It will be 111 feet long, with a transept of 91 feet, and the nave 60 feet in width. The interior arrangement will admit of 213 pews, independent of those in the galleries; and it is designed to afford room for the comfortable accommodation of 1400 persons. This is an enterprise such as the Presbyterians have been *talking about* for years; and we hope they will soon follow the example set them, and thus be in the safe line of apostolic succession. Every denomination is bound to look after the spiritual interests of the capital of our great country, both on the score of religious zeal and of patriotic feeling.

**METHODIST CHURCH.**—The followers of the learned John Wesley are making considerable advances in elevating the character of their ministry. They have established at Concord, N. H., "away up North" on their ecclesiastical frontier, a Theological Seminary, which goes by the name of "Biblical Institute." This Biblical innovation upon their former practice will, no doubt, extend South and West in due time, and leaven the whole lump of Methodism. We rejoice in the progressive movement. The "Biblical Institute" has three professors, and 26 students. "Its object is the more ready and perfect preparation for the Christian ministry, of young men who shall have been deemed by the church divinely called thereto." The course of studies prescribed in the Institute appears as thorough as that of any Theological Se-

minary. The "Christian Advocate," which is the organ of the church, makes the following sensible suggestions:

"It should be deeply impressed upon our young men, called to the ministry, that a good elementary education, if they can possibly find means to obtain it, is exceedingly desirable *before* entering upon a course of *critical theological study*. If neglected before commencing public life, it is almost certain that it will never be secured amidst the labours and cares of the ministry—while the want of it will be seriously felt during their whole future course."

This is sound truth. Now that our Methodist friends have commenced ploughing with the Presbyterian heifer, the riddle will be easily expounded, that "out of the eater came forth meat, and out of the strong came forth sweetness." Judges xiv.

**GERMAN REFORMED CHURCH.**—This sister church of the Reformation seems strongly disposed to repudiate relationship with her Presbyterian neighbour. The majority of her clergy, we fear, entertain the peculiar theology and ecclesiastical sympathies of Doctors Schaff and Nevin. An effort is in progress, we understand, to introduce a liturgy into the church service. "The Mercersburgh Review" is a periodical lately established, to give utterance to the Nevinism of this church of illustrious origin. That the Review may possess a good spirit, and a good theology, will be the hearty wish of every one who has dipped a little into the first number.

**THE CONGREGATIONAL CHURCH.**—Our Puritan allies have recently started a capital newspaper in New York city, for the promulgation of their ecclesiastical views. It is called "The Independent." We wish them success, so far as their efforts tend to advance the Redeemer's kingdom.

**THE CHURCH OF ENGLAND.**—We are sorry to see signs of an approaching storm in Queen Elizabeth's church. The cause of all the trouble is, that the Virgin Queen put her imperial feet upon the Prayer-book, and would not allow it to be opened for the emendation of the Reformers. The consequence has always been, the division of that church into two parties. The Puseyites have lately held a large meeting in London, for "the Restoration of *Church Principles*." These, we apprehend, are not exactly *Bible* principles. The meeting unanimously resolved, in the first place, to discountenance all church societies, such as Bible, missionary, &c. And in the second place, they resolved upon "publishing a series of papers similar to, but taking *higher* ground than the Oxford Tracts." The "restoration of church principles" means, in plain English, Romeward-ism. On the other hand, the Protestant laymen of the church have held a meeting at Plymouth, [a good name for their place of meeting,] and have determined to oppose Tractarian developments. Among the measures adopted, was one to memorialize Queen Victoria. The people are not yet prepared for that kind of religion implied in prayers with back to audience, noon-day candles, credence tables, confessionals, crosses, bowings, legends, &c. We earnestly hope, that the Evangelical party may prevail.

It is a little remarkable that the High Churchmen, in their zeal to put down societies, should

have actually formed a new one. We trust that in the end, all these divisions will be healed, and that God will cause the Church of England to shine with the light of a new Reformation—with the glory of Zion in its fullness.

**FREE CHURCH OF SCOTLAND.**—At the monthly meeting of the Presbytery of Edinburgh (Scotland) in January, a motion was unanimously agreed to, adopting an overture to the General Assembly for a plan to secure uniformity, in so far as that is desirable, in the dispensation of word and sacrament throughout the Free church. In proposing the overture, the Rev. Dr. Begg took the ground, that no change in the ordinary methods of worship, &c. ought to be made by any minister or session, unless the authority of the Assembly should make it universal. He gave as instances of such innovations as ought to be stopped: 1. The discarding of the Sabbath afternoon service, and substituting one in the evening. This gave up the afternoon to dining, gossiping and idleness, and took away the old-fashioned evening for family instruction. 2. The celebration of the Lord's supper, separate from preaching—as in making it the exclusive service of the afternoon. Dr. Begg "regarded this as a very important innovation, and one which ought to be checked as an unwarrantable separation of the word and sacrament, tending to superstition." 3. The dispensation of the Lord's supper in pews, and not at tables. This he attributed to the fault of architects, who borrowed their notions from Popery, and did not adapt their designs to Presbyterian institutions.

## Ecclesiastical Record.

## ORDINATIONS AND INSTALLATIONS.

On the 16th December, the Rev. Thomas S. Vaill was installed pastor of the Church at Knoxville, Illinois, by the Presbytery of Schuyler.

On the 9th January, the Rev. G. W. Lane was installed pastor of the Church of Bethany Centre, by the Presbytery of Buffalo City.

On the 14th January, the Rev. James Beattie was installed pastor of Third Presbyterian Church, New Orleans, by the Presbytery of Louisiana.

On the 17th January, Abner O. Rockwell was ordained "with the laying on of the hands of the Presbytery" of New Lisbon, and installed pastor of the united Churches of Hubbard and Coitsville.

On the 7th February, S. J. M. Eaton was ordained "with the laying on of the hands of the Presbytery" of Erie, and installed pastor of the united Churches of Franklin and Mount Pleasant.

On the 13th of February, the Rev. J. P. Lundy was ordained "with the laying on of the hands of the Presbytery" of Bedford, and installed over the Church, at Sing Sing, New York.

## MISCELLANEOUS.

The pastoral relation between the Rev. John Miller and the Church at Frederick, Maryland, has been dissolved. Mr. Miller is now on a visit to Europe.

The Rev. Irwin Carson has received a call from the Church at Chillicothe, Ohio.

The Presbytery of Buffalo City, at their late meeting, received the South Presbyterian Church of Buffalo under their care.

The Rev. Joseph T. Smith has declined the call of the Second Church of Baltimore.

The Rev. Wm. H. Ruffner has been elected Chaplain to the University of Virginia.

## Reviews for the Month.

[We notice only such publications as are selected in the free exercise of our own judgment.]

*Life and Times of the Rev. Philip Henry.* Robert Carter and Brothers, N. Y.

Philip Henry, the father of the great commentator, was one of the most distinguished of the non-conformists. Baxter said that he was "one of the holiest, choicest men, that ever England bred." He was brought to a saving knowledge of the truth, whilst attending school at Westminster, under the celebrated Dr. Busby. When the Doctor afterwards asked him, "Pr'ythee, what made thee a non-conformist?" "Truly, sir," said Mr. Henry, "you made me one; for you taught me those things that hindered me from conforming." Mr. Henry was dedicated to the service of God by his pious mother in his infancy. The volume before us was written by the Rev. Mr. Hamilton, of London. It is an exceedingly entertaining and instructive book. We confess, however, that we prefer the old biography of Philip Henry, by his son Matthew, as revised by Sir J. B. Williams:

"For though old wrytynge apere to be rude;  
Yet notwithstandinge, they do include  
The pythe of a matter most fructuously."

We have selected from Philip Henry's writings a part of a sermon, which will be found on page 41.

*Two Discourses on the popular objections to the doctrine of Election.* By H. A. Boardman, D. D., Philadelphia.

Dr. Boardman is not ashamed of divine truth as exhibited in the standards of the Presbyterian Church; nor is the Presbyterian Church ashamed of him as an expositor of her doctrines. His treatises on original sin and on election—two subjects confessedly abstruse and difficult to handle—are well adapted to give satisfaction to candid minds, by removing difficulties and perplexities. The discourses on election are devoted to the discussion of some of the most popular objections to that much misunderstood and abused doctrine. The objections which are here met, are 1st, that election is derogatory to God, and 2d, that it is discouraging to man. Each of these points occupies a discourse. Every Presbyterian should be able to defend the doctrines of his belief; and this little volume will materially aid in explaining and defending the particular article of faith of which it treats.

Election, however, is not exclusively *Presbyterian* doctrine. It is contained in the Confessions of all the Churches of the Reformation. The Church of England has given the doctrine a prominent place among her thirty-nine articles, the seventeenth of which, (as even Bishop Burnet admits,) contains the Calvinistic element, "the consideration of which," in the language of the article, "is full of sweet, pleasant and unspeakable comfort to godly persons."

Dr. Boardman's discourses deserve an extensive circulation.

*A Discourse*, containing a short Historical Record of the Church of the Forks of Brandywine, Pa., by Rev. J. N. C. Grier, D.D., Pastor.

This is just the kind of a sermon that ought to be written by upwards of 2000 ministers in the Presbyterian church. We need historical records of all

our congregations. We learn from Dr. Grier, who has done his work admirably, that the church at the Forks of Brandywine was organized in 1735. It is therefore among the very oldest in our connexion. Dr. Grier is its fifth pastor. His immediate predecessor was his father, who was pastor from 1787 to 1813, and under whose ministry about 600 were added to the church. Dr. Grier was installed in 1814. Since this time, three other Presbyterian churches have been formed out of the one at the Forks; and thirteen of the Church's sons have entered upon the work of the ministry. Among other interesting historical records, Dr. Grier makes the following statement:—

"Since I entered upon the duties of the pastoral office amongst you in September, 1814, a little over 34 years ago, I have solemnized 290 marriages; I have baptized over 500 children, and 221 adult persons; and we have admitted to the Lord's table 901 members, on their own profession—averaging between 26 and 27 for each year of my ministry amongst you."

*The History of England*, from the Accession of James II., by Thomas Babington Macaulay, Harpers, N. Y.

Mr. Macaulay's naturally great mind had been expanded and prepared for historical investigations, not only by intense study and research, but by early education and by practical experience in the affairs of government. No historian can write English history with fidelity without making prominent its relations to religious opinions. Mr. Macaulay, the son of Zachary Macaulay, and the nephew and godson of Thomas Babington—two of the noblest Christians and evangelical Churchmen—could not but be strongly attached to the Church of England; whilst as the grandson of a Scotch Presbyterian minister he could scarcely fail to inherit enough of the spirit of his remoter ancestry to appreciate the character and the principles of the sturdy Puritans and Covenanters. The High Church party could expect nothing but the truth from such a pen; and this severe justice—the hardest for high spirits to bear—is the very penalty they are called upon, in meekness, to endure. We think that few will read his observations on ecclesiastical matters without honouring his impartiality. The only exception is that he occasionally indulges in an affectation of charity which confounds the distinctions of principle.

Mr. Macaulay, though his fame as jurist and legislator does not rank pre-eminently high, has nevertheless held situations under Government in India and at home, which, together with his career in Parliament, have been well adapted to enlarge his views and throw light upon his researches into the past.

Harper's edition will be in six volumes, at \$2 per vol. A Boston edition will be soon published, which will reduce the price. Much complaint is made against Harper's edition, on account of the alterations in Macaulay's orthography. The Websterian spelling has been substituted for that of the author. We consider this a piece of typographical impertinence which deserves some rebuke; and the Boston edition will probably administer it in acute Yankee style. We are not prepared to admit that Brothers Harper, respectable publishers, have any right, either in themselves or their trade, to become umpires between Macaulay and Webster.

## Statistics.

BAPTIST CHURCH IN THE UNITED STATES.  
*From the Baptist Almanac for 1849.*

STATES.	No. of Churches.	Ministers.	Members.
Maine,	295	208	20,402
New Hampshire,	99	74	8,718
Vermonf,	112	74	8,500
Massachusetts,	235	234	29,309
Connecticut,	47	45	7,123
Rhode Island,	110	111	15,840
New York,	802	726	85,014
New Jersey,	89	90	11,850
Pennsylvania,	301	206	28,044
Delaware,	1	2	352
Maryland,	21	13	1,753
District of Columbia,	4	5	700
Virginia,	556	253	79,918
North Carolina,	471	245	35,908
South Carolina,	393	172	40,116
Georgia,	657	326	50,719
Florida,	43	26	1,931
Alabama,	501	220	33,772
Mississippi,	353	165	20,727
Louisiana,	77	38	3,463
Texas,	24	23	1,019
Arkansas,	73	34	2,355
Tennessee,	448	270	32,476
Kentucky,	702	368	62,159
Ohio,	473	289	24,743
Indiana,	390	192	18,071
Illinois,	295	180	12,363
Missouri,	351	183	16,945
Michigan,	160	101	8,122
Wisconsin,	52	34	2,351
Iowa,	44	21	1,075
Indian Territory,	21	18	1,857
Oregon Territory,	5	4	63
California,	-	-	2
Total,	8,205	4,950	667,750
Anti-mission Baptists,	2,059	924	69,328
Grand total in U. S.	10,264	5,874	737,078

REMARKS.—The preceding statistics are unusually full and recent, from minutes sent voluntarily or in response to the three hundred letters and circulars sent out by the Editor.

The Associations bordering upon different States are inserted under the name of the State containing a majority of the churches or members.

NEW YORK CANALS.—The following table shows the aggregate amount received for tolls &c., on all the State canals, from the year 1824 to 1848, inclusive, also the yearly receipts from 1837:

Am't. collected from 1824 to 1838,	\$14,960,709 18
do do in 1838,	1,590,911 07
do do 1839,	1,616,382 02
do do 1840,	1,775,747 57
do do 1841,	2,034,882 82
do do 1842,	1,749,197 52
do do 1843,	2,081,590 17
do do 1844,	2,446,374 52
do do 1845,	2,646,181 87
do do 1846,	2,756,120 89
do do 1847,	3,635,380 00
do do 1848,	3,252,367 34

\$40,545,844 97

## General Intelligence.

## DOMESTIC.

**GENERAL TAYLOR AND THE LORD'S DAY.**—As a religious Journal, this paper has nothing to do with party politics. Its general principles, however, place it under obligations to remonstrate against the desertion of Christian institutions, by men who occupy either high places or low places. It is with sincere regret that we find the following proceedings of General Taylor on his way to Washington. The Presbyterian Herald of Louisville, comments upon them with due severity.

The President elect of the United States arrived on his way to Washington, at Memphis on the *Lord's day*. He accepted of the public honors which were tendered him. On the following *Lord's day* he visited New Albany, arriving at that city about 10 o'clock, A. M., entered the city with his train, and went through the usual parade, just as if the *Lord's day* were not more sacred than other days. About 1 o'clock, P. M., of the same *Lord's day*, he entered our city, amid the discharge of artillery, the parade of troops, the sound of martial music, and the shoutings of thousands of the people.

This precedent is a bad omen. If the United States shall begin to renounce the authority of the Sabbath, and engage in political processions, &c., as France does, wherein shall we differ in the end from that convulsed and irreligious nation?

**TROUBLE ANTICIPATED IN CALIFORNIA.**—The mob of emigrants from all quarters of the world to California threatens to fill that country with material of the most heterogeneous character, which may lead to disastrous results, unless there should be force enough in the authority with which the country is invested to check them. The emigrants from the United States have already raised an opposition to foreigners, and Gen. Smith, recently appointed to the California station, has issued a proclamation, warning foreigners from trespassing on the lands of the United States in that quarter, and cautioning them that their conduct is in violation of law, and that he will put the law in force immediately on his arrival in California. The United States emigrants promise to sustain him in that determination, which may soon lead to a collision, unless the Americans greatly outnumber the emigrants from all other nations.—*Ledger.*

**THE CHOLERA,** which has made its ravages at New Orleans and other places along the Mississippi, seems to be still on the decline.

**SUSPENSION OF SABBATH MAILS.**—The following extract from a letter of the Honourable Cave Johnson, Post Master General, to a friend of the Sabbath in the State of New York, is calculated to show that the travelling community, so far as they yet prefer to travel, and do travel on the Sabbath, and the proprietors of such railroads and steamboats as are used on the Sabbath, must bear much of the blame of transporting the mail on that holy day.

He says, "I should be gratified to see the transportation of the mails, as well as every other species of labour, suspended on the Sabbath. But the Post Master General is the agent of the public.

"Where the stated means of conveyance are kept in operation upon the Sabbath, whether the mail be

or not, general inconvenience and much individual loss would inevitably result unless the mails be despatched by them."

"When the proprietors are disposed to withdraw the means of conveyance on that day, and there is no likelihood of others being substituted, so as to give facilities to a few, to the disadvantage and injury of the many, I take pleasure in acceding to the arrangements so far as the mails are concerned, as has lately been done upon the line of railroad between Albany and Buffalo; following the example set by the New York and Boston, and the Boston and Albany lines."

It ought to be known and remembered that on a large part of the line "between Boston and Albany," namely between Worcester and Albany, called the Western Railroad, the cars have never run on the Sabbath; the proprietors having from the first made an arrangement with the Post Master General to carry the mail only six days in a week, and not on the Sabbath.

**MISCELLANEOUS POPULATION.**—In taking the census of Milwaukee recently, it was ascertained that of the whole number 6960 are Americans. 5708 Germans, 2487 Irish, 135 Hollanders, 97 Scotch, 83 Norwegians, 74 French, 34 Welch, 8 Danes, 6 Swedes.

## FOREIGN.

**ENGLAND.**—Queen Victoria had a most enthusiastic reception from the people, on her way to the House of Lords to deliver the opening speech before Parliament. She performed her oratorical duties in imperial style. An amendment to the reply of the House of Lords came very near being carried against the ministers, the vote being 50 to 52.

**FRANCE.**—The ministry and the National Assembly are at variance. The latter remains in power until May, when it will be superseded by the first Legislative Assembly under the Republic.—A serious disturbance threatened Paris. For sometime past, the Garde Mobile has been disaffected, on account of the Ministerial proposal to reduce its numbers one-half, and its pay to the level of the line. On Jan. 29th, 80,000 regular troops were paraded in Paris; and 30,000 were posted around the Hall of the Assembly. But nothing serious occurred. President Bonaparte is still popular.

**ITALY.**—Elections under the new government at Rome are in progress. The Pope has applied for his restoration, to Austria, France, Spain and Portugal. It is said that Spain will be allowed, with the full sanction of France and Austria, to send an expedition to aid the Pope in regaining his apostolic temporalities. Some accounts state that the Spaniards have already landed a part of their forces at Gaeta. The Catholic powers of Europe will not allow Italy to go unpunished. Their worst infliction will be, to re-Pope it.

**AUSTRIA AND HUNGARY.**—The Viennese are treated with great severity by the Imperial commanders. The war with Hungary is still carried on with vigour; and the Magyars, under Kossuth, appear to stand a small chance of ultimate success.

**RUSSIA.**—The victory of the democrats in the primary elections appears to be complete.

## BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN FEBRUARY, 1849.

## Ministerial Education Fund.

Presbytery of Troy.

Lausburg ch.	§25 67
Presbytery of Albany.	
3d ch. Albany, §10; Schenectady ch. 108.50	118.50
Presbytery of North River.	
Marlboro ch.	2 00
Presbytery of New York.	
Brick ch.	466 55
Presbytery of New York, Second.	
Peekskill ch. Ladies' Benevolent Asso'n,	35 00
Presbytery of Philadelphia.	
2d ch. Young Men's Scholarship, add'l, 2;	
Penn Square ch. in part, 105.68; a female friend in Spring Garden ch. 50,	157 68
Presbytery of Carlisle.	
Chambersburg ch.	150 00
Presbytery of Huntington.	
East Kishacoquillas ch. 23; Alexandria ch. 62.25; Little Valley ch. 21,	106 25
Presbytery of Northumberland.	
Jersey Shore ch.	63 00
Presbytery of Lake.	
Valparaiso ch.	8 00
Presbytery of Fort Wayne.	
New Lancaster ch. 4.25; Pleasant Ridge ch. 2.75,	7 00
Presbytery of Georgia.	
1st ch. Savannah,	24 00

## LEGACIES.

Of Hannah Howell, late of Pennington, New Jersey,	386 03
Of W. Wallace, late of Buffalo, Pa., 400—less int. and expenses, 45.45.	354.55
	740 58
	TOTAL, \$1904 23

## General Education Fund.

Wyalusing ch., Pa., §6; a friend, 500,	506 00
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## FORM OF BEQUEST.

I give and bequeath to "the Trustees of the Board of Education of the Presbyterian Church in the United States of America," the sum of ——— dollars.

\*\* As an indication of the amount of business connected with the *Presbyterian Education Rooms*, we state (partly to fill up this vacant space) that, besides preaching once a week in February, and editing the Monthly Periodical of the Board, we have received during the month one hundred and fifty-four business letters. Of these—

- 64 related to Ministerial Education,
- 41 to Schools, Academies and Colleges, and
- 49 to the "Presbyterian Treasury."

The correspondence in reply (exclusive of the Treasury letters) was 154 pages.

## PRESBYTERIAN INSTITUTIONS.

**BOARD OF EDUCATION.**—Address C. Van Rensselaer, D. D., Cor. Sec'y, No. 25 Sansom street, Philadelphia.

**BOARD OF PUBLICATION.**—All orders for books should be addressed to Joseph P. Engles, Publishing Agent, No. 265 Chestnut street, Philadelphia.

**BOARD OF DOMESTIC MISSIONS.**—Address W. A. McDowell, D. D., Cor. Sec'y, No. 25 Sansom st. Philadelphia.

**BOARD OF FOREIGN MISSIONS.**—Address Walter Lowrie, Esq., Cor. Sec'y, Mission House, corner of Centre and Read streets, New York.

**MINISTERS' AND WIDOWS' FUND.**—Address R. M. Patterson, M. D., Treasurer, United States Mint, Philadelphia.

**TRUSTEES OF THE GENERAL ASSEMBLY.**—Address Matthew Newkirk, Esq., Treasurer, Philadelphia.

## Thoughts to the Careless.

Those are certainly careless who do not take care of that which demands the greatest care—the immortal soul. Good Richard Cecil says: "Men may cheer themselves in the morning, and they may pass on tolerably well, perhaps, without God at noon; but the cool of the day is coming, when God will come down to talk with them." Reader, let us prepare for that interview with God. R.

## ETERNITY.

Whence do you derive your confidence that your dying day is so remote? From your youth? Yes, you reply; I am, as yet, only twenty—thirty—years old. Ah! you completely deceive yourselves. No, it is not you that have advanced twenty or thirty years, but that death has gained twenty or thirty years upon you. God has given you thirty years of grace, by suffering you to live: you are his debtor for these years; and they have brought you so much the nearer to that term when death awaits you. Take heed, then; eternity already marks upon your brow the fatal instant in which it will begin for you. ETERNITY! Ah! know you what it is? It is a time-piece, whose pendulum speaks, and incessantly repeats, two words only, in the silence of the tomb—ever, never—never, ever—and for ever.—*Bridaine.*

For the Presbyterian Treasury.

## WHAT IS YOUR LIFE?

"It is even a vapour, that appeareth for a little season, and then vanisheth away." This answer of the Apostle presents to us two very solemn truths, which ALL will do well frequently to consider: viz. 1st. *That life is short*; 2d. *That it is very uncertain.*

LIFE IS SHORT. "*It is even a vapour.*" Ask a child how long the morning mist will last? But while life is short, the work to be done is of great magnitude and importance. "Life is the time to serve the Lord." Not its closing day or hour merely, but the whole term of its years, be they few or many. The longest life is full short enough for the fulfilment of its great business. Reader, have you commenced this work? If you have not, lay to heart the solemn assurance of the inspired writer. No matter what your age is; for what are three-score years and ten in comparison with eternity? How small a point is life when looked upon in the light of ages past and ages never to cease! Your years will not equal the number of the years of the Patriarch, who, as his sun was setting, testified, that few and evil had they been. And consider farther.

THAT LIFE IS VERY UNCERTAIN: "*It vanisheth away.*" Who can tell when the vapour will disappear? It is sometimes dispelled by the morning sun—sometimes swallowed up in the succeeding rain. Not only short, but very uncertain!! Some say, "If I only knew how long I am to live." But the only answer from God's word is, "*It vanisheth away*;" departs unexpectedly to the beholder. Solemn thought!

Reader, if your life should terminate thus suddenly, where will your soul spend eternity? Ponder this idea. Death may come upon you as a thief in the night. If you are yet unprepared for his coming, I beseech you to flee now to Christ. Improve the golden present, and embrace the salvation offered so freely in the Gospel of Christ. M.

## Miscellaneous.

INDEPENDENCE.—Real independence consists in being altogether dependent upon God, and thereby virtually independent of all else.

AFFLICTION.—John Newton used to say—"If a man will make his nest below, God will put a thorn in it; and if that will not do, he will set it on fire."

REPROOF.—None take reproof so well as those who most deserve to be commended.

DEATH.—The gates of death stand open by night as well as by day.

ANGELS.—All that we know of angels is, that they serve on earth and sing in heaven.—*Luther.*

## THE POOR MAN'S HYMN.

"As much have I of worldly good,  
As e'er my Master had;  
I diet on as dainty food,  
And am as richly clad,  
(Tho' plain my garb, tho' scant my board)  
As Mary's son, as Nature's Lord.

The manger was his infant bed;  
His home, the mountain cave;  
He had not where to lay His head,  
He borrowed e'en His grave.  
Earth yielded Him no resting spot,  
Her Maker, but she knew Him not.

As much the world's good will, I share,  
Its favour and applause,  
As He whose blessed name I bear  
Hated without a cause—  
Despised, rejected, mocked by pride,  
Betrayed, forsaken—crucified."

## HEAVENLY HOPE.

Reflected in the lake, I love  
To mark the Star of evening glow,  
So tranquil in the heaven above—  
So restless on the wave below.

Thus heavenly hope is all serene;  
But earthly hope, how bright soe'er,  
Still fluctuates with the passing scene,  
As false and fleeting as 'tis fair."

## GEMS FROM RUTHERFORD.

I hope to overhope and overbelieve my troubles.  
The wicked after a weary day, go to bed at night without a candle.

How should we have complained if the Lord had turned the same providence that we now stomach at, upside down, and had ordered matters thus: that first the saints should have enjoyed heaven's glory and ease, and then Methuselah's days of sorrow and daily miseries. We should think a short heaven no heaven.

Spiritual desertions are like the lying still of lean and weak land for some years, while it gathers sap for a better crop.

It is one thing to rely on Christ and believe him to be the only righteousness of sinners; and another to believe that he died for me, John, Thomas, Anna, &c. The first is faith, the latter is the fruit of faith.

There will be rain and hail and storm even in the saint's clouds, till God cleanse with fire the works of creation, and fill he burn the hotch-house that men's sins have subjected to vanity.

## HEALTH.

Health is the greatest blessing in the world except sanctified sickness; which is only another way of saying, that the soul is of more value than the body.

For the Presbyterian Treasury

## LIKENESS OF DR. RODGERS.

[The following unsolicited testimonial to the fidelity of the likeness of Dr. Rodgers, sent to our subscribers, will be read with interest, coming as it does from the venerable father, who was so long his colleague.]

THEOLOGICAL SEMINARY,  
Princeton, Jan. 26th, 1849.

Mr. Editor.—It was with cordial pleasure that I perused the brief, but comprehensive and interesting memoir of the venerable Dr. Rodgers which you gave us in the Presbyterian Treasury. It was my privilege, for twenty years, to bear the relation of colleague to that excellent man; and, of course, I feel in some degree qualified to judge of the representation which you have given of his character as a minister of the gospel.

But it is especially to the engraved likeness of this venerable man which accompanied your memoir that I wish to draw the attention of your readers. It gives me pleasure to say, that Mr. Sartain has succeeded admirably in his engraving. Every one who remembers the countenance of Dr. Rodgers as familiarly and as vividly as I do, will pronounce it an excellent likeness. For one, I feel myself your debtor for giving to your readers so faithful a memorial of the countenance of this venerated father of the American Church. Those who look on the portrait as presented in your work, may rest assured that they have as correct and striking a representation of his features, as art, in its ordinary efforts, can furnish.

I am, my dear sir, most respectfully yours,

SAMUEL MILLER.

## 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 subscribers at the rate of FIFTY CENTS a year, when TEN or more copies are sent to one Post Office, (with the name of each subscriber written on the paper); FIVE copies will be sent for THREE DOLLARS; and SINGLE copies for ONE DOLLAR each. Payments to be always made IN ADVANCE. Persons wishing to subscribe for the TREASURY may remit by mail.

All letters respecting the paper, to be addressed to

THE PRESBYTERIAN TREASURY,  
25 Sansom street, Philadelphia.

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Our ministerial brethren, who think this paper is worth taking, are invited to recommend it to their congregations in any way that may seem proper. The paper 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.

\*\* NOTICE.—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 is inserted in the January number.

# THE PRESBYTERIAN TREASURY Of Education, Religion and General Intelligence.



VOLUME II. }  
No. 4. }

PHILADELPHIA, APRIL, 1849.

{ PRICE  
ONE DOLLAR.

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### Sabbath Musings.

#### THE CHRISTIAN SABBATH.

##### THE WORKING MAN'S REST.

Cheer thee up, child of labour! The blessed Sabbath is thine own! It is the excellent gift of thy Maker—see then that no man rob thee of the boon! It is the heirloom of thy family—see that it be not alienated from their possession! It is a sacred inheritance bequeathed by successive generations of the godly—see then that its frail fences are kept unbroken, and that its fruitful soil is not, through neglect, cursed with sterility and nakedness! The fifty-two Sabbaths of rest with which the year is interspersed, are like patches of verdure, watered by ever-springing fountains, that dot the inhospitable wilderness, and invite its fainting travellers to exhilaration and repose.

##### THE STATESMAN'S RELAXATION.

"O what a blessed day is the Sabbath, which allows us a precious interval wherein to pause—to come out from the thickets of worldly concerns, and give ourselves up to heavenly and spiritual objects! Observation and my own experience have convinced me that there is a special blessing on the right employment of these intervals.

"One of their prime objects, in my judgment, is to strengthen our impression of invisible things, and to induce a habit of living much under their influences. O what a blessed thing is the Sabbath, interposed between the waves of worldly business, like the divine path of the Israelites through Jordan! Blessed be God, who has appointed the Sabbath, and interposed the seasons of recollection. It is a blessed thing to have the Sabbath devoted to God. There is nothing in which I would commend you to be more strictly conscientious, than in keeping the Sabbath day."

—Wilberforce.

#### THE BELIEVER'S DELIGHT.

The Christian rises with alacrity to the delight of the hallowed services that are before him—spends his own hour of morning communion with his God, and from the prayer-opened gate of heaven catches upon his soul a portion of heaven's gladness. He gathers, too, his family around the household altar, and there diffuses the love and the sacred joy which have already descended upon his own bosom; he walks along with them to the house of prayer, and, in proportion as he fills them with his own spirit, so does he make the yoke of confinement easy, and its burden light unto them; he plies them with their evening exercise, but does it with a father's tenderness, and studies how their task shall become their enjoyment. But still a truer charm awaits him in the solitude of his own chamber, where he can hold converse with the piety of other days—with some worthy of a former generation, who, being dead, still speaketh—with God himself in the book of his testimony, or with God in prayer, whom he blesses for such happy moments of peace and of preciousness. And so he concludes a day, not in which his spirit has been thwarted, but in which his spirit has been re-geared—a day of sunshine, to the recurrence of which he looks onward with cheerfulness—a day of respite from this world's cares—a day of rejoicing participation in the praises and spiritual beatitudes of the future world."—*Dr. Chalmers.*

#### THE SABBATH IN THE SANCTUARY.

When a believer lays aside his pen or loom, brushes aside his worldly cares, leaving them behind him with his week-day clothes, and comes up to the house of God, it is like the morning of the resurrection—the day when we shall come out of great tribulation into the presence of God and the Lamb. When he sits under the preached word, and hears the voice of the shepherd leading and feeding his soul, it reminds of the

day when the Lamb that is in the midst of the throne shall feed him and lead him to living fountains of waters. When he joins in the psalm of praise, it reminds him of the day when his hands shall strike the harp of God—

"Where congregations ne'er break up,  
And Sabbaths have no ead."

When he retires, and meets with God in secret in his closet, or, like Isaac, in some favourite spot near his dwelling, it reminds him of the day when "he shall be a pillar in the house of our God, and go no more out."—*McCheyne.*

#### SABBATH GLORY.

Bright shadows of true rest! some shoots of bliss!  
Heaven once a-week;  
The next world's gladness prepossessed in this;  
A day to seek  
Eternity in time; the steps by which  
We climb above all ages; lamps that light  
Man through his heap of dark days; and the rich  
And full redemption of the whole week's flight.  
The pulleys unto headlong man; time's bower;  
The narrow way;  
Transplanted paradise; God's walking hour;  
The cool o' the day;  
The creature's jubilee; God's parley with dust;  
Heaven here; man on those hills of myrrh, of flowers;  
Angels descending; the returns of trust;  
A gleam of glory after six days' showers;  
The Church's love-feasts; time's prerogative  
And interest  
Deducted from the whole; the combs and hive,  
And home of rest;  
The milky-way chalked out with suns; a clue  
That guides through erring hours, and in full story;  
A taste of heaven on earth; the pledge and cue  
Of a full feast, and the outcourts of glory.

VAUGHAN (1695.)

## Miscellaneous Communications.

For the Presbyterian Treasury.

## GOOD AND EVIL.

"I have no influence," I heard some one say the other day. Now he who may say or think this, is blinded to his own character, and that of others. No being can *live* in this world without influencing one or more fellow-beings, either for good or evil. Very seldom is it, too, that one alone is affected; more frequently a whole circle is moved by a thoughtless sentence. Nay, a *word*, from a person scarcely noticed by his fellow-mortals, may move a train of thought in the mind of another, who may be one who will "turn the world upside down." More, even, than this; a look, one look without a word, one motion of the hand without a sound, may kindle energies for good or for evil, of awful power.

And here is the great point—for *good* or for *evil*—if for good, the end gained may be heaven; if for evil, it is everlasting despair! Not one in this wide world, however small, however obscure, who has a mind, but influences the one or the many who see or hear him. This fact gives to influence its peculiar responsibility. It is an endowment superadded to the exercise of our talents, which passes on to immortality amidst obligations increasing and unending.

Therefore, let that *boy* or *girl* at school, even though but eight or nine years old, take care! You may say some word to that thoughtless boy at your side, which will make him give up the use of wicked words, and try to grow up a useful man. Or, you may without a word, show him something that will tempt him to do an evil deed, which may end in a life of crime! Dear child, beware!

O young man, I want a voice of thunder to startle you into a reality of *your* influence over others! but I only breathe one word, *refrain*. If you will *not* do what your inner voice tells you is wrong, you may save yourself and many others. Touch not the electric chain of evil, and no shock will be felt from you, through the circle with which you come in contact. Thus *your* influence will be apparently negative, but positively great.

And woman, too, has much to do with influence and its power. I would mention but one of the many paths open to her, for from this she is never shut out:—Prayer. She may not lift her head among the graceful and the gay—she may not stand on the platform of politics or of science—she may not be able to lay her hand on heaps of gold, and press them to her heart; but whether crowned with all that woman ever possesses, or with nothing given her but a soul, she *can* pray, at all times, in all places. With this, heaven itself can be moved.

Dear reader, whoever, whatever, wherever you may be, you can never say, "I have no influence." While you live, you can never be without it. L.

For the Presbyterian Treasury.

## A SERIOUS THOUGHT.

Intelligence beamed in her eye; and beauty and grace animated her form. Every natural endowment seemed sweetly blended to make life happy; but alas! a stranger to the faith and hopes of the Christian, she was carried away by the natural tendency of her position in society, and, apparently with no wrong intentions, into the snares of the fashionable world. Her

high gifts and adornments were unconsciously temptations to forgetfulness of God.

My SERIOUS THOUGHT concerning this young friend is—how difficult will it be to *enter Heaven!* How few, in such circumstances, ask the question, "*What must I do to be saved?*"

MARTHA.

[The serious thought of our correspondent has reminded us of the following incident in real life.—*Ed.*]

## THE LOST SOUL.

Soon as the physician announced that her complaint was beyond the reach of medicine, and that she could not live, all hope forsook her. Her anticipations of earthly enjoyment fled. Her thoughts descended into the depths of eternity. "I did not think I should die so soon—I have lost my soul," was the language which escaped, in a meaning tone, with every shortening breath, until, in a few hours, the scene closed for ever. In vain did her anxious friends and her minister proclaim a free pardon through the blood and righteousness of the Saviour, if she would surrender her heart to him; her mind could not be directed for a moment from the one all-absorbing theme—"I did not think I should die so soon—I have lost my soul."

Poor Eliza, the closing scene of whose life is here *truly*, though imperfectly described, had pious friends. From Sabbath to Sabbath the gospel had been constantly and faithfully preached to her; she had lived through several revivals of religion; had once and again been moved in view of her danger as a sinner, exposed to the wrath of God, and as often had relapsed into unconcern.

Thus sixteen years had passed away under the sunshine of religious privileges, accompanied at times, with the strivings of God's Holy Spirit. Now the season of reckoning was come. She was arrested by a disease which in a short time, was pronounced incurable.

"O death, how dreadful must thy summons be  
To him that is at ease!"

For the Presbyterian Treasury.

## ENDLESS DAY.

And there shall be no night there.—REV. XXI. 23.

Who has not passed nights of watching and weariness? Oh! how joyfully does the light of day beam upon us after a night of tossing to and fro, upon a bed of pain! A night of affliction is full of anxiety and care. Though it is the time to sleep, yet how often are we kept waking! And then, many, very many of our days are dark and sombre. How our spirits are affected even by the state of the skies and the weather! Sickness and pain are not visitants of darkness only; they continue their ravages by day. But in that abode of glory and blessedness—the home of the ransomed of God—there will be no night. For "the Lamb will be the light thereof." Glorious day! Bright, peaceful, eternal: not darkened with clouds and tempests as are our days on earth. The light of that day is "like unto a stone most precious, even like a jasper stone clear as crystal."

"There will be no night there." No seasons of weeping—of watching—of death. All will be peace—eternal peace. The conflict will be ended—the battle fought—the victory won: and the everlasting portion of the soul will be a dwelling-place in the New Jerusalem where the glory of God lightens it, and the Lamb is the light thereof.

My soul, gird thyself anew for the race. Bless God that this earth with its intermin-

gled lights and shadows is not thy abiding place. Endure meekly all the ills of mortal life, rejoicing in confident expectation of the glory to be revealed. Let thy faith gain new strength in the devout and adoring contemplation of that glory which shall be thy light for ever.

Transporting thought! to soar away,  
From sin and death, to perfect day;  
To bid a long farewell to night,  
And dwell with God in endless light.

M.

## MEETING IN HEAVEN.

"Sweet is the thought, the promise sweet,  
That friends, long severed friends shall meet;  
That kindred souls, on earth disjoined,  
Shall meet from earthly dross refined,  
Where all is joy, and all is love." W.

## TIME.

Time moveth not! our being 'tis that moves;  
And we, swift gliding down life's rapid stream,  
Dream of swift ages, and revolving years,  
Ordnained to chronicle our passing days:—  
So the young sailor, in the gallant bark,  
Scudding before the wind, beholds the coast  
Receding from his eyes, and thinks the while,  
Struck with amaze, that he is motionless,  
And that the land is sailing.

WHITE.

## Biographical.

## THE LAST DAYS OF LUTHER.

For some years past the health of the great Reformer had been breaking up. In addition to the inroads on his constitution of cruel disorder, which his sedentary habits tended greatly to aggravate, his physical strength had long been sapped by the toils of a mind impatient of the constraints and weakness of its material minister. Shortly after his marriage, Luther had been seized with one of those excruciating paroxysms of his original malady, which are, perhaps, beyond all other forms of bodily suffering, the most terrific. From the effects of this severe illness he appears never to have thoroughly rallied. As age drew on, such spasmodic seizures, though generally less violent, oftener recurred than in former years; every fresh attack leaving him spoiled of some fragment of his corporeal vigour. During the last few months of his existence infirmities fell thick upon him. His sight failed; and notwithstanding the robust energy which had characterized his prime of manhood, he describes himself, at the age of sixty-three, as "very old, and feeble, and having only one eye."

In this state, he complied with an invitation from the Counts of Mansfeldt, and set out, early in 1546, for his native town of Eisleben, to arbitrate some disputes which had recently arisen between those noblemen regarding their several rights of property in certain of the mines of that neighbourhood.

The fatigue of so long a journey, undertaken in the depth of an inclement winter, and protracted by a flood, rendering the usual roads

impassable, proved too much for the enfeebled health of the Reformer. For some few days, the delight of visiting the home of his youth, and the hope of reconciling the feudal superiors, whom he loved with a remnant of the clan-feeling of an older period, infused new animation into the pulses of a heart which was prone to throb with every generous and fine emotion. But the chillness of the grave was at hand. As the month of February advanced, he became unable to leave the house. On the 16th of that month, when obliged to confine himself to his own apartments, he observed to his friend Jonas, who, with Cellus, the Protestant curate of Eisleben, was in attendance on him, "Here I was born and baptized: what if I should remain to die here also!"

On the 17th, he complained of oppression on the chest; but conversed during supper with customary cheerfulness, expounding more than one striking passage of Scripture; and declaring, with a peculiar emphasis, that if he might only be permitted to succeed in his endeavours to reconcile the proprietors of his native country, he would return home, and die content. At eleven o'clock he retired to his bed, complaining of the increased weight at his breast; but, unable to rest, he soon rose again, and was assisted into the adjoining room. Count Albert, of Mansfeldt, and his lady, summoned by Jonas, now arrived; and two physicians were called in, who came immediately, but in vain. Aware that he was dying, Luther now prayed aloud, saying: "O my heavenly Father! God of our Lord Jesus Christ, the Father of all consolation, I thank thee for having revealed to me thy well-beloved Son, in whom I trust, whom I have acknowledged, and preached, and loved; but whom the Pope, and they who have no religion, persecute and oppose. To thee, O Jesus Christ, I commend my soul! I am casting off this earthly body, and passing from this life; but I know that with thee I shall abide eternally." He then recited the words of the Psalmist: "Into thy hands I commit my spirit: thou hast redeemed me, O God of truth!" These words he repeated three times, his voice growing fainter with each repetition. Cordials were administered, in the hope of reviving him, but had so little effect, that it was with extreme difficulty that he could articulate an answer to the questions which his friends addressed to him. Only when Jonas, perceiving that the end was near, said, "Dearest father, do you verily confess Jesus Christ, the Son of God, our Saviour and Redeemer?" he made a great effort, and replied in a tone sufficiently distinct to be heard by every person present, "Yes." It was the last word of the expiring saint. The coldness of death gathered on his face and forehead; his breath came heavily; and with eyes closed, and his hands clasped, he remained apparently unconscious of what passed around him, until, between two and three o'clock, the tide of mortal life ebbed back, leaving the mighty spirit landed in eternity.

Thus, in his sixty-fourth year, died Martin Luther.

### Glimpses of New Books.

*The Bible History of Prayer; by the Rev. CHARLES A. GOODRICH, Hartford. [Price, \$1.]*

This is a good book on a good subject, by a good man and a good writer. Its plan is, to illustrate the principal passages of the Old and New Testaments in which prayer is alluded to. First the passage is given, and then a commentary follows with practical remarks. The whole tendency of the book is to impress the reader with a high sense of the value and the power of prayer. *Seventy-one* examples, or exhortations to the duty, of prayer are brought to view. The respected writer, in unfolding his great subject in so able and interesting a manner, has done a service to his generation, which we trust will not be in vain in the Lord.

The following extracts will give glimpses of the book:

#### ABRAHAM'S PRAYER FOR ISHMAEL.

It may here be remarked:—

1. That the *first* prayer *in form*, recorded in the Bible, was that of a father in behalf of a child. Many parents put forth unwearied effort for the worldly prosperity and advancement of their children, but they seldom or never *pray* for them. If they could do but one—better, far better, to pray; but both may be consistently combined; yet prayer should have the pre-eminence.

2. This first prayer asked *more* than God had offered to bestow. God had made no distinct and special promises to Ishmael, but great and incomprehensible blessings to Isaac. Grateful for these in prospect, Abraham ventures to intercede for blessings for Ishmael. The bestowment of great blessings should lead us humbly to seek for still greater. Blessings bestowed upon one child should not deter parents from soliciting favours for another.

In this connection, it may be observed, that parents, especially those who have large families, are often guilty of a singular and surprising wrong to the grace of God. They seem to apprehend, that if *several* of their children are converted, it is all they may expect. But why not *all*? Where is the intimation that *some* of any family must necessarily perish? Alas! while some, perhaps, of almost every large family do perish, may it not be imputed to this most unwarrantable and mischievous assumption to which we have adverted? The apprehension is indulged, in the first instance, that the grace of God must be limited; and, hence, after the conversion of some, prayer and effort are, in a most cruel degree, suspended in relation to the others. This was not the reasoning or the practice of Abraham. He considers the divine liberality, in respect to Isaac, no obstacle to the solicitation of blessings for Ishmael.

3. This first prayer was *immediately* answered. "O that Ishmael may live before thee," was the humble supplication of the believing patriarch; and the prompt reply of a gracious and prayer-hearing God was, "as for Ishmael, I have heard thee."

Parents! do you wish for a higher warrant to pray for your children—for *all* your children, than is here presented? The first prayer recorded in the Bible is that of a parent in behalf of a child: that prayer asked for more blessings than had been promised; and, finally, that prayer was immediately answered. The example of

Abraham is a beacon light, which may well guide parents to a God, who hears prayer for children!

#### PRAYER OF JACOB.

Several reflections are suggested by this narrative.

1. That great trials sometimes befall the people of God, when in the way of commanded duty.

God had himself directed Jacob to return, and had promised to sustain him; yet what troubles he encounters in the way of duty!

2. The surest way of prevailing with man, is to prevail with God.

Jacob well knew what the resentments of Esau had formerly been; nor had he evidence that those resentments had cooled. Deep humility before God, and fervent prayer, will accomplish more than bribes; more than arms.

3. Yet, while we pray, we should omit no probable means of accomplishing the end desired.

It is sufficient to say, that Jacob seems to have acted though the whole of his trying circumstances, as if his safety depended upon God; and yet, as if it depended upon himself. This is the true secret of prevailing prayer.

4. And, *finally*, prevalence will recompense us, for all the toil and agony of strong and persevering wrestling.

Jacob continued his wrestling long, even until the dawn of day. He was probably tempted, at times, to give over the contest. And well might he inquire, "what can I do with such an antagonist?"

Did he regret his efforts and perseverance? When Esau ran and fell upon his neck, when he wept and kissed him, what a delightful triumph did Jacob enjoy!

Let us profit by an example fraught with such profitable lessons! Are we in any trouble? Do clouds gather round? Is misfortune pressing upon us? Are friends cold and distant? Are enemies many and inveterate? Let us pray—pray long—pray ardently—pray prevailingly.

And the *victory will come*. The day of joy and peace will dawn. If not here, beyond this vale of tears. God will make all these troubles redound to our joy.

### Descriptive.

#### BETHANY.

Descending and leaving the Jericho road, we came quite suddenly upon Bethany, called by the Arabs, Azariah, from the name of Lazarus. We found this ever-memorable village to be very like what we could have imagined it. It lies almost hidden in a small ravine of Mount Olivet, so much so, that from the height it cannot be seen. It is embosomed in fruit trees, especially figs and almonds, olives and pomegranates. The ravine in which it lies is terraced, and the terraces are covered either with fruit trees or waving grain. There are not many houses (perhaps about twenty) inhabited, but there are many marks of ancient ruins. The House of Lazarus was pointed out to us—a substantial building, probably a tower in former days, and selected to bear the name of the house of Lazarus by traditionists, who did not know how else than by his worldly eminence such a man could draw the special regard of the Lord Jesus. They did not know that Christ loveth *freely*. The sepulchre called the Tomb of Lazarus attracted more of our attention. We lighted our tapers, and descended twenty-six steps cut in the rock, to a

chamber deep in the rock, having several niches for the dead. Whether this be the very tomb where Lazarus lay four days, and which yielded up its dead at the command of Jesus, it is impossible to say. The common objection that it is too deep seems entirely groundless, for there is nothing in the narrative to intimate that the tomb was on a level with the ground; and besides, it seems not unlikely that there was another entrance to the tomb farther down the slope. A stronger objection is, that the tomb is in the immediate vicinity of the village, or actually in it; but it is possible that the modern village occupies ground a little different from the ancient one. However this may be, there can be no doubt that this is "Bethany, the town of Mary and her sister Martha, nigh unto Jerusalem, about fifteen furlongs off." How pleasing are all the associations that cluster around it! Perhaps there was no scene in the Holy Land which afforded us more unmingled enjoyment: we even fancied that the curse that every where rests so visibly upon the land had fallen more lightly here. In point of situation nothing could have come up more completely to our previous imagination of the place to which Jesus delighted to retire at evening from the bustle of the city, and the vexations of the unbelieving multitudes—sometimes traversing the road by which we had come, and perhaps oftener still coming up the face of the hill by the footpath that passes on the north of Gethsemane. What a peaceful scene! Amidst these trees, or in that grassy field, he may often have been seen in deep communion with the Father. And in sight of this verdant spot it was that he took his last farewell of the disciples, and went upward to resume the deep, unbroken fellowship of "his God and our God," uttering blessings even at the moment when he began to be parted from them. And it was here that the two angels stood by them in white apparel, and left us this glorious message: "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—*Bonar and McCheyne's Narrative.*

### Poetry.

#### COME UNTO ME.

"Him that cometh unto me, I will in no wise cast out."

Just as I am—without one plea,  
But that thy blood was shed for me,  
And that thou bidst me come to thee—  
O Lamb of God, I come!

Just as I am—and waiting not  
To rid my soul of one dark blot,  
To thee whose blood can cleanse each spot—  
O Lamb of God, I come!

Just as I am—though tossed about  
With many a conflict, many a doubt,  
With fears within, and wars without—  
O Lamb of God, I come!

Just as I am—poor, wretched, blind;  
Sight, riches, healing of the mind,  
Yea, all I need in thee to find—  
O Lamb of God, I come!

Just as I am—thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve,  
Because thy promise I believe—  
O Lamb of God, I come!

Just as I am—thy love unknown  
Has broken every barrier down:  
Now to be thine yea, thine alone—  
O Lamb of God, I come!

### Ministerial Education.

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

From the Puritan.

#### THEOLOGICAL STUDENTS.

The number who have entered the ministry from eleven of the principal Seminaries during the year, viz: Princeton, Andover, Auburn, Bangor, Union, Yale, East Windsor, Newton, Lane, Western Reserve, and Western Theological Seminary, is 176.—From the same Institutions last year, 191.

The number of students now connected with them, is about the same as last year. At the six principal Seminaries of the *Congregational* and *New School* Presbyterian churches, at which last year, there had been a regular decrease of students going on for a period of six years, amounting to *two-fifths* of the whole, the number is this year even a little less than the last. The Seminaries referred to, are Andover, Auburn, Bangor, Yale, East Windsor, and Union Theological Seminary in New York. The aggregate number of their students, which in 1841 stood at 501, has now become reduced to 297. [This has a very bad aspect for the Congregational and New School Presbyterian churches. Our church is also suffering.]

For the Presbyterian Treasury.

#### THE TWO PHYSICIANS.

##### A PARABLE.

They live directly opposite to one another, and their practice is as opposite as their dwellings. Doctor A. is out every day, and all day, in his carriage, or afoot, in all parts of the town, calling upon his patients at their houses, feeling their pulses, inquiring for their symptoms, prescribing remedies, and repeating his calls until they recover or die, or until the patient thinks he can get on without him and begs the Doctor to give himself no further trouble.

Doctor Z's course is very different. He keeps no carriage, and indeed has little use for one, for he seldom goes out of his door, and then but for a short distance. Not that his practice is more limited than Doctor A's, for he has quite as many patients. But he takes a more wholesale way of disposing of them. He has a large hall near his residence in which his patients are requested to assemble at a particular hour once every week. Here they all come together and take their seats indiscriminately. The consumptive, the rheumatic, the maimed, the blind, those who require surgery, and those who need the materia medica; those who have chronic and those who have acute disorders; those whose cases demand an immediate application to prevent death, and those who are slightly diseased or convalescent—all meet in one sad company. It may be supposed that Doctor Z. now goes through the assembly and attends to each case in turn. But not so. He does not go near them, but, mounting a platform, he reads a medical lecture. Sometimes it is altogether on the symptoms and cure of dropsy; then the dropsical patients, if there happen to be any present, receive the benefit of his learning and advice, but as to all

the rest, there is nothing to be done but to wait another week, and if by that time their condition is not desperate, they may chance to hear the Doctor's opinion on the liver complaint, the cancer, or whatever may be their diseases.

The consequences of these two opposite modes may be well imagined. Doctor A. loses, indeed some of his patients, but he does his best to ascertain the exact condition of each one who is under his care, to give him what he thinks the most suitable medicines and regimen, to treat his case promptly, to watch its progress, and whatever be the result he has done what he could.

Under Doctor Z's management many recover who have never heard a single lecture on their particular disorder; many pick up a good deal of medical information which has helped them to take better care of themselves, though it treated of other affections than their own; but many, alas! become discouraged and weary with waiting; many undertake to use for themselves what was prescribed for others in a very different condition; many, accustomed to hear the lecturer treat of diseases so much worse than their own, begin to think there is little or nothing the matter with themselves, and to pay no further attention to their ailments till they become seated and incurable; many continue to give their attendance very regularly, but fall into such a listless mood through the habit of being disappointed, that if the Doctor happen to touch on their case they do not hear it, or immediately forget what he has said. But I need not enlarge further, for every one must at once understand the nature and multiplicity of the disadvantages of this mode of practising, where health and life are at stake.

Now both these Doctors are good and honest men, and wish to do good to their fellow creatures. The whole town has confidence in them. But what divides the opinion of the public in regard to them is just this. Dr. A. is so much occupied with his out-door practice that he has no time for improving himself in his profession. They say he practises too much at random, and from memory; that he forgets many important principles laid down in the standard authorities; that he makes no variation or improvement in his modes of treatment, such as would be suggested by keeping himself acquainted with the experience of eminent and successful practitioners as recorded in their writings. Not that they want him to give up the regular practice for any German or other quackery, but to keep up his intelligence and enthusiasm by habits of study and inquiry. The complaint against Dr. Z., on the other hand, is that he is so fond of poring over his books and investigating every branch of the science, and so ambitious to sustain his reputation as a lecturer on medical subjects, that he loses his patients for want of a direct personal application of his learning to their respective cases, and that he really knows so little of their ailments by merely meeting with them once a week, that he misses great opportunities of benefitting them, and often gives the whole time to a very able discussion of some malady when not a patient has been present who was afflicted by it.

Some think that the two Doctors should go into partnership, so that Dr. A. should visit, and Dr. Z. lecture. Some that both should retire and make room for Dr. M. who is known to be both a student and a regular visitor: all think it is a thousand pities that as both Drs. A. and Z. are highly esteemed, they would not each amend his faults, and so both become faithful as public teachers and private visitors of their respective congregations—I beg pardon—their patients!

PUSILLUS.



## Presbyterian Education Rooms.

25 Sansom Street, Philadelphia.

APRIL, 1849.

### THE DEATH OF MINISTERS.

"O death, how sweet is that rest wherewith thou refreshest the weary pilgrims of this vale of mortality!"

NEHEMIAH H. HARDING.

The Rev. Dr. Harding was born in the State of Maine. His early occupations were connected with the sea; and at the time when he was captain of a vessel, he was living without God in the world. As an illustration of the appalling vicissitudes which form a part of the admonitions and discipline of Providence, we have heard that our departed brother, while resisting an attack by a piratical vessel, was brought to a deadly personal encounter with the pirate chief. Captain Harding was thrown in the struggle, and as the knife of his foe gleamed in the air, his own superior agility, taking advantage of the momentary relaxation, suddenly shook off the pirate, who received a death-wound which saved the life of the future minister. Captain Harding soon after joined the Church. His thoughts became directed to the ministry. He entered the Theological Seminary at Princeton in 1826; and at the end of his course of studies, was ordained as an ambassador of Christ. When we first knew him, he was settled at Oxford, North Carolina; subsequently he removed to Milton, North Carolina.

His naturally ardent temperament displayed itself in earnest piety and enterprising efforts to build up the Church. He was one of the best scholars and most able preachers in our communion. His health had for many years been very frail; and his disease, which was "consumption," finally gained the mastery. He departed this life on the 17th of February, in the 48th year of his age.

JAMES W. STEWART.

Guileless, warm-hearted, self-denying brother Stewart! Yesterday many were refreshed by your pleasant intercourse; how soon has the grave become your habitation!

For a number of years, Mr. Stewart was settled in the Reformed Dutch Church. On his removal to Philadelphia, he entered upon a very important field of labour; and a large number were added to the Union Church under his ministry. His disease was a malignant form of the "ship fever," which he contracted from a relative, recently arrived from Ireland, whom he took to his house and nursed with care. Dr. Cuyler, who visited him in his sickness, asked him, as he looked upon him for the last time, "Brother Stewart is it well?" To which the godly man replied, "Yes, it is *more than well*." He died on the 1st of March, in the 53d year of his age.

CYRUS RIGGS.

The Rev. Cyrus Riggs died, at his late residence, near Nashville, Illinois, on the 15th of March, in the 75th year of his age, after a short illness of only four days. Father Riggs entered upon the duties of the ministry in Washington county, Pennsylvania, having been licensed by that Presbytery in the year 1805, after graduating at Jefferson College. During a long and well spent life he made full proof of his ministry, being himself in all things an example to the flock. He was attacked with a stroke of the palsy while in his study on Satur-

day evening, preparing for the duties of the Sabbath. He complained of no pain, and retained his reason to the last. He was gathered home, "As a shock of corn fully ripe."—*Presbyterian*.

WILLIAM M. ATKINSON.

The recent connexion of our dear friend and brother, Dr. Atkinson, with the Board of Education, as their Agent for the South, justifies us in giving a more extended notice on some points than we should otherwise have done.

Dr. Atkinson was born in 1796, and was graduated at the College of New Jersey, at Princeton, in the year 1814. He was endowed by nature with extraordinary amiability and courtesy of disposition. His mind was also of a high order. He was one of those rare characters who make friends of every body. Dr. Atkinson studied law, and engaged in its successful practice in Petersburg, Virginia. He connected himself in 1829 with the church under the ministry of the Rev. B. H. Rice, and was subsequently elected a Ruling-elder. His mind was soon after turned to the subject of the ministry; and, after mature examination of his personal duty, he determined to serve his Master in preaching the gospel. He was licensed by the Presbytery of East Hanover in 1833; and soon after, travelled throughout Virginia as a General Agent of the American Bible Society. He met with remarkable success in this good cause. After labouring in the ministry for several years in the vicinity of Petersburg, he accepted the pastoral charge of the church at Winchester, where his labours were much blessed in the Lord. In March, 1846, Dr. Atkinson accepted from the Board of Education the appointment of Agent for the South and South-west. His zeal, his enterprise, his perseverance, his self-denial in prosecuting the various and important duties of this office, have probably never been surpassed in this, or any other department of service in the Church. His constitution, which was naturally robust, became gradually undermined by the exposures to which it was unconsciously submitted. Before presenting extracts from his last two letters, it is proper to state that the Board of Education thought it necessary to have an Agent for the West; and inasmuch as they would not be authorized to have another for the South, they wished Dr. Atkinson (without being aware of the state of his health) to occupy the Western field. He, however, preferred to retire altogether from the arduous work. The time fixed for his discontinuing his connexion with the Board was November, 1848. The first distinct intimation the Board had of his seriously injured health was contained in a letter, dated October 21st, 1848, of which the following is an extract:

"I have for many years enjoyed such vigorous health, that I have hardly known how to estimate an interruption of it, when it first occurs. I am now satisfied that my return from the southern part of Georgia to these mountains of Virginia, occurring at the very moment when our autumn of preternatural mildness was, with most unusual suddenness, superseded by very inclement winter weather, was the foundation of the ill-health, from which I have not yet recovered. But of this, for more than six months, I entertained no suspicion. I supposed my unusual feebleness, and various assaults of sickness, hardly ever more than a days' duration, and only on one occasion on my journeys, and very rarely, if at all, at home, demanding medical aid, were accidental, unconnected, and arising from transient circumstances. When, in the latter part of June, I set out for North Carolina, it was without the slightest doubt of being able to accomplish the journey and fulfil the many appointments—not less than forty, I think, which I had sent before me for that State. It was not until I found myself made sick,

by moderate travel on each one of the three first days of my journey, that the purpose of returning was formed. After securing the services of a substitute, (Rev. Mr. Jennings,) I came home and consulted my physician, who, on a survey of the whole case, expressed an undoubting opinion that I had been and was, on the verge of a bilious fever. From this time till the 20th of August, I was to preach for Mr. Jennings every Sunday—one of his churches being about twenty miles distant, and the other two about thirty. This I did, on every Sabbath save one, when a rise in the intervening streams detained me, and except the very last, when, being very unwell, I obtained a substitute, whom I supplied with a conveyance. During the whole period, I was feeble; but having in the beginning, by following the prescriptions of my physician, removed the more pressing symptoms, I had no doubt my full strength would gradually return.

"About the 6th of August I was to conduct for Mr. J. a sacramental meeting of three days, at one of the places mentioned, where a very small, poor congregation worships. They have Presbyterian preaching only once in six weeks, and that on a week day. Of course they would be doubly disappointed, if there should be any failure in their sacramental meeting. This induced me to attend it, through the rain, on each of the three days, for it rained every day. I did not indeed become entirely wet, for I had a cover to my buggy, &c., but became very damp three or four times during each of those days. When I reached home, I found I had a cough, but supposed it would pass away, and neglected it, going again on one of my preaching excursions to the mountains, and prevented from the last on my list only by happening to be able conveniently to procure a substitute. From this time, I became worse. On the 23d of August I was to have gone to my Presbytery. I was unable to do so, and in lieu of it, called in my physician. He warned me that my case would be tedious, and my recovery slow, and informed me that I was on the verge of an inflammation of the lungs. His view of the case has proved correct. My cough has not yet left me, although its extreme violence was removed in about four weeks. Yet since that time, every few days, I find myself more unwell, and every day feel a great lack of energy in body and mind. Yesterday, I was very unwell. To-day I am better, though suffering all day from headache. Our Synod meets next week, in Fredericksburg. It is my purpose to attend, if I should be well enough to travel in my buggy, Monday or Tuesday. But warned by my recollection of the past, I do not mean imprudently to expose myself. By prudence, I hope, under the Divine blessing to be well in a few weeks more.

"I fear this tedious detail will be wearisome to you and the Committee. I thought it my duty to impose it upon you, that you might perceive that I have not been willingly inert, in the service of the Board."

The following is from the last letter received at the Office from Dr. Atkinson:

"I received a few days ago, your very kind and affectionate letter, written in Philadelphia, but mailed in Fredericksburg. It was exceeding pleasant to receive any new evidence that those, under whose direction I was striving to serve the Church, were satisfied that I had done my duty. I never was satisfied with the result of my own labours for the Board of Education. My conscience, indeed, testified that I strove to do my duty—and I was well aware, all along, that I never spared myself in the efforts I made.

"The other thing which gratified me highly in your letter was the cordial—I had almost said tenderly affectionate manner in which you wrote. It will never be forgotten. The course not only of yourself and my beloved friend, Dr. Chester, but of the Board, has ever been kind and fraternal."

His disease ended fatally on March 3d.

Thus has died, in the fulness of his powers, and a martyr to evangelical labour, William Mayo Atkinson. Many hearts will treasure his memory with grateful care, and, indulging the hope of a re-union beyond the grave, will praise the free grace which unites believers in their common Head.

For the Presbyterian Treasury.

### Good Savings.

Mere parsimony is not economy. It is separable in theory from it; and in fact may, or may not, be a part of economy, according to circumstances. Expense and great expense may be an essential in true economy. It is a distributive virtue, and consists not in saving, but in selecting. Parsimony requires no prudence, no sagacity, no powers of combination, no comparison, no judgment. Mere instinct, and that not of the noblest kind, may produce this false economy in perfection. The other has larger views. It demands a discriminating judgment and a firm sagacious mind. It shuts one door to impudent impertunity, only to open another and a wider to unpresuming merit.—*Edmund Burke.*

He who refuses to communicate knowledge to him who stands in need of it, is guilty of all the consequences, which ignorance may involve; in the same manner as he who should extinguish a lighthouse, would be guilty of the consequences of shipwreck, which might follow.—*Dr. Johnson.*

How little do the rich ever think, what the aggregate of their squandered shillings would do, in the way of charity, were they systematically applied to it.—*H. Moore.*

*Wesley* lived the first year after his marriage on £28, (or \$140.) The next year his salary was doubled and he still lived on the above sum, and so passed his long term of years, in a plain, frugal and simple manner. At the close of his life, the aggregate of his charities was \$150,000.

Evangelical love turns the cup of cold water into a sacramental symbol; for it is in the name of Christ. Suspended from the throne of heaven, it transmutes the least gift, which may be hung on it, into a jewel destined to augment the glory of Him on whose head are many crowns.—*Harris.*

One says I will give to-morrow—alas! do you know whether you shall be alive to-morrow! Another says, I am poor. Yes you are poor and destitute; but it is of love and faith and of mercy. A third—when do I wrong? I keep only my own. From whom did you receive those riches? Whence did you bring them? did you not come naked from your mother's womb, and naked shall return to your dust! When you appropriate to yourself that wealth which belongs to many and of which you are the steward, you are a robber.—*St. Basil.*

I am made of unbelief, and cannot swim but where my feet touch the ground.—*Rutherford.*

Grace tried, is better than grace, and it is more than grace; it is glory in its infancy. Who knoweth the truth of grace without a trial. How soon would faith freeze without a cross.—*Ibid.*

I owe as many praises to free grace as would lie betwixt me and the utmost border of the highest heaven, if ten thousand heavens were all laid above each other.—*Ibid.*

O, if I could cry down the price of weight of my cursed self and cry up the price of Christ, and double and triplo and augment and heighten to millions the price of my Christ.—*Ibid.*

### Christian Education

IN SCHOOLS, ACADEMIES, AND COLLEGES.

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

#### ACTIVITY OF THE RELIGIOUS ELEMENT.

The cause of education would be advanced through Church superintendence by *extending its advantages to greater numbers.* In a few States, it is admitted that education is well nigh universal; but in the vast majority of the States, where the Presbyterian Church is located, it is comparatively limited. There cannot be a doubt, we think, that if every Presbyterian church had a school, the number of educated Presbyterian children would be vastly increased. And so of every other denomination. The cause of education is itself popular in this country; and if left to the churches, the same zeal which collects congregations in the new settlements would plant the school-house by the side of the meeting-house. In the present posture of affairs, the Church has almost lost her knowledge of the art, as well as of the duty of education. She has been so little used to this service of late, that, like the warrior whose rusty sword clings to the scabbard, she can scarcely equip herself befittingly in her ancient and terrible armour.

The education that already exists in this country is in fact indebted, with few exceptions, to the religious principle of the community more than to any other cause. Yet this principle is checked and restrained and circumvented in every possible way by the generality of State institutions. Now we maintain that if the religious principle had free scope on the subject of education, had the responsibility of training the mind as well as the heart, it would adapt its resources to this great work with a zeal and power that would advance simultaneously religion and education.

In addition to the increased number of scholars in parochial or primary schools, there would be an increased number in academies and colleges, to which institutions many talented and promising youth are now not encouraged to aspire, simply because the Church knows little and cares little for her children. On the proposed plan, all the youth would be brought into close contact with the officers of the Church. Our ministers and elders would see that promising young men were sent up to Presbyterian academies and to colleges, to unfold their mental worth for the use of the Church and of the State. The want of means to obtain a higher education would be no impediment; for they would be gratuitously and gratefully furnished. If the Presbyterian Church had a complete system of Christian education consisting of schools, academies, and colleges, under the care of Sessions, Presbyteries, and Synods, it is believed that more of her youth would be educated, that they would be more *thoroughly* educated, and educated on a *higher scale*, than on the plan of State dependency.

### LITTLE GRAVES.

Sacred places for pure thoughts and holy meditations, are the little graves in the churchyard. They are the depositories of the mother's sweetest joys—half unfolded buds—humanity nipped in its earliest bloom. Cold indeed must be the heart of him who can stand by a little graveside, and not have the holiest emotions of his soul awakened to thoughts of that purity and joy which belong alone to God and heaven; for how swells the heart of the parent, with mournful joy, while standing by the cold earth-bed of lost little ones! Mournful, because a sweet treasure is taken away—joyful, because that precious jewel glitters in the diadem of the Redeemer.

For the Presbyterian Treasury.

#### THE OBJECT OF EDUCATION.

The object of education! what is it! and why is it now deemed the first duty of every civilized community! The object of education as it regards the State, is to fit the future citizen to become a good and useful member of the community, and as it regards God, it is to fit and prepare him to become a good and useful member of his church, and an honoured citizen of his spiritual kingdom. Every child is born ignorant, guilty and depraved, and the object of education is to enlighten, justify and sanctify his heart and thus mould and fashion him so that he may become an instrument of good and not of evil.

But how is this to be effected, seeing that "what is born of the flesh is flesh," and since the only effect of mere worldly and intellectual instruction is to stimulate and sustain "the lusts of the flesh, the lusts of the eye, and the pride of life?" To cultivate the intellect merely, while the spiritual nature is unaltered, is only to sharpen a knife to be put into the hands of a madman and to be plunged perhaps into the vitals of society.

In such a work as this, we must make sure, that we do not begin at the wrong end. Before commencing a series of laborious operations for spreading water over the surface of a thirsty land, we must ascertain where the fountain is that will feed our streams. The ground is very dry. It needs to be watered. We are willing to labour in this cause. We are willing to dig reservoirs in every convenient station, and intersect the whole plain with canals. But what of all this, if we have not a living spring on high wherewith to connect the main trunk of our operations, and from which to fill all our subordinate canals. Arise, lift up your souls—see on high the central spring of bliss, "*God is love*;" and see from that abyss of love, infinite in eternity, a stream, clear, and broad, and deep, issues forth in this direction on the outfields of time; "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Approach, all ye who would refresh a weary land with the water of life, approach the river, which, issuing from the throne, makes glad the city of our God—and glad too all the citizens who are now toiling in this wilderness afar: approach the river—bring your channels into connexion with it, and so they will be for the healing of the nations.

Suppose, in travelling through a barren land, you fall in with a number of men laboriously digging canals through it in every direction. You ask them, to what end is all this labour?

To irrigate the soil, they reply, that it may become fruitful. You farther inquire, where is the water to come from! Here are the channels, but whence are they to be supplied! Suppose the men should answer, "the digging of the canals is the great thing; let us take care to have a canal through every field, and all will be well." You would pity this blindness. You would lament to see so much labour expended in vain. You would tell the men, that unless they could bring their work into communication with some living fountain, their land would continue as dry, and as fruitless, as before. There is a great deal of this sort of trifling in the world. "Thy prophets have seen vain and foolish things for thee, and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens, and causes of banishment, Lam. xi. 14. The cry for education is swelling among the secular philanthropists of our day. From side to side of hostile political parties the cry is echoed, as the common watchword of all. Louder it becomes at each new outburst of popular violence. The education they prescribe is an earth-born—a temporal thing. Not knowing what aileth the people, in vain do they propose a remedy for the growing disease. "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrians, and sent to king Jareb, yet could he not heal you, nor cure you of your wound, Hos. v. 13. What is education to a people unless it be made the conductor along which the word of life may run? It is but a channel through a weary land dug by the hands of men—useful when a stream of water is poured into it, but not till then. T. S.

For the Presbyterian Treasury.

SEMI-ANNUAL REPORT OF HOPEWELL SCHOOL, INDIANA.

HOPEWELL, (NEAR FRANKLIN,) IA.,  
Feb. 27, 1849.

Dear Brother—I present, in behalf of the Session of Hopewell Church, the second semi-annual report of our Parochial school.

The second session closed February 16, when an examination was had, affording evidence of competence and fidelity on the part of the teacher, Miss M. H. West, and of commendable diligence and improvement on the part of the pupils. Classes were examined in Reading, Geography, Arithmetic, English Grammar and Natural Philosophy, and specimens of composition were presented. Most of the pupils have committed the entire Shorter Catechism, and reviewed a large portion of it, *reciting short lessons every morning, and reviewing twice a week.* The younger scholars have in the same way recited the greater part of the Introductory Catechism. The Bible has been read, and familiarly explained in short lessons, daily, in connexion with morning prayer. Generally the school has been closed daily with singing a hymn from the excellent collection for youth issued by the Board of Publication.

Persons of other denominations, and those connected with no branch of the church, have sent their children, in some cases from other neighbourhoods, without making any objections to the religious instructions. The pastor and elders have very frequently visited the school.

The average attendance during the session

has been above 31 scholars. Last session it was below 23. At the commencement, July, 1847, when the pastor opened a school, intending to prepare the way for a regular church school, the number was below 20.

Though we have had difficulties to encounter from the first, we feel greatly encouraged. God, ever faithful to his promises, has greatly prospered our efforts to train up our children in the way they should go. Opposition seems to have died away, and doubts and fears to have given place to hope and encouragement. From the first we have endeavoured to consecrate the whole enterprise to God, and to go forward relying on his favour, and he has evidently afforded his blessing.

Some fifteen of the pupils are professors of religion, and *three or four of them* have made a profession during the year.

The tuition fees for the last session will about defray the ordinary expenses of the school. We propose to retain and use \$5.25, which was collected in this congregation a few weeks ago for your General Education Fund, and ask nothing more of the amount generously appropriated by your Board at the commencement of the year.

Our hope is, that we shall hereafter be able to sustain the school without further aid from the Board. While we have provision for charity students, none such have yet been received.

The next session is to open on the 19th of March.

Respectfully and fraternally, yours,

D. V. SMOCK.

Rev. C. VAN RENSSLAER,  
Cor. Sec. Bd. Ed.

For the Presbyterian Treasury.

THE MODES OF TEACHING.

Mr. Editor—In your February paper, I notice some things, in the communication of a correspondent who styles himself an "Old School-master," which I do not like exactly; and, with your leave, I will offer a few humble remarks, rather on the other side.

First, in regard to the *two METHODS of teaching*—synthetic and analytic—I would use both, and both together, from the start. Language is before grammar in the order of nature. It is from language, *in popular use*, that grammatical rules are deduced. What do the people of business know or care about syntax and prosody? These are very properly introduced, in due time, to fix the language and secure uniformity in the modes of speech. A child or a man, learns a foreign language by imitation and comparison, not by memorizing rules and forms, which he knows not how to apply. Accordingly, if I wished my child to gain a practical knowledge of the French language, for instance, I would place it in a French family where that language is in daily use. So, if I wished my boy to learn Latin, I would set him *immediately* to reading Latin, (the easiest and simplest that can be procured,) with short daily lessons in grammar; and I would teach him to apply the rules as he proceeds in his reading. Thus, he will see the use of what he is required to commit to memory, and be encouraged and animated in his studies. But give a boy the grammar, and require him, under

pain of the ratten or a black mark, to commit a portion of it every day, for weeks and months, and you not only give him no new ideas, but you dishearten and disgust him, by requiring him to get, by rote, what to him has no meaning. It is not enough to assure him, that he will find out the use of these rules and forms by and by. He wants to see their use as he goes along in pursuit of his object—a knowledge of the language.

To a beginner, the grammar, especially the Greek, is a formidable affair; and by a rigid adherence to the synthetic method, many a one has been so discouraged as to stop short, *in limine*, under the apprehension that an attainment which is to be reached by so much hard work, *in the dark*, would cost more than its practical value. I say, therefore, let the two methods be united from the beginning. Let the pupil read and learn the principles of the language, at the same time; and let the teacher, patiently and kindly, help him to read and apply the rules as he goes along. Boys and girls need a great deal of *colloquial* instruction to interest their feelings, fix their attention, and draw out, or educate their mental powers—not the memory alone, but all the faculties; for I hold that all are capable of being exercised and improved from early childhood.

What is said about books, I like well. Get expurgated editions of the classics, and use the Greek Testament through the whole course. This will secure many advantages. You may hear from me again on this subject.

A FATHER AND OLD TEACHER.

For the Presbyterian Treasury.

HYMNS FOR CHRISTIAN SCHOOLS.

No. II.

My Saviour, who wast once a child,  
A little child like me,  
Obedient, lowly, pure, and mild,  
May I resemble thee!

Help me to hate the inward sin  
That leads to wicked ways,  
And make my nature new within,  
Now in my infant days.

O draw my soul this very day  
To trust thy promise free,  
And make me give myself away  
To thee, my Lord, to thee!

Why should I wait another hour,  
Since thou wilt now receive?  
O send thy sanctifying power,  
And cause me to believe!

J. W. A.

DAVID P. PAGE.

Who was David P. Page? There are two things about his name which will preserve it in the annals of Christ's kingdom.

*First.* He was an earnest, devoted *Christian.* And

*Second.* He was an excellent, useful *teacher.*

Few Christian teachers have accomplished more good, with the same opportunities and in the same time, as Mr. Page. The following account of the early bias of his mind for his profession, is taken from the funeral discourse of the Rev. Dr. Huntington, of Albany, of whose church Mr. Page was a mem-

ber. At the time of his death, Mr. Page was Principal of the State Normal School.

Transfer yourselves in imagination, to the place of his birth, a small farm in the town of Epping, New Hampshire. His father, in comfortable though not affluent circumstances, is desirous to retain him at home, to be his successor in tilling the soil. But he manifests, at an early age, a predilection for study, and is bent on becoming a teacher. His father opposes his wishes. He needs him for the stay and the staff of his old age. The struggle (an affectionate one) goes on for years, between them, the son meanwhile exhibiting an increasing partiality for the father's books, of which he has good store, rather than for his implements of husbandry, and diligently acquiring such knowledge as can be acquired in the excellent common schools of the neighbourhood. Thus time rolls on, till at the age of fifteen or sixteen, he is prostrated on a bed of sickness, and reduced to so feeble a condition that almost all hope of his recovery is abandoned. Just at the crisis of his disease, his despairing father watching alone by his side, in the stillness of the night, he becomes suddenly sensible of a change for the better, and, with characteristic self-possession, seizes the moment of returning consciousness to attain the end, of which, with characteristic perseverance, he has never lost sight. In a languid voice he speaks, and his father eagerly listens:

"Father, I may not live, but I have one request to make, which I beg you to grant."

"Any thing, certainly, my son," the father replies, with tears; "any thing which you can ask, and it is in my power to bestow."

"My request, then, is, that, if I recover, you will no longer object to my going to the academy, to prepare myself for teaching."

Had that father heard a petition from that son's grave to the same effect, he could hardly have been more astounded. But his word is pledged, and as soon as his son, who now rapidly mends, is sufficiently recruited, he enters the academy at Hampton, New Hampshire, and commences the cultivation of his mind in good earnest. Nor must I omit to mention that, through the influence of his illness and other causes, he is led about the same time to make a profession of his faith in the blessed Redeemer, and begins to look upon his chosen pursuit in the light in which he ever afterwards regarded it, as a sphere in which he must endeavour to promote the moral no less than the intellectual improvement of the rising generation.

Mr. Page commenced his high and successful career in a small district school. Two winters are spent in the common schools of Epping and Newbury-Byfield. He is soon invited by a few friends to open an academy in Newburyport, Massachusetts; and beginning with five pupils, the school was full before the first term closed. He was shortly placed at the head of the English department of the Public Grammar School of the city. From thence he was unanimously called to take charge of the State Normal School, at Albany, which at that time was a mere experiment, and whose organization created great anxiety among its friends. Under the efficient, Christian administration of Mr. Page, the new institution attained a distinguished reputation throughout the State, and is now justly regarded as a model institution.

We have room but for a single additional

extract from Dr. Huntington's interesting sermon.

The devotional exercises, with which it was his commendable custom to open his school in the morning, constituted in the judgment of those who participated in them, the strong arm of his singularly felicitous government. Not that he designed them for this purpose, but, marked as they were by humility, sincerity, and an affectionate solicitude for the highest good of his pupils, they could not be approached with disrespect by the most thoughtless or wayward, and which inspired the confidence and love of all. Then, too, the spirit of reverence for a present God seemed to be imbreathed by these exercises through every soul, and its tendency to secure order, harmony, obedience, and application, was seldom defeated by any subsequent occurrence of the day. This is unqualified language, but I am confident it will be unanimously sustained by all who have enjoyed his instructions, or been associated with him in teaching. His skill in music ought also to be mentioned among his qualifications for his profession. He had a powerful voice, and fine ear, and threw his whole soul into the exercise of singing.

For the Presbyterian Treasury.

#### EDUCATIONAL FRAGMENTS.

**MENTAL OCCUPATION.**—The soul, by its nature, is very active. If, therefore, the mind be not exercised about serious affairs, it will necessarily spend its activity upon trifles. Were this fact properly realized, and practiced upon, it would save us from many evils into which we are otherwise often led. Our temptations to sin frequently grow upon us, and increase in strength, solely in consequence of our failure to furnish the mind with proper employment.

**SCHOOLMASTERS.**—Goldsmith says:—"Of all professions, I do not know a more useful or honourable one than that of a schoolmaster."

**THE BIBLE.**—God's book contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been written.—*Sir William Jones.*

Like him who, careless, dreams away  
The golden morn of many a day;  
So some, without a thought or tear,  
Let life's bright morning disappear.

**PARENTS AND CHILDREN.**—That which I have often blamed as indiscreet and dangerous in many fathers is, to be very indulgent to their children whilst they are little, and, as they come to ripe years, to lay great restraint upon them, and live with greater reserve towards them, which usually produces an ill understanding between father and son, which cannot but be of bad consequence; and I think fathers would generally do better, as the sons grow up, to take them into a nearer familiarity, and live with them with as much freedom of friendship as their age and temper will allow.—*Locke.*

**THE REWARD OF DILIGENCE.**—"Scest thou a man diligent in his business?" says Solomon: "he

shall stand before kings." We have a striking illustration of this aphorism in the life of Dr. Franklin, who, quoting the sentence himself, adds, "This is true: I have stood in the presence of five kings, and once had the honour of dining with one." All in consequence of his having been "diligent in business" from his earliest years. What a lesson is this for our youth, and for us all!

**THE LAST MEANS.**—An old teacher at Osna-bruch, long since dead, had once in his school a very wicked boy, with whom all kinds of punishment,—entreaties, admonitions, threats, keeping after school time, caning, and so on,—however often they had been inflicted upon him, had proved utterly useless. One day he had committed another offence, and his fellow-pupils were in great expectation of the new punishment the teacher would assign to him. Then the venerable man spoke:—"My children, you all of you know that I have tried every possible means to bring this offender into a better way; and you see every day that all my care, all my endeavours, are in vain. Now, one means only is left to me, and if that too prove useless, the unhappy boy is lost for this life and eternity. Well, then, my children, kneel down,—let us unite in fervent prayer for your poor fellow-pupil! Nothing else is left us." This all the children did. The wicked boy was startled; he was moved by the earnest prayer which the teacher offered, and mended his manners from that very hour.

#### COLLEGES.

The importance of Colleges to every complete plan of education must not be overlooked. Common schools, academies, and Colleges are parts of one great system.

"What the mind has not received it cannot be expected to impart. The reservoir must not be made to depend on fountains that are lower than itself. The springs which are to supply the thirst of the people after knowledge are to be sought in higher altitudes than those which the mass of the people occupy. \* \* \* Common schools, without Colleges to sustain them, must inevitably *run themselves out*; yea, and run the age out with them, if the age continues to depend on them. \* \* \* Common schools, together with those of an intermediate rank, can be regarded in no other light than as offshoots from Colleges. Such schools never did, and probably they never can, independently and spontaneously vegetate in any form of human society. *They must be preceded by Institutions of a higher order.* This is a well ascertained law in regard to the rise and progress of all systems of education. The inception is with a few individual minds; and the first public development is in founding a College. The first dollar appropriated by law in New England for the purposes of education was to endow a College, and the next step was to create by law her noble system of common schools—a system which for two hundred years, like the springs of our mountains, has been diffusing health and freshness over the whole aspect of society."

The above extract from the Rev. Worthington Smith, D. D., contains much truth. The policy of the Presbyterian Church is to sustain her existing colleges, and to establish new ones at various points without unnecessary delay.

## Poetry.

## IT CANNOT BE SO LONG AGO.

It cannot be so long ago,  
But yesterday it seems,  
When hand in hand, and to and fro,  
Where on the banks sweet violets grow,  
We wandered by the streams,  
A girl and boy; and now I gaze  
Upon your locks as white as snow,  
Yet memory brings back those sweet days—  
It cannot be so long ago.

It cannot be so long ago,  
Or was it but a dream?  
Methinks e'en now I long to go,  
Where on the banks those bright flowers grow,  
Where flows the rippling stream;  
Yet past and gone is many a year,  
For thus the stream of life must flow,  
We scarcely mark its bright career—  
It cannot be so long ago!

J. E. CARPENTER.

## Practical.

## THREE GOLDEN RULES.

[By the Rev. Robert Macdonald, Scotland.]

In Paul's Epistle to the Philippians are found these blessed words: "Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God." In writing thus, Paul addressed those who were "his brethren, dearly beloved and longed for, his joy and his crown;" in other words, he addressed those who had found the one thing needful, even a saving interest in Christ; a saving interest in his blood, from being washed in it; a saving interest in his righteousness, from being justified by it; and a saving interest in his grace, from possessing it. This is indeed the one thing. He who wants it, however rich, is poor; and he who has it, however poor, is rich. Now, three blessed directions may be given, suggested by the words of the apostle. 1. Be careful for nothing; 2. Be prayerful for every thing; and, 3. Be thankful for any thing.

1. First of all, they are to be careful for nothing. In this counsel it is not implied that believers are to be careless about every thing and utterly indifferent, but only that they should not be ever fretted, ever anxious and troubled about the various things that befall them. Whatever be their trials and difficulties, whatever their hardships and losses, they are to be calm and composed, and even sweetly assured that, come what may, all must come well to them. Now, why are they to be thus peaceful and calm—"careful for nothing?" There is one infinitely sufficient reason for this; and that is, *their God and Father careth for them.* "My God shall supply all your need, according to his riches in glory, by Christ Jesus."

Others take anxious thought about spiritual things. "He who spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Mark the words, "He spared not his Son" (though he

spared the sinner) but gave him up to reproach, to suffering, and to death. And for whom! Just, among others, for these fearing, doubting believers. And when was this done? Not after they were reconciled and changed, but before—even while they were enemies. O, if believers would but think of this, they might well blush and be ashamed of their unworthy fears, and, banishing all unbelief away, learn "to be careful for nothing!"

2. Be prayerful for every thing. Prayer is the Christian's vital breath—absolutely essential to his very spiritual being. This is generally admitted, but it is not so generally realized, even by Christians, that it is their duty and privilege to carry every thing to a throne of grace. While many admit the propriety of mentioning great and important things to God, they object to the carrying of little things—such as little cares, little crosses, little difficulties, little temptations, and little burdens—to a throne of grace. But, blessed be God, he himself says, "Casting all your care on him, for he careth for you." Yes, all your cares—great cares and small cares, temporal cares and spiritual cares—cares for time and eternity—cast them all on him. In every thing by prayer and supplication, with thanksgiving, we are to make our requests known unto God.

3. Be thankful for any thing. We deserve nothing at God's hands, and should, therefore, be thankful for any thing; yes, even for the very smallest mercies, for the least are undeserved. We cannot claim as much as a cup of cold water, or a breath of fresh air, as in any way due to us. The very commonest blessings of Providence are entirely the fruits of Divine mercy, and not the purchase of human merit. We should be thankful, too, even in the greatest depths; for whatever be the depths into which we might have been cast, we might have been in greater depths still—greater depths of sin, of sorrow, of affliction. We might have been in the very depths of hell; and, therefore, any thing short of this, demands our gratitude. Nay, not only should we be thankful in, but even for, these very depths. Often have believers there experienced the sweetest tokens of God's love. Their most fervent prayers have generally come from the depths; and it is by the depths of adversity they are graciously prepared for the heights of prosperity and glory that yet await them.

To be holy, happy, and useful, believers must be careful for nothing, prayerful for every thing, and thankful for any thing.

## Anecdotes.

ORIGIN OF SIN.—Two American divines were once conversing together about the various theories concerning the origin of sin, when one interrupted them by saying, "It seems to me that it would be far better for ministers, instead of puzzling themselves to know how sin ENTERED INTO the world, to unite their efforts and try how much of it, with God's blessing, they can drive out." "You remind me, madam," said one of the clergymen, "of my aged

deacon, who, after listening to a sermon in which I had endeavoured to explain why God suffered sin to enter the world, being asked what he thought of my theory, shook his head, and replied, 'Ah, sir, all I know about it is, I am a sinner, and wish I WASN'T.'"

A GREAT WORK.—Judge Burnet, son of the famous Bishop of Salisbury, when young, is said to have been of a wild and dissipated turn. Being one day found by his father in a very serious humour, "What is the matter with you, Tom," said the Bishop, "what are you ruminating on?" "A greater work than your lordship's History of the Reformation," answered the son. "Aye, what is that?" asked the father. "'The reformation of myself, my Lord,'" replied the son.

JOY IN AFFLICTION.—The Rev. John Newton was one day called to visit a family that had suffered the loss of all they possessed by fire. He found the pious mistress in tears. "I give you joy, madam," was his salutation. Surprised, and ready to be offended, she exclaimed, "What! joy that all my property is consumed!" "Oh, no," he answered, "but joy THAT YOU HAVE SO MUCH PROPERTY THAT NO FIRE CAN TOUCH." This happy allusion checked her grief.

## Sabbath Schools.

"Feed my lambs."

## THE TEACHINGS OF SCRIPTURE.

Philip, what do the Scriptures principally teach? *Philip.* "The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man."

Does it make any difference, my son, what a man believes? *Philip.* Yes, sir; if it did not, God would not have given us the Bible to teach us what to believe.

Does the conduct of people depend upon their thoughts? *Philip.* People seem to act according as they believe. Bad boys have bad thoughts; and they are never better than their thoughts.

The answer in our Catechism to my first question, is the key to the two divisions of DOCTRINE and DUTY. I want you to remember this. The first 38 questions are about the doctrines to be believed; the remaining questions are about the duties to be done. *Philip* (turning over his Catechism.) Yes, sir; I see what you mean. The two divisions are very plain. I am glad you have pointed them out.

Why is it so necessary, for man to believe what the Scriptures teach? *Philip.* Because the Scriptures teach God's will; and because man cannot find out by himself what he must do to be saved.

Does the Bible plan of salvation require faith or works? *Philip.* Both, sir. First, faith, as the way to obtain pardon: and then works, to show our sincerity by a holy life.

You see, then, how important it is to believe what is right, and to practice what is

right. We cannot have faith unless we know what is true doctrine; and we cannot do what is right unless we know what is duty. *Philip*. But the Bible, father, speaks about other things besides doctrine, and duty.

Yes, my son; but these last are the things which the Scriptures *principally* teach. What is the meaning of "principally?" *Philip*. It means "chiefly."

When Christ was upon the earth, He was a teacher. He was a living Bible, or oracle. He taught men what to *believe* and what to *do*. Do you remember any examples of these two kinds of teaching? *Philip*. He taught Nicodemus what man is to believe concerning God; and in the sermon on the mount, he taught what duty God requires of man.

Very well. Remember, my son, 1. that the Bible, which is Christ's book, takes, as it were, the place of Christ, as *our teacher*.

2. Instruction in *truths to be believed*, and in *duties to be done*, is the principal aim of the Scriptures.

3. A man is *responsible for his opinions*. He has the Bible; and if he chooses to differ from God, he must give a good reason at the day of judgment, or he will be punished.

4. It is not enough to believe what is right. We must also *practice what is right*. Our lives must show that our faith is real.

5. If the Scriptures principally teach the doctrines and duties of religion, the Bible must be the principal book in the world.

For the Presbyterian Treasury.

#### BIBLE INSTRUCTION.

The object of the Sabbath school is, to instruct the young in the knowledge of God's word. As the Bible is the text book, every lawful inducement should be offered to scholars to become proficient in the knowledge of it. All children learn much that they do not fully understand; but this is no argument for permitting them to grow up in ignorance. If they ever acquire that knowledge of divine truth which it is desirable they should possess, they must commence *early* to commit passages of it to memory. And this practice must be persevered in.

Many pious and faithful teachers, make a great mistake here. They go over the lesson Sabbath after Sabbath, with pupils who have not a word of the text in their minds, and, consequently, fail very often to awaken their interest. This is one of the evils resulting from the great abundance of ready-made questions. The teacher who relies upon these altogether, and who does not, in consequence, feel the need or obligation of much previous study, is not likely to be particular in requiring his scholars to memorize the lesson.

Some good people are afraid to permit their children to begin early, learning Scripture or any thing else, and mainly for the reason that they cannot understand all that they learn. Strange, that any should be so short-sighted! What time in the life of a child will be so favourable for making impressions as its earliest days—yea, the hours of its infancy? If it does not receive a bias for good; it will, assuredly, for evil. This work cannot be commenced too early.

How beautifully is this practice illustrated in the example related in one of the religious papers, recently, of a little girl, who, when struck upon the cheek by her brother, in a fit of anger, instantly turned to him the other, saying, "There." Was she taught too soon the precepts of a patient, forbearing Saviour? Examples of a like kind, abound. God's command is, "Train up a child in the way he should go." This is our duty; and if we are faithful in the discharge of it, he will verify the promise annexed to the command.

*Sabbath school teachers*, if ever there was a time when the young should have the Bible at heart, it is the present. You see your scholars on the Sabbath day only. To how many unholy influences are they exposed during the week, and what is to keep them from the ways of the ungodly? Let them have that within them, that shall speak to them, when tempted, "My son, if sinners entice thee, consent thou not." Encourage them to lay up God's word in their hearts; then may we hope they will be kept from the paths of the destroyer. M.

#### Domestic Missions.

"Beginning at Jerusalem."

#### THE PLAIN, THE MOUNTAIN, THE VALLEY, AND THE OCEAN.

The sphere of our domestic missionary operations has extended with the grandeur of a great providential movement.

1. First the Church put forth her energies to give the gospel to the extensive regions, north and south, this side of the Alleghanies—to what may be called the *eastern plain*. Perhaps never was the missionary spirit more severely taxed than in the self-denial and labour required in these early efforts to sustain the cause of Christ. The days of Makemie, the Tennents, and Davies, foreshadowing the glories of a mighty future, demanded the activity and perseverance of earnest spirits, struggling for the high prize of a vast spiritual kingdom.

2. The "dwellers on the plain" soon looked wistfully to the *mountain*. Its rugged steeps, sun-lit but variegated with hope and fear, appeal to the undaunted enterprise of Christian men. McMillan in Pennsylvania, Graham in Virginia, Rice in Kentucky, Doak in Tennessee, are among the gospel pioneers over the Blue Ridge. Hard times were those when the Indians and beasts of prey were the stealthy foes of the early settlers, and when every western encroachment was at the hazard of life, peace, or worldly prosperity. But the Saxon spirit, nerved by Christian zeal, pushed forward to its manifest destiny. The hill-tops are surmounted with songs of praise; and the heroes of a godly generation lay the foundation of a vast empire towards the setting of the sun.

3. The *valley* soon becomes the chief scene of operations. Evangelical effort keeps pace with the rush of emigration and with the course of westward progress. "The great valley," "the great valley"—is the watchword of worldly enterprise and of

Christian zeal. Hoge, and Blackburn, and Blythe, and Larned, with scores of tillers on that hopeful soil, go in to plough, to sow, to reap. What astonishing progress has been made in economical resources as well as in Christian advancement! In half a century, a few thousands of population have swelled up to nine millions, with a corresponding increase in the developments of agriculture, the arts, political power, and missionary efforts. Where, in the wide world, is there a more rejoicing and inviting theatre for human hopes to hover over, than "the great valley" of our political and religious centralization?

4. But, in process of time, even the barriers of valley are overborne by the swollen torrents of emigration, and the restless waters seek their level in the *ocean*. The Pacific coast is now the dream-land of adventure, and a real land of activity and toil. Oregon and California, the last limits of our victory over the continent, are now rallying Church and State in a bold and hopeful movement. Woodbridge, and Williams, and Thompson, the noble representatives of a Church which has missions for its inheritance and history, are now labouring for Christ in sight of the ocean boundary of our Home Missions. Our Pacific States, rising with the growth of centuries in a year, need the power of the gospel of Christ to animate a progress that otherwise must die out in self-destroying excess.

American Christians! Presbyterians! For you is the guardianship of this great missionary work, which has expanded, and is expanding, in the rich and mysterious progress of Providence. "Quit ye like men" labouring for their final triumph!

Plain, and mountain, and valley, and ocean is the pathway of missions to her home in heaven. Thousands and tens of thousands of immortal spirits will follow in her train to give homage, amidst songs and everlasting joy, to "Him that sitteth upon the throne and to the Lamb for ever!"

#### RELIGIOUS INSTRUCTION OF COLOURED PERSONS.

The Presbytery of Louisiana, in their report on the state of religion, make the following interesting statements:

"The coloured people have not been forgotten in our labours. Two ministers, two licentiates, and one of our candidates devote nearly the whole of their time to their instruction. Several of our pastors preach regularly each Sabbath on the plantations; nor can we fail to notice the expressed desire on the part of many of the planters, to have their servants faithfully instructed in the doctrines of the word of God. We believe that more than a thousand slaves listen stately to the gospel from the lips of some of our ministers. And there is not one of our number but is ready, as God shall open the way, to preach to this benighted class of our fellow-beings, the unsearchable riches of Christ."

## Foreign Missions.

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

From the Macedonian.

### WHO CARES?

Who cares that millions of heathen will die this year in darkness and guilt, without the means of salvation! This is a solemn and pertinent inquiry, to which several most significant answers may be given.

*God cares.* "As I live, saith the Lord God, I have no pleasure in the death of the wicked." He so loved the world that he gave his Son to redeem it. And he hath sent him to be a light to the gentiles, that he should be for salvation unto the ends of the earth.

*Jesus cares.* How much we may learn as we look on his cradle in Bethlehem's manger, his midnight vigils in Olivet's shades, his tears and lament over Jerusalem, his agony in Gethsemane, and his anguish on the cross, amidst the convulsions of nature, and the hidings of the Father's countenance! Behold how much he cares that the heathen may not die! His command to the Church to preach the gospel to every creature, and his promised perpetual co-operation, also indicate how dear to him is the work of missions.

*The Holy Spirit cares.* How earnestly and mightily, may be seen in the multitude of humble and happy disciples of Christ, whom he has created from once dark and polluted pagans. His promptness to bless and energize the feeblest means for the accomplishment of such magnificent results shows us how much he is concerned for the redemption of the heathen.

*Our Missionaries care.* Mark their voluntary exile and disruption of all the tenderest ties, their consecration of all to the work, and their unceasing toils, great privations, worn-out bodies, and early graves; consider their agonizing appeals for help while they resolutely adhere to their duties, though alone and forsaken.

*The heathens themselves care.* How many many times have some of them asked for the bread of life, only to be turned empty away to perish in their destitution!

Christians, *how much* you care remains to be shown by what you do. Will you care enough to look at facts, to read the burning appeals of our brethren who write from the field? Are these read by all our pastors even? Oh! do not turn them away unheard, as you do the impertinent beggar from your door.

Will you care enough to offer an humble, earnest prayer for the perishing millions! God hears prayer. Missionaries rejoice when you pray for them. The heathen are blessed by the sincere prayers of the pious. Will you care enough to give a little more to send them the means of life? Four or five young men are ready to be sent out the present year: our operations demand a more liberal policy, but unless

you care more, these men must remain at home, and our present plans must be circumscribed.

### THE FIELD IS THE WORLD.

"The field is the world," and Christians in the nineteenth century, filled with the faith of God, anticipate its immediate cultivation. If they speak of multiplying the copies of the sacred Scriptures, it is for the supply of all the families of the earth; if they speak of sending out missionaries of the cross, it is to every inhabited part of the globe; if they speak of raising up spiritual labourers, it is for gathering in the moral harvest of the world. And so it should be. Jesus Christ died for the world, and his redeemed people should aim at nothing less than bringing it back from its revolt to his allegiance. For the accomplishment of this object, the Christian ministry is the great and standing ordinance of heaven.—*Tract, No. 307, Am. Tr. Soc.*

For the Presbyterian Treasury.

### GLEANINGS OF THE LATEST MISSIONARY INTELLIGENCE.

#### PRESBYTERIAN MISSIONS.

INDIA.—The Rev. James Wilson writes from *Furruckhabad* mission as follows:

The natives even allow us to go into some of their temples, and sit down beside the images, and read the Scriptures to them for hours at a time, and point out from the word of God, the abhorrence in which God holds all such worship. Individuals are often found among them who will defend the idols strenuously. But generally the people hear passively, and assent to every thing we say, except their duty to make personal efforts to extricate themselves from such a degrading kind of worship.

I sat for two hours one day beside one of these images, and read from the Bible in Hindu, passages which showed the hatefulness of idolatry, also passages which set forth the social and relative duties which the Bible enjoins, and contrasted them with the unmeaning and unprofitable services which they were performing before these senseless stones. They generally heard, and admired, and approved; did every thing short of an effort to free themselves from the trammels of a superstition which they felt to be degrading.

SIAM.—The Rev. Mr. Mattoon writes, "We spent most of the day in going about the city and distributing books and talking to the people. By stopping at frequent intervals and giving all in the immediate neighbourhood an opportunity to receive books, we could gain access to a large portion of the people. Here, as everywhere on our route, religious books were received with eagerness, persons often following us some distance to get them. About three P. M. my stock of books was entirely exhausted. The effort of speaking a strange language, to which I am yet little accustomed, increases greatly the difficulty of my labours; and the enervating climate forbids our doing the amount of labour we could perform in our own land.—*Chronicle.*"

#### BAPTIST MISSIONS.

BURMAH.—Mr. Howard writes from *Maulmain*: "The Lord has blessed us with some additions lately to the English church in this place. On the

8th of October we had the pleasure to baptize one young woman, and on the 22d eight young persons were baptized. Of these nine persons, one was Br. Stevens's oldest son, two were formerly connected with Br. Simons's school, and the remaining six belonged to the boarding school and premises, including my two oldest daughters. Br. Haswell has recently baptized three persons in connexion with the Burmese church. It is hoped that these two churches will soon receive other accessions, for it is evident that the Holy Spirit is still working with us."—*Bap. Miss. Mag.*

#### EPISCOPAL MISSIONS.

CHICKASAW INDIANS.—The Board of Missions have accepted the proposal made by the Government, at the request of the Chickasaw nation, to establish a Manual Labour and Mission School; and have appropriated funds to cover the expenses of a proper agent, to visit the country, and, in conjunction with the agent of Government and of the Indians, to select suitable grounds for the establishment of the mission.

That Government offers to advance, at proper periods, \$5000 towards the erection of the necessary edifices, to appropriate as much land as may be requisite for the mission, and \$1000 towards fencing, tilling, and stocking the farm, &c.; and to pay \$50 per annum for each boy actually received, clothed, fed, and educated, at the School—not exceeding 100, nor less than 80 in number, during the year; and will continue this payment during 20 years.

The chief expense to the Church, it is believed, will be incurred during the first year, in erecting buildings, and placing the farm under cultivation, which will cause an outlay of \$3500. With prudent management, this sum can be refunded, and the mission made to sustain itself, with the aid of the Government appropriation, within six years from its commencement.—*Spirit of Missions.*

#### AMERICAN BOARD'S MISSIONS.

CEYLON.—The Missionary Seminary at *Batticotta* is one of the most interesting and useful in heathen lands. The present number of students is 110, of whom 15 are church members.

Mr. Hoisington writes as follows in regard to the graduates at the Seminary:

"Had the mission the pecuniary means at command, all the educated young men at the Seminary could be employed usefully, where they are needed. Some of them will help forward the cause for which they were educated; yet several must seek business elsewhere. We feel in this case, what we have often lamented before, that we must lose much of what has been gained in consequence of our being unable, for want of means, to employ our Christian educated young men, who are not only fitted, but actually desire, to engage in the service of the mission. Not obtaining employment with us, they are compelled to look elsewhere; and thus they not only fail to secure the proper training in missionary service, but fall into temptations and many hurtful snares! Hence our cause has often suffered, in the estimation of some. Yet when we cast our eyes over the ranks of those who have gone out from us into other missionary or Government service, we see many who do honour to the institution that sent

them forth. They are our friends, and the friends of Christian education in the province."

#### FRENCH MISSIONS.

**SOUTH AFRICA.**—The Society of Evangelical Missions, founded in 1822, opened the following year a Mission House at Paris, for the training of young men desiring to devote themselves to the missionary work.

The first missionaries brought up there departed for South Africa about the middle of the year 1828, and their sphere of labour has been confined to the various tribes of Bechuanas, which under the respective denominations of Battapis, Bapootos, &c. have become familiar to the English ear, through the travels of Campbell, and the Christian chivalry of the well-known Moffat. Twenty-three missionaries have been sent out since the commencement of the Institution.

No fewer than fourteen stations have been established among these people by the zeal of the French missionaries, thus bringing within a certain degree of their control, a population of about 40,000 souls. The number of communicants in the different stations may be estimated at about 1000, and that of the natives frequenting public worship, at from 5000 to 6000. Last year, 1900 Bassontas attended at the baptismal ceremony of fifty of their adult country-women; and in one year only, 500 Bechuanas have demanded admission into the church.

The missionaries have lately founded an establishment, under suitable direction, destined to prepare pious natives for carrying on the work of evangelization.—*Evangelical Christendom.*

#### CHURCH OF ENGLAND MISSIONS.

**JUBILEE MEETING.**—The *Church Missionary Society*, composed of evangelical members of the Church of England, have lately held a jubilee meeting in London, at which a letter with the following title was sent to all the heathen converts.

To our much loved Brethren in the Lord Jesus Christ, gathered out from among the Heathen and Mahomedans, and others in Africa, the Mediterranean, India, Ceylon, China, New Zealand, the West Indies, and North-west America;—the Church Missionary Society sends peace in the name of the Lord.

The following interesting paragraph is a specimen of the letter,

"How wonderful and how glorious is the work of God! We have never seen each other face to face. Some of us are living in the farther North and some in the farthest South, some in the East and some in the West—the children of Ham, and Shem, and Japheth. Our countries, languages, climate, complexion, habits—all different; yet members of one body—quicken by one spirit; called in one hope of our calling; having "one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in us all."

#### FREE CHURCH MISSIONS,

**CALCUTTA.**—Dr. Duff, referring to the above jubilee which was observed at Calcutta and at all the stations simultaneously, says:

"Nothing could well exceed the warm and devotional spirit which pervaded all present. Being of the number there, I came away much refreshed and exhilarated, feeling intensely that, after all, when the peculiarities of form and ceremony were dropped, and earnest souls, under the influence of grace, came to humble themselves before the Lord, and to praise

him for his rich and undeserved mercies, and to give free and unfettered utterance to the swelling emotions of their hearts, there was not, in reality, a hair's-breadth between us."

Dr. Duff notices the arrival of two new missionaries from his Church in the following language:

"The advent of another ambassador of the cross to these fearfully benighted heathen realms is no ordinary event. However insignificant in the records of this world's policies, in the annals of eternity it may hold a far more conspicuous place than the advent of a governor-general, surrounded by all the pomp and pageantry of state. Souls redeemed through the instrumentality of the humble and now despised missionary, will prove far more glorious and vastly more lasting monuments than the pillars and columns which proclaim the triumphs of warlike conquest or successful civil administration.

### Board of Publication.

*Publication Rooms, 144 Chestnut st., 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.

#### COLPORTEURS.

**SOWING TARES.**—One of the colporteurs of the Board of Publication in a recent report says, "I have been travelling through a country, the last two weeks, where Universalist books were in wide circulation. In fact, all the last week I have been following in the track of a dry goods pedlar, who carried these filthy books with him for circulation."

The writer adds, "I am now in — county, where there is a great deal of wealth, and where they are much in need of religious books. Occasionally, within the last few days, I have apparently surprised people, by offering to sell books. They would say, "What else are you peddling besides books? Why don't you haul some goods," &c.

A letter just received from a minister in another Southern State, says, "We have long been destitute of books, and those forwarded are going off rapidly. Our colporteur is delighted with his employment."

#### COLLECTIONS FOR COLPORTAGE AND GRATUITOUS DISTRIBUTION.

The last two General Assemblies have recommended that the books and tracts of the Board of Publication be circulated by a system of colportage, and strenuously called upon the churches to provide the funds necessary for the work. The colporteur work has been begun and with much encouragement. A wide and most interesting field is opened for labour of this description, and one which the Presbyterian Church ought not to neglect. She has the books and tracts which she regards best suited to this end, she has the men who are willing to engage in this self-denying but useful work, and, as has just been stated, she has fields of labour in abundance, and waiting too, to be cultivated. What is now lacking is the means, and it is confidently believed that deficiency will, ere long, be supplied.

That Presbyterians are willing to give of their substance to support colporteurs, and circulate

books and tracts gratuitously, is clear. She has always been amongst the foremost in this good work. She now gives thousands of dollars annually to institutions out of her purse for these objects, and, we doubt not, she will aid her own Board in the same operations when the subject is fairly brought before her. Surely she cannot fail to do for her own household as much, at least, as she does for those who are comparative strangers.

Why should not Presbyterians help on this work? Are not the publications of this Board admitted to be of great value, and well adapted to all classes of persons, and especially to those of our own Zion? Cannot the work of colportage be as faithfully done by this Board under the supervision and control of the General Assembly, as by those societies over which, as a Church, we have no control whatever? In short, cannot this Board do a work for our own denomination which can be done by no other agency, and do it too in that manner which the Church herself shall deem best? Why then should not the Board expect and receive such contributions as are necessary to enable it to carry on, on a large scale, this important enterprise?

Applications are also constantly coming from poor ministers, feeble churches, and Sabbath schools, and destitute places for donations of books and tracts, and such, too, as ought not to be refused; but these appeals cannot be answered without means from the churches. Let our own people but be as liberal to us as they are to the voluntary societies, and we promise that no deserving call shall remain unanswered. To many of the churches from which we should have received aid for this object, we have been compelled to appeal in behalf of the fund for rebuilding, and cannot, of course, now call upon them again.

May not the Board look to the churches generally to consider this subject, and adopt this object among their regular annual collections? Will not the Presbyteries at their ensuing meetings, take order on the subject? It is hoped they will.

#### RISING EARLY TO DO GOOD.

A colporteur of the Board of Publication, who with his associate has laboured very successfully in a Southern city, thus speaks of the method they adopted for adding another department to their usefulness, without diminishing the time they had engaged to spend directly for the Board:

"I would just state," says he, "that we received a grant of Bibles and Testaments from the Bible Society in New York, which we distributed by rising very early and going to the market. Here we found country people who had come fifty to a hundred miles to market. They were glad of the opportunity to get the Bible so cheap. Some bought, and some we supplied gratuitously. We received no compensation for this work, nor did it interfere with our duty to the Board."

For the Presbyterian Treasury.

#### A HINT FROM BAXTER.

If, says Baxter, men that in life, or at death, give a stated revenue for good works, would settle a part of it on some suitable good books, it might prove a very great means of public reformation. When a good book is in the house, if some despise it, others may read it; and when one parish is provided, every year's income may extend the charity to other parishes, and it may spread over a whole country in a little time. *Most of the good that God hath done for me, for knowledge or science, hath been by sound and pious books.*



## Ecclesiastical Record.

## ORDINATIONS AND INSTALLATIONS.

On the 26th of October last, the Rev. Addison Coffey was installed pastor of the Fulton Street Church, Peoria, Illinois, by the Presbytery of Peoria.

On the 11th of November, Wm. H. Crane was ordained as an Evangelist, by "the laying on of the hands of the Presbytery" of Florida.

On the 23d of January, the Rev. L. P. Hawes was installed pastor of the Concord Church, Pa., by the Presbytery of Ohio.

On the 8th of February, George C. Heckman was ordained "with the laying on the hands of the Presbytery" of Steuben, and installed pastor of the church at Port Byron, New York.

On the 8th of February, the Rev. O. H. Miller was installed pastor of the church of Lebanon, Pa., by the Presbytery of Ohio.

## MISCELLANEOUS.

The Rev. Dr. Hall of Kentucky, has received a call from the Church at Lexington, Missouri.

The Rev. John M. McChord has removed to Shawneetown, Illinois, and become the stated supply of the Church in that place.

The Rev. Dr. Magie, of Elizabethtown, New Jersey, has declined an appointment by the American Board of F. M., as Secretary, resident in New York.

## DEATHS.

Obituary notices of Dr. Atkinson, Dr. Harding, the Rev. James W. Stewart, and the Rev. Cyrus Riggs, will be found on page 53 of this paper, to which the reader is referred.

## Reviews for the Month.

*School Architecture*, by Henry Barnard, Commissioner of Public Schools in Rhode Island.

The work, undertaken by Mr. Barnard, has been performed in his usual thorough style. His book of 366 pages contains a mass of information about school-houses, and every thing relating to their architecture, apparatus, &c., which will be read with interest and profit by all whose occupations or duties lead them in that direction.

We take occasion here to say that the Board of Education are making arrangements to procure plans for school-houses and academies, which will probably be appended to the next Annual Report for the use of those who are making inquiries on this subject.

*Essay on the Union of Church and State*, by Baptist W. Noel, M. A. Harpers, N. Y.

The subject of this book is an exceedingly interesting one in England and on the Continent. Its author was one of the most celebrated clergymen in Queen Victoria's hierarchy. Its spirit is evangelical and fraternal. Its matter is solid, well-arranged and unanswerable.

The first part of the book discusses the PRINCIPLES of the union between Church and State. Among the general considerations which condemn the union, the author mentions the constitution of the State, which disqualifies it for ecclesiastical superintendence—the analogies of the parental relation, history, the Mosaic law, Old Testament prophecies and New Testament precepts. The

principles of the Union which the word of God condemns, are stated to be the maintenance of Christian pastors by the State, Patronage, and Coercion in reference to tithes and civil penalties, &c.

The second part of the book shows the EFFECTS of the Union, or its influence upon persons and things. Its bad influence upon bishops, pastors, curates, church members and dissenters is fully and ably stated. The author then follows up his argument by showing the bad influence of the Union upon the number of ministers, upon their distribution, upon their maintenance, upon the doctrines taught by them, upon the discipline of the Churches, upon the evangelization of the country, upon the union of Christians, upon the reformation of the churches, upon the progress of religion in England, upon the government, and upon other National establishments throughout the world.

The third part of the book is devoted to the means of promoting a REVIVAL OF RELIGION in the country.

We were struck with two things about this able work. 1. It incidentally gives the reader a great amount of information about the English Church, which cannot be found with equal precision elsewhere. Among a large mass of distressing facts the writer declares that "the majority of the pastors are worldly men, who according to Christ's law, ought not to be pastors at all." 2. The writer condemns the popish leaven that was left "by a woman," named Elizabeth, in the meal of the Prayer Book, by which the whole was leavened. His religious sympathies are with evangelical truth; and he alludes to the "blasphemous frivolity" and "errors in the prayer-book," with great plainness of speech.

The work will excite commotion in inert quarters, and do great good. Our readers are aware that Mr. Noel has left the establishment.

*God in Christ: three Discourses*, by Horace Bushnell: Hartford, Connecticut.

We entertain respect for Dr. Bushnell's talents; but no respect for his theological aberrations. The work before us is introduced by a dissertation on language, in which an attempt is made to show that "language is probably incapable of any such definite and determinate use as we have supposed it to be in our theological speculations." A writer who "darkens counsel by words without knowledge," shows his eccentric consistency by undermining the very foundations of human intercourse on religious subjects.

I. As to Dr. Bushnell's doctrine of the TRINITY, it embraces the old forms of error. No Unitarian or infidel ever framed a more irreverent argument against the commonly received doctrine of the Trinity, than is found on pages 108, 9, 10.

1. Dr. Bushnell rejects the idea of any distinction of persons in the Godhead, as commonly understood, although he uses the term persons, by way of illustration, we suppose, of the unintelligible propensities of language. According to the Doctor's views, there is no Trinity except what "results of necessity from the revelation of God to man." "These persons or personalities are the dramatic personæ of revelation." And again, he speaks of "a trinity and incarnation, and other like devices of re-

velation." These "dramatize His immensity, and bring God within the moulds of language and discursive thought." Christ appears to be, on Dr. Bushnell's theory, a divine revelation, just as the creation of the world is. "As God has produced Himself in all the other finite forms of being, so now He appears in the human."

2. Of course, this view denies the union in Christ of the human nature with the divine. "There is no solid foundation for the common trinitarian theory of two distinct, or distinctly active subsistences in the person of Christ." The Doctor, however, is very cautious about the ambiguous language he uses on this point. He shows a great unwillingness to be pressed into a "definite and determinate" use of terms. He thinks it "unreasonable to investigate the interior of this divine mystery;" and is evidently anxious to keep a prudent silence. This diffidence of speculative investigation is worthy of great praise; only we wish it were developed more fully. It is certainly remarkable that a philosopher, who approaches the holy ground of the highest mysteries, not only with his shoes on, but carelessly whistling impromptu strains of speculation, should suddenly become Christianized into the silent and sour reverence of an old-fashioned Puritan. We interpret this silence as giving consent to our interpretation of his theory. We think that most readers would get the impression that Dr. Bushnell denies the proper humanity of Christ; and that the peculiarity of his view, is that God acts in and through the outward form of a man, maintaining a sort of "historic connexion" with our race—a mere "dramatized" union with it.

3. Dr. Bushnell's view of the Holy Spirit is exhibited in language like the following:

"We want not only a conception of God in his character and feeling towards us, but we want also to conceive of Him as in act within us, working in us." "God, in act, therefore, will be given us by another finite, relative impersonation. Accordingly, the natural image, *spirit*, that is, breath, is taken up and clothed with personal activity."

The term "Spirit" seems, in Dr. B.'s view, to be an "image," representing "God in act within us," and enabling us to "conceive" of the divine power in souls under the form of a relative impersonation.

In short, the Father, Son, and Holy Ghost are three, "simply as related to our finite apprehension." The Trinity is a mere device to humanize God. "I perceive," says Dr. Bushnell, "that God may as well offer Himself to me, in these persons, as through trees, or storms, or stars." We fear the Doctor perceives doctrines only as "trees walking," or as storms shutting out the sun, or as stars twinkling at a very great distance.

II. Dr. Bushnell's second discourse is on the atonement. Of course, he denies its vicarious nature. His argument is made up of the Unitarian elements. There is, indeed, an effort to incorporate some evangelical ideas into the fringe of this borrowed garment of self-justification; but it exhibits the bad stitching of a Taylor-philosopher. The rejection of the orthodox view of the Trinity, is, of course, accompanied by a rejection of the orthodox view of the atonement.

III. The third discourse is about dogma. Dr.

Bushnell attacks creeds with a warlike spirit that shows the arbitrary workings of his own. In spite of his dogmatic hatred of other people's dogma, he dogmatizes about his own dogma in the most intense style of dogmatism. A Doctor, who first renounces the Trinity, and then the atonement, may well declaim against the necessity of creeds. But when did any man do *more* of creeding than is exhibited in this creed-abhorring book?

In concluding these remarks, we feel compelled to declare that we consider Dr. Bushnell's book as a progressive development of New Haven theology. The book does not stand the slightest chance of a favourable reception in any quarter, except among persons trained in subtle philosophy and accustomed to exalt science "falsely so called" above revelation. It is probable that quite a number of the young ministers in Connecticut will follow Dr. Bushnell to Socinianism, or its equivalent. Will Dr. Bushnell be convicted of heresy? Will he even be arraigned?

The Unitarians will undoubtedly patronize the Doctor, with the assurance that his doctrine is as near theirs as could be expected from a first attempt; in fact, that the differences, like two drops of water, merge into identity.

It is understood that the New Haven School do not like this rank offshoot from their degenerate vine. But this does not release them from some responsibility of the bad engrafting and of unskilful culture. Dr. Bushnell has applied false philosophy to the doctrine of the Trinity, just as New Haven Divinity has applied it to original sin, the atonement, &c. He only goes ahead of his former masters, which is a very common thing among innovators. The following extract from an article by Dr. Bethune, in one of the Magazines, illustrates the onward tendency of error:

"Besides, dearies, the rule is soon turned wrong end foremost. Dr. McCreechie once told us of an auld heathen he called Epicorus, who taught school in a garden, that used to tell his scholars that Virtue was the greatest pleasure. He was an honest, frugal man himself, who really liked virtue better than any vicious pleasure; but when the auld man died, and the lads were left to themselves, they found virtue not so easy, and liked feasting and drinking a great deal more; and, thinking it a long road to reach pleasure by means of Virtue, they made a short cut of it to pleasure at once, saying to themselves, if Virtue be the best pleasure, pleasure is the best Virtue; since Virtue was but the means, and pleasure the end. So, many who begin with 'Honesty's the best policy,' come to say in their hearts, Policy is the best honesty."

So many who begin with the maxim that "Revelation is best explained by Philosophy," end with the delusion, that Philosophy is the best Revelation.

*The Theological and Literary Journal*; Edited by David N. Lord.

This is a new quarterly, edited with great ability and industry. Its chief aim is to unfold the true laws of explaining the prophetic Scriptures. It contains, however, interesting articles of a miscellaneous character. Price, \$3 per annum. Address *Franklin Knight*, Publisher, 140 Nassau street, New York.

Statistics.

Prepared for the Presbyterian Treasury.

STATISTICS BY STATES OF THE PRINCIPAL CHURCHES IN THE UNITED STATES.

The Tables give the number of *Communicants* belonging to each Church, except the Roman Catholic Table, which includes their *whole population*.

STATES.	Methodists.	Baptists.	Old-School Presbyterians.	New-School Presbyterians.	Congregationalists.	Episcopalians.	Roman Catholic population.
Maine, -	19,499	20,402			17,504	560	12,000
New Hampshire, -	9,499	8,718	1,160	1,762	22,790	515	3,000
Vermont, -	15,159	8,500			19,286	1,497	5,000
Massachusetts, -	19,010	29,309	297	657	63,613	4,715	60,000
Connecticut, -	13,431	7,128	183		39,259	7,803	12,000
Rhode Island, -	2,613	15,840			2,770	2,348	8,000
New York, -	122,898	85,014	21,363	71,467	8,000	21,000	220,000
New Jersey, -	29,341	11,850	15,691	6,746		2,274	10,000
Pennsylvania, -	71,897	28,044	48,032	12,897	456	10,053	153,000
Delaware, -	8,332	352	803	1,330		515	2,000
Maryland, -	47,778	1,758	2,717	763		6,139	95,000
District of Columbia, -	3,209	700	270	847		500	5,000
Virginia, -	70,952	79,918	12,563	2,960		6,000	8,000
North Carolina, -	42,360	35,908	9,800	97		1,850	1,500
South Carolina, -	57,101	40,116	7,859			4,324	4,000
Georgia, -	59,484	50,719	4,424	132		894	1,500
Florida, -	4,796	1,931	670			220	3,000
Alabama, -	57,781	33,772	4,658	351		663	8,000
Mississippi, -	35,380	20,727	3,474	857		450	6,500
Louisiana, -	10,152	3,463	1,204			724	160,000
Texas, -	7,996	1,019	329				20,000
Arkansas, -	9,736	2,355	1,151				700
Tennessee, -	75,927	32,476	4,480	6,314		545	3,000
Kentucky, -	45,874	62,139	8,860	954		730	30,000
Ohio, -	111,185	24,743	25,850	18,732	5,506	4,000	90,000
Indiana, -	61,599	18,071	7,757	5,010	400	552	30,000
Illinois, -	41,538	12,363	3,470	5,377	3,471	973	80,000
Missouri, -	26,217	16,945	3,402	1,832		537	70,000
Michigan, -	16,206	8,122	401	6,041	2,114	1,200	75,000
Wisconsin, -	6,624	2,351	187		2,736	969	40,000
Iowa, -	9,395	1,075	860	260	910		7,000
Indian Territory, -	4,649	1,857					
Oregon Territory, -		63					8,100
California, -		2					
Total, -	1,117,618	667,750	191,915	145,386	188,815	82,550	1,231,300

The above Table of Church members in the United States is believed to be the first ever made out according to States. It has cost a great deal of labour, and it is as accurate as the Statistical Tables would admit.

The following is a summary of all the religious denominations in the country derived from the latest official sources: compiled expressly for the Presbyterian Treasury.

SUMMARY OF ALL THE DENOMINATIONS IN THE UNITED STATES.

	Ministers.	Churches.	Members.		Ministers.	Churches.	Members.
Methodists, North, -	3,841	10,800	643,942	Presbyterians, Old-School, -	1,802	2,459	191,915
South, -	1,500	4,200	473,676	New-School, - - -	1,427	1,580	145,386
Protestant, - - -			83,000	Associate, - - -	118	213	14,984
Total Methodists, -	* 5,341	15,000	1,200,618	Reformed, - - -	80	120	12,000
Baptists, Regular, -	4,950	8,204	667,750	Associate Reformed, -	228	314	26,800
Anti-Mission, - -	924	2,059	69,328	Cumberland, - - -	500	600	100,000
Campbellite, - - -	1,000	1,600	127,000	Total Presbyterians, -	4,155	5,286	491,085
Free-Will, - - -	1,076	1,249	55,323	Protestant Episcopal, -	1,404	1,387	82,550
Others, - - -	876	966	62,700	United Brethren, - -	1100	100	15,000
Total Baptists, -	8,826	14,078	982,101	Unitarians, - - -	216	244	27,532
Congregationalists, -	1,683	1,867	188,815	Universalists, - - -	698	743	
Lutheran, - - -	663	1,604	170,125	Roman Catholics, - -	1,040	966	1,231,300
German Reformed, -	248	701	48,381				
Dutch " - - -	298	282	34,100				
				TOTAL, -	24,672	42,258	4,471,607

\* Exclusive of 8,733 local preachers.  
† Estimated. ‡ No. of Population.

## Home and Foreign Churches.

## PROTESTANT EPISCOPAL CHURCH.

The following action of the Episcopal Board of Missions shows their wise and enlarged plans for California. The Board state that ten or fifteen clergymen are ready to go.

*Resolved*, 1. That the number of missionary stations of the Board be and hereby is enlarged by the addition, in California, of a second missionary in the town of San Francisco, one at Monterey, one at Los Angeles, and one at Sutter's Fort and the vicinity, and in Oregon, of one at Oregon city, so soon as funds are provided for their support.

2. That the Treasurer be instructed to open special accounts for the above Mission stations, and the Committee will appropriate the funds as designated, to the missionaries at those stations.

3. That with a view, at the earliest possible period, of placing the missionary work in those distant regions under its own safe and effective government—the scheme of a "Missionary Bishop's Fund," amounting to \$20,000, be at once brought before the Church under the sanction of this Committee, the Treasurer directed to open such account, and he with John David Wolfe, Esq. and William H. Aspinwall, Esq. Trustees of the same.

4. That this Committee will take action at the ensuing meeting of the Board of Missions, and in every other canonical way, to hasten the desired result of the establishment of a Bishopric in California.

JOHN McVICKAR, *Chairman*.

## REFORMED PRESBYTERIAN CHURCH.

"The Banner of the Covenant" is a monthly periodical of more than ordinary interest, published under the auspices of the Reformed Presbyterian Church in the United States.

The Reformed Presbyterian Church, the Associate Presbyterian Church, and the Associate Reformed Presbyterian Church are agitating the question of establishing in the West, under their joint auspices, a Christian college. We wish them success in this good and great cause.

## IRISH EPISCOPAL CHURCH.

At a meeting lately held in Glasgow, to oppose all State endowments of the Church, in general, and that of the Roman Catholic Church in Ireland, in particular, Dr. Taylor, one of the speakers, gave, in substance, the following particulars respecting the Irish Established Church.

In 1835, according to the report of the Ecclesiastical Commissioners, there were, in Ireland, 151 parishes in which there was not a single Protestant; 194 with less than 10; 198 with less than 20; 107 with less than 40; 77 with less than 50; making a total of 860 parishes, in which, on the aggregate, there were less than 50 Protestants. Out of 1338 churches, 474 have been erected since 1800 by Parliament, at an expense of £445,180, and added to the sums expended in building churches, the cost of glebe houses, and glebe lands, during the past and present century, £920,900 has been voted to the Irish Church out of public exchequer, independent of the revenues which are looked upon as the peculiar property of the Church. The total number of persons connected with the Irish Establishment, is about 800,000, and of the two Archbishops, ten Bishops, 326 deans, prebendaries, canons, &c. &c. 2200 live in England and on the continent, totally neglecting their pastoral duties, yet receiving a large portion of the upwards of £208,000 which is annually paid to the various dignitaries, and of the £656,753 which constitutes the total annual income of the Church. Surely in all this there must be grievous wrong.

## General Intelligence.

## DOMESTIC.

**A PRESBYTERIAN ORPHAN ASYLUM.**—At a meeting of the members of the different Presbyterian churches in Louisville, held in the lecture room of the first church, it was unanimously resolved, that they form themselves into a Society, for the purpose of organizing and maintaining an Orphan's Home in or near to this city, for the purpose of taking care of, and educating such destitute children of both sexes, as may be entrusted to their care. A charter will be applied for by the Board of Managers, who were appointed by the Society. \$10,000 will be needed to purchase property.—*Herald*.

**NEW JERSEY.**—The receipts into the treasury of New Jersey, last year, from the Camden and Amboy Railroad, were as follows: Transit duties on the railroads, \$34,229.68; do. on the canals, \$19,327.13; dividends on the two thousand shares of stock owned by the State, at 12 per cent. \$24,000, and interest on bonds for \$17,000; given for the extra dividends, \$1020—making a total of \$78,576.81.

## FOREIGN.

**ITALY.**—The following decree, abolishing the temporal power of the Pope and establishing a Republic, was passed by the Assembly at Rome.

Art. 1. The Popedom has fallen, in fact as well as in law, from the temporal Government of the Roman States.

Art. 2. The Roman Pontiff will enjoy all the guarantees necessary to the Independence of the exercise of his spiritual power.

Art. 3. The form of government of the Roman State will be pure democracy, and will take the glorious name of the Roman Republic.

Art. 4. The Roman Republic will have, with the rest of Italy, the relations which a common nationality requires.

**FRANCE.**—The French Government continues to gather strength, and there is evidently a growing disposition on the part of the nation to crush any attempt at public disorder.

**RUSSIA.**—This powerful country is destined to exert a mighty influence on Europe. Perhaps the most striking event of the day is the march of the Imperial Guards of Russia from St. Petersburg. These men, numbering 52,000 strong, have not quitted the capital since 1831; they have proceeded through Wilna to the frontier; and will no doubt take such a position as to be able to keep in check the disaffected Poles on the Prussian frontier, and support the imperialists in the Hungarian struggle.

**INDIA.**—Another murderous conflict with the Sikhs has occurred on the left bank of the river Jhelum, between the army of the Punjaub, under Lord Gough, and the Sikh force. The British have to deplore the loss of ninety-three officers and twenty-five hundred men killed and wounded—four guns captured, and four or five regimental colours taken by the enemy.

The struggle terminated in victory, but left the contending host so weak and shattered, that it was doubtful which had sustained the greatest injury from the conflict, and yielded so few of the badges of triumph for the victors, that the opponents took a new position, and fired a salute in honour of its issue.

Lord Gough has been promptly superseded in the command by Sir Charles Napier.

## BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN MARCH, 1849.

<i>Presbytery of Troy.</i>	
Cambridge ch. N. Y.	\$42 00
<i>Presbytery of Albany.</i>	
2d ch. Albany,	120 82
<i>Presbytery of Buffalo City.</i>	
Portageville ch.	2 50
<i>Presbytery of North River.</i>	
Marlboro' ch., 81; Matceawan ch., 30; Rondout ch. coll. 75, paid a Candidate 20,	126 00
<i>Presbytery of Bedford.</i>	
Bedford ch.	55 25
<i>Presbytery of New York.</i>	
1st ch. New York, add'l, a Female Member, 3; Rutgers Street ch., J. Hawley, 25; G. Mather, 20; Rev. J. M. Krebs, D.D., 10; B. M. Whitlock, 10; W. L. Skidmore, 5; L. L. Sturges, 5; W. Bird, 5; Mr. Morland, 2; Collection, 94.39, in all 176.39, of which 28 for General Education—148.39;	
Nyack ch. 10; Duane street ch., add'l, C. Beers, 20; Jamaica ch., 38.62,	220 01
<i>Presbytery of New York, 2d.</i>	
Scotch ch., James Morrison,	5 00
<i>Presbytery of New Brunswick.</i>	
Pennington Ch. Fem. Ed. Society, 35; Dutch Neck ch., 8,	43 00
<i>Presbytery of Luzerne.</i>	
Lackawana ch., 6; Harrison ch., 2,	8 00
<i>Presbytery of Susquehanna.</i>	
Welsh ch., 1; Towanda ch., 4.71	5 71
<i>Presbytery of Philadelphia.</i>	
2d ch. Philadelphia, Young Men's Scholarship, 49.50; Scholarship of Dr. H. L. Hodge, 75; 4th ch., 21; 6th ch. add'l, R. C. Dale, 10; W. Agnew, 5; W. S. Boyd, 10; 10th ch., Mrs. M. L. Jones, 15; Collection, 266.08; Central ch. Collection, 70.16; G. Ibberton, 5; J. Wray, 10; J. C. Taber, 2; E. Cooledge, 5; F. V. Krug, 30; E. C. Krug, 20; R. B. Potter, 25; R. Johnston, 5; J. Reakirt, 3; J. V. Cowell, 10,	636 74
<i>Presbytery of Donegal.</i>	
Columbia ch.	40 00
<i>Presbytery of Huntington.</i>	
Holidaysburg Ch. Lad. Soc., 41.75; Collection, 30.25—in all, 72; W. Kishacoquillas, 26; Perrysville ch., 35,	133 00
<i>Presbytery of Northumberland.</i>	
Milton ch.	23 50
<i>Presbytery of Richland.</i>	
Mansfield ch., Ohio,	12 00
MISCELLANEOUS.	
Mrs. S. Hoge, Va., 4; J. McCloskey, Ky., 2; James Pannell, Md., 4; two Friends, 500; Rev. H. Davis, Pa., 1; Rev. P. Camp, Pa., 50 cts.; Rev. G. C. Heckman, N. Y., 1,	512 50
LEGACIES.	
Legacy of A. McLanahan, dec'd, add'l,	167 75
TOTAL, \$2153 78	

## GENERAL EDUCATION FUND.

Presbytery of New York, Rutgers Street ch., \$28; Presbytery of Philadelphia, 10th ch., a Friend, 10; Central ch., R. Johnston, 5; Presb'y of Indianapolis, Hopewell ch., 5.25,	
TOTAL, \$48 25	

RECEIPTS AT PITTSBURGH IN JANUARY AND FEBRUARY, 1849.

<i>Presbytery of Ohio.</i>	
Pittsburgh 2d ch. Sabbath School \$3.38.	
Hopewell ch. S. Mingo ch. 21.45	\$32 83
<i>Presbytery of Alleghany.</i>	
Butler ch.	16 75
<i>Presbytery of Beaver.</i>	
Neshanock ch.	23 80
<i>Presbytery of Washington.</i>	
Cross Roads ch. 50. BURGESS TOWN ch. 25,	75 00
<i>Presbytery of New Lisbon.</i>	
Salem ch.	8 24
LEGACIES.	
S. Thompson, dec'd.	243 75
TOTAL, \$400 37	

## Thoughts to the Mourner.

It is distrust of God to be troubled about what is to come, impatience against God to be troubled for what is present, and anger at him to be troubled for what is past.

## GOD'S WILL.

Resolved and agreed, that God's will ought to determine mine, and not mine pretend to determine the will of God. The question is put, Whose will shall be done? That petition in the Lord's prayer was made for this very case and season: "Thy will be done on earth, as it is in heaven."

To quarrel with providence, is to charge God foolishly. It is as much as to say that God governs the rest of the world well enough, but not in this particular. He orders all affairs well but mine. When others die, and other husbands mourn the beloved, the suitable, and the amiable creature gone, or when other widows weep in secret, and are left alone, then the lesson is—ALL MUST DIE; and submission is preached up as wisdom, our best wisdom, as well as duty. "Behold, thou hast instructed many; but now it comes upon thee, and thou faintest; it toucheth thee, and thou art troubled." (Job iv. 3, 5.) It touches thee to the quick, and you find the lessons you taught to others not so easy to learn yourself.

## A TIME TO DIE.

Had not God a property in them as well as you, prior to yours, and superior? They were his, before they were yours; they are his, now they are no longer yours, by a thousand obligations, ties, and relations, that ought to take place of all our claims and pretensions.

Should they have been immortal here, only to please you?—to have lived, though weary of it; to have stayed, though longing to be gone; and in misery, though fit for happiness? Should they be kept in the troubles of life, in the pains of sickness, and the infirmities of age; or, at best, in the insipid repetition of the same round of things, only to prevent a vacancy in any of your amusements or delights? "Is this thy kindness to thy friend?"

Some parting time must come, why not this? If the time of parting with them was left to our choice, it would greatly increase our confusion.

## SLEEP IN JESUS.

How soft a name is given to the Christian's death; and how lovely a notion of their present state! "They sleep in Jesus."

"They sleep." Why do you mourn as if they were extinct; as if they were annihilated and utterly lost?

"But they are lost to me!"

Not for ever; not for a very long time. "Yet a little while, and he that shall come will come, and will not tarry." When they were alive, sleep and absence separated your relation for a great part of the time.

"But I knew then they would awake from sleep, and return from absence; but not now."

And do not you now believe that they will awake from sleep, and return from absence? They that are asleep in Jesus are as truly alive as you, and in a thousand times more excellent sense, and to more excellent purposes.

## Miscellaneous.

**ADIEU.**—In olden times it was customary among pious people, when parting from those they loved or respected, to commend them to the protection of God. The phrase in French was "*a Dieu*"—to God—which in English is called "adieu," and used by thousands without a knowledge of its meaning. And the old English form of expression, "God be with you"—a most beautiful phrase when taking leave of a friend—is altogether discarded. This is to be regretted. It is delightful to leave our friends with God, when we part from them.

**TEMPTATIONS.**—The wildest temptations will shortly have an end; the fiercest flame must burn out for want of fire; the most bitter cup when drunk to the dregs, will trouble thee no more. These things are temporal and hasten to pass away; but the hope which is visible to the inward eye of faith is unfading, eternal, heavenly. Bear up, a little while, bear up, in the cause of immortality! If the trial is intolerable, it will by so much the sooner have an end. The heart may break, but the guardian angel points to heaven, and one greater than the angels will, ere long, fulfil his promise:—Be then faithful unto death, and I will give thee a crown of life.—*Heber.*

**WAR.**—Give me the money that has been spent in war, and I will purchase every foot of land upon the globe. I will clothe every man, woman and child in an attire, of which kings and queens would be proud. I will build a school-house on every hill side, and in every valley, over the whole earth. I will build an academy in every town, and endow it; a college in every State, and fill it with able professors; I will crown every hill with a place of worship, consecrated to the promulgation of the gospel of peace: I will support in every pulpit an able teacher of righteousness; so that, on every Sabbath morning, the chime on one hill should answer to the chime on another, round the earth's wide circumference; and the voice of prayer, and the song of praise, should ascend like an universal holocaust to heaven.—*Rufus Stebins.*

## "HOW WILT THOU DO IN THE SWELLING OF JORDAN."

Jer. xii. 5.

When Jordan overflowed its banks,  
The chosen tribes, by Joshua led,  
Marched onward in unbroken ranks;  
The ark was there—the waters fled.

If Jesus will my spirit guide,  
When I approach death's fearful stream,  
I'll venture through its highest tide,  
Assured of safety—following Him.

Manchester.

D. E. FORD.

## FRAGMENTS.

**BIRTH AND DEATH.**—Those born once only, die twice—they die a temporal, and they die an eternal death. But those who are born twice, die only once—for over them the second death hath no power.—*Jay.*

**ILLUSTRATIONS.**—God's children are like stars, that shine brightest in the darkest night; like gold,

that is brighter for the furnace; like incense, that becomes fragrant by burning; like the camomile plant, that grows fastest when trampled on.

**PLEASURE.**—The seeds of repentance are sown in youth by what is called pleasure, but the harvest is reaped in age by pain.

**CONTRAST.**—The death of Judas is as strong a confirmation of Christianity as the life of Paul.

**SATAN'S SKILL.**—Satan's fiercest temptations are usually directed against the most gracious hearts; he is too crafty a pirate to attack an empty vessel.

**GOD'S WAY.**—God never makes us what we should be, without first making us know what we are.

**PROFANENESS.**—Most sinners seem to serve the devil for pay; but profane swearers are a sort of volunteers, who get nothing for their pains."

**NOTICE.**—The Stated Clerks of Presbyteries will enable the Board of Education to make a more full Report to the General Assembly, if they will state, as far as practicable, what amount has been raised within their bounds during the year for the erection or support of academies, schools, and colleges, exclusive of tuition.

## 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 subscribers at the rate of FIFTY CENTS a year, when TEN or more copies are sent to one Post Office, (with the name of each subscriber written on the paper); FIVE copies will be sent for THREE DOLLARS; and SINGLE copies for ONE DOLLAR each. Payments to be always made IN ADVANCE. Persons wishing to subscribe for the TREASURY may remit by mail.

All letters respecting the paper, to be addressed to  
THE PRESBYTERIAN TREASURY,  
25 Sansom street, Philadelphia.

**POSTAGE.**—In Pennsylvania, one cent for any distance. Out of the State, under one hundred miles, one cent; over hundred miles, one cent and a half.

Our ministerial brethren, who think this paper is worth taking, are invited to recommend it to their congregations in any way that may seem proper. The paper 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.

## NEW SUBSCRIBERS.

The following extract from a young minister, settled over a small but growing church in Western New York, shows that "some things can be done as well as others."

Port Byron, N. Y.

"Mr. Editor—Enclosed I send you a word from Western New York, in the shape of a ten dollar bill for twenty subscribers to the Presbyterian Treasury. These have been gathered in a very few hours, with no extra labour, during intervals of study, and principally while taking my morning and evening walks for exercise."

**\* \* \* NOTICE.**—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 is inserted in the January number.

# THE PRESBYTERIAN TREASURY

Of Education, Religion and General Intelligence.



VOLUME II. }  
No. 5. }

PHILADELPHIA, MAY, 1849.

{ PRICE  
ONE DOLLAR.

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### Practical.

#### CHARACTER OF A CHRISTIAN.

[By Sir Matthew Hale.]

"He fears the God of heaven and earth, walks humbly before him, thankfully lays hold of the message of redemption by Jesus Christ, and strives to express his thankfulness by the sincerity of his obedience. He is sorry with all his soul when he comes short of his duty. He walks watchfully in the denial of himself, and holds no confederacy with any lust or known sin. If he falls in the least measure, he is restless till he has made his peace by true repentance. He is true to his promises, just in his dealings, charitable to the poor, sincere in his devotion. He will not deliberately dishonour God, although secure of impunity; he hath his hopes and his conversation in heaven, and dares not do any thing unjustly, be it ever so much to his advantage; and all this because he loves him, and fears him, as well for his goodness as his greatness.

"Such a man, whether he be an Episcopalian, or a Presbyterian, an Independent, or an Anabaptist; whether he wears a surplice or wears none; whether he hears organs or hears none; whether he kneels at the communion, or for conscience sake stands or sits; he has the life of religion in him; and that life acts in him, and will conform his soul to the image of his Saviour, and go along with him to eternity, notwithstanding his practice or non-practice of things indifferent.

"On the other hand, if a man fears not the eternal God; if he can commit sin with presumption, drink excessively, swear vainly or falsely, cozen, lie, cheat, break his promises, live loosely; though at the same time he may be studious to practise every ceremony with a scrupulous

exactness, or may, perhaps, as stubbornly oppose them: though he should cry down bishops or cry down presbytery; though he fasts all Lent, or feasts out of pretence of avoiding superstition; yet notwithstanding these and a thousand more external conformities, or zealous opposition of them—he wants the life of religion."

#### OLD AGE AND AVARICE.

It was observed by the ancients, that the besetting sin of old age is avarice. Strange, that the less one needs, the more he should desire! Yet thus it is: and thus it will ever be, unless some better principles be infused in earlier life; the ruling passion will be strong even in death. In the following celebrated verses of Pope, it is now well known that the poet merely repeated the very words used on his death-bed by Sir William Bateman:

"'I give and I devise' (old Euelio said,  
And sighed) 'my lands and tenements to Ned,  
Your money, sir! 'My money, sir? what all?  
Why—if I must—(then wept) I give it Paul.'  
The manor, sir! 'The manor! hold,' he cried,  
'Not that—I cannot part with that'—and died."

Thus I repeat it, old age will be liable to the madness of avarice, unless religious principle prevent.—*J. W. Alexander.*

#### LIVING EPISTLES.

Walk with God in your callings. Be upright in your way; admit nothing into your particular callings that is inconsistent with the principles of your general calling, as you are Christians. So carry yourselves, every one of you, that all that deal with you may know you are a real Christian. Sermon-notes, gathered out of the lives of professors, may make deeper impressions

than those that are gathered out of the mouths of preachers. Godliness, exemplified in practice, shows itself more clearly in the thing, than it is possible for us to do in words. Words convey notions of things to our ears; but a holy life holds forth the things themselves to our eyes. Nothing is so like a man as himself. Godliness in practice is godliness itself, extant in the thing, in its own substance and nature; it is visible grace; it is the very matter and subject of our sermons, standing forth in the lives of professors.

I wish we had more of this divinity walking about our streets—more of these "living epistles," seen and "read of all men." These are the books that will convince gainsayers, and provoke them to real holiness.—*Cole.*

### Miscellaneous Communications.

For the Presbyterian Treasury.

#### SCRIPTURE AGAINST POPERY.

##### ANOTHER COINCIDENCE.

In the March number of the Treasury I noticed an article from the pen of Dr. Begg on Scripture Coincidences against Popery. Those adduced are indeed striking and worthy of remark; yet, as it seems to me, there is one grand coincidence, springing from the very nature of this Antichristian church, which makes the strange claim of Romanists to the Apostle Peter as the foundation of their church, seem either a remarkable fatality or an ordering of Providence.

That the expectations of the Jews were firmly fixed upon the establishment of a temporal kingdom by the Messiah, is well known. This expectation was as strong in the minds of the disciples of Jesus, as in any of their countrymen;

nor could all the teaching, the parables, nor even the explicit declarations of the Saviour to the contrary, banish this impression from their minds. Hence when he spake of his sufferings and death, "they understood none of these things." Hence the sons of Zebedee sought to secure places of honour in the earthly kingdom which they expected to see openly manifested.

How strongly the same expectation had taken hold of Peter's mind, we may perceive in repeated instances. Especially on that remarkable occasion when Jesus had been explaining to his disciples the true nature of his kingdom, and when Peter speaking as usual for the rest, acknowledges him as the Christ of God. But although this was revealed to Peter by the Father, yet he still had earthly and sensuous views of the Messiah's kingdom, and so far forth was an offence to the Saviour. Peter, looking only to an earthly kingdom, wished him to forego the suffering which was absolutely necessary to the establishment of his spiritual kingdom—the highest desire of the Saviour's heart, and his chief and full purpose in coming into the world.

He answers Peter accordingly, that in this he savoured of the things of men, and not of the things which be of God. And it is a little remarkable that the only other recorded occasion on which Jesus used the expression "Get thee behind me, Satan," was at a similar suggestion by the prince of this world. The power and glory which the Saviour rejected with scorn, Satan has since given to one who would fall down and worship him—an outward, splendid kingdom with a name of religion, but involving no opposition to Satan's own supremacy in the heart. It was the same suggestion from Satan and from Peter, to forego the spiritual and seize the carnal and splendid, that was answered by Christ in the same manner to both.

Here then is our *coincidence*. Rome has seized, and that in Christ's name, upon the very thing which was so great an offence to the great Head of the Church—an outward, sensuous manifestation of what she calls the kingdom of God—the very thing which Peter wished, and which Christ rejected with a 'Get thee behind me Satan.' And to crown all, as if for the very purpose of acknowledging that she prefers Peter as a man—nay as Satan, to Christ, she builds herself professedly upon Peter. Was it fortuitous that she chose the very Apostle, who, when unenlightened, was most zealous for the very lifeless thing which she has since built up? Was it fortuitous that, when Christ declared, "If my kingdom were of this world, then would my servants fight; but now my kingdom is not from hence," that Rome chose the very Apostle who *did* fight—the only one? Kirwan has wittily shown that Holy Mother would have avoided many difficulties by taking John instead of Peter. But then on the other hand she would have done injustice to Peter, who plead so openly for her chosen form of the Church. Satan, the other earnest pleader for the same thing, was not exactly eligible; at least he preferred to keep in the back ground. And besides all this, Peter determinedly set the example of propagating his faith by the sword—a favourite persuasive with Rome in all ages when she could with impunity smite off even the ear of some poor servant of the High Priest.

Now it has often been noticed as most remarkable, indeed as unaccountable, that Rome should insist upon having Peter as her first Pope, in the face of all the difficulties and objections which lie in the way of such a claim; two of which, to mention no others, are that it cannot be clearly proved that Peter was ever at Rome; and even if he was, yet he was the Apostle not of the Gentiles, but of the Jews.

But does it not appear to be providential that she should be left to choose the very Apostle who, in his ignorance, manifested more strongly than any other, that spirit which Jesus branded at once as the spirit of Anti-Christ and Satan!

Here then is the relation of Rome to Peter. As a man before his "conversion," Peter might no doubt have made an excellent Pope; for he thought, as we have seen, that he knew better than his Master how he should set up his kingdom. But not so Peter preaching "repent and be baptized in the name of Jesus Christ," and omitting all allusion to the efficacy of good works, penance and confession. Not so Peter writing epistles especially adapted to show that Christ's kingdom "is not from hence," but "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven;"—"a spiritual house, a holy priesthood, to offer up spiritual sacrifices"—not wafers. Let any one read the epistles of Peter, bearing in mind the complete "conversion" which had taken place in his mind, from the desire of an earthly to the realization of a spiritual form of Christ's kingdom, and he will see there evidences, perhaps unnoticed before, of the effect of so great a change upon the mind of the Apostle. He will see, too, how little Rome has to build upon except, "Thou art Peter." Rome establishes her foundations on Peter, and wishes her fabric to be believed as built upon the Rock, and called by the name of Christ.

M. S. N.

For the Presbyterian Treasury.

#### EXTREMES.

Human nature is prone to extremes; as the pendulum never remains stationary, but swings incessantly from one side to the other. The history of the world is a record of continued oscillation between liberty and tyranny. The oppressions of despotism explode in anarchy; the confusion of anarchy soon reconciles to despotic rule. In avoiding the whirlpool, how few escape the rock!

Uzziah's predecessors erred in forsaking the temple; he himself in presumptuously intruding into its offices. Contempt of superstition exposes to infidelity; abhorrence of infidelity induces superstition. The dogmatist has been well styled the father of the sceptic. The rebound from formality inspires enthusiasm; the excesses of indiscreet zeal terrify back into frigid ceremony. Freedom from profane immorality inflates with self-righteousness; the profligate and the Pharisee mutually despise each other. The lover of pleasure looks on religion as spoiling his mirth; the devotee renounces the world, and makes a merit of pain.

It is happy for us when we can unite extremes in a golden mean; as the poet beautifully versified the motto on a passing coach, "*Dim vivimus, vivamus,*" "while we live, let us live!"

"Live while you live, the epicure would say,  
And snatch the pleasures of the passing day!  
Live while you live, the solemn preacher cries,  
And give to God each moment as it flies!  
Lord! in my life let both united be;  
I live in pleasure while I live to Thee."

The Jews are still divided, as in our Saviour's time, into two great classes, or sects, opposed in sentiment to each other. One class is the Caraites, or textuaries, who reject all glosses and traditions, and correspond to the old Sadducees, or unbelievers; the other is the Rabbinites, or adherents of the doctors and com-

mentators, who overload and conceal the text by superstitious traditions, and correspond to the old Pharisees, or Purists.

But in truth this distinction is not confined to the Jews. There are always two great parties on the subject of religion; Pharisees, who believe too much, and Sadducees, who believe too little. Superstition and scepticism divide the world between them; and the number of those who maintain the safe and middle ground, is small indeed.

We may pursue this hint a little farther. We may add, that the Pharisee and the Sadducee may be detected struggling for predominance in each individual heart. At one time superstition holds sway, and leads one to multiply observances, and be very scrupulous about externals, even to the neglect of weightier matters. The little patches of mint, anise, and cummin are carefully tithed, while justice, mercy, and truth are suffered to remain in the background. *This is the Pharisee in the heart.*

Again, oscillating as is the tendency of human nature, to the opposite extreme, the man allows himself to doubt the plainest truths, and to disbelieve in spite of evidence. He casts away all regard to a spiritual state, and walks the earth, a body without a soul, without God and without hope in the world. *This is the Sadducee in the heart.*

But most wretched of all is the union of extremes, (verifying the old proverb,) which a step farther would reveal in the same individual; a union sadly exemplified in the clamorous Scribes, who scrupled to encounter the ceremonial uncleanness of the heathen pavement, while they were thirsting for the blood of an innocent Christ. *This is the Sadducee in heart, and the Pharisee in practice.*

IGNATIUS.

#### LOST TIME.

I threw a bauble to the sea,  
A billow caught it hastily;  
Another billow quickly came,  
Successfully the prize to claim;  
From wave to wave, unchecked, it passed,  
Till tossed upon the strand at last.  
Thus glide unto the unknown shore,  
Those golden moments we deplore;  
Those moments which, not thrown away,  
Might win for us eternal day.

#### Historical.

##### ORIGIN OF METRICAL PSALMODY.

The leading feature of the Reformation was the rendering the expressions of devotion in a language the people could understand. Luther, who was enthusiastically fond of sacred music, and who composed both hymns and tunes, appears to have entertained the notion of a metrical translation of the Psalms into the vernacular language of his countrymen. The credit, however, of taking the first decided step in introducing metrical psalmody belongs to a widely different character.

About the year 1540, Clement Marot, a valet of the bed-chamber to Francis I., and the favourite poet of France, tired of the vanities of profane poetry, and probably privately tintured

with Lutheranism, attempted a version of David's Psalms into French rhymes. The author had no design of obtruding his translation into public worship, and even the ecclesiastical censors so little suspected what followed, that they readily sanctioned the work, as containing nothing contrary to sound doctrine. Marot, thus encouraged, dedicated his Psalms to his royal master, and to the ladies of France.

Marot's Psalms soon eclipsed the popularity of his madrigals and sonnets. Not suspecting how prejudicial the predominant rage of psalm-singing might prove to the ancient religion of Europe, the Roman Catholics themselves adopted these sacred songs as serious ballads, and as a rational species of domestic merriment. They were in such demand that the printers could scarcely supply copies fast enough. In the festive and splendid court of Francis, of a sudden nothing was heard but the Psalms of Clement Marot; and with a characteristic liveliness of fancy, by each of the royal family and the principal nobility of the Court, a psalm was chosen, and fitted to the ballad tune which they liked best.

Meanwhile, Luther was proceeding in Germany with his opposition to the discipline and doctrines of Rome; and Calvin was laying at Geneva the foundations of a system of Church polity more rigid and unadorned even than that contemplated by his illustrious fellow-Reformer. Both appear to have been disposed to supersede the old Papistic hymns, which were superstitious and unedifying, with some kind of singing in which the congregation could bear a part. The publication of Marot's Psalms taking place at the precise juncture when contemplating the introduction of some kind of hymns in the vernacular language, in connection with plain melodies easy to be learned by the common people, the French being the language of the Canton, the Reformer forthwith commenced the use of the French Psalm-book in his congregation at Geneva. Being set to simple and almost monotonous music, by Guillaume de France, they were presently established as a conspicuous and popular branch of the Reformed worship.

Nor were they only sung in the Genevan congregations. They exhilarated the convivial assemblies of the Calvinists, were commonly heard in the streets, and accompanied the labours of the artificer. The weavers and woollen manufacturers of Flanders, many of whom left the loom and entered into the ministry, are said to have been the capital performers of this science. Thus was the poetical prediction of Clement Marot, relative to the popularity of his psalms, literally realized. By this time, too, the Roman Catholics had become painfully sensible of the danger of allowing the people to indulge in the sweetness of religious themes taken from the Scripture, to be sung in the vulgar tongue. At length the use or rejection of Marot's Psalms became a sort of test between Catholics and Protestants. Those who used them were considered heretics; those who rejected them, were esteemed faithful.—*Ch. Treasury.*

### Glimpses of New Books.

*The American Mechanic and Working Man*, 2 vols. By J. W. ALEXANDER. William S. Martien, Philadelphia.

This book, although not strictly "new," is nevertheless among the late publications. We wish to draw the attention of our readers to it, as one of uncommon interest. The work is in two small volumes, one bearing the title of the *Mechanic*, and the other the *Working Man*. We detest even the appearance of flattery, but those who are acquainted with these volumes, know that the various and important matter contained in them, the lively and entertaining style in which they are written, their remarkable adaptation to the classes addressed—and indeed to all classes—and their general tendency to promote the true interests of the whole community, place them among the very best books of the day. We earnestly advise every mechanic and working man, especially if he has a taste for reading, to purchase these volumes. We give the same advice to the higher classes (so called) of society, for they too will take a deep interest in the miscellaneous, sprightly, and practical discussions, which abound in every chapter. We also recommend the work, as deserving a place in every Congregational and Sabbath school library. Rich men at the head of large manufactories could not do a better thing than to make a present of this book to their workmen. The following extracts will give a faint glimpse of the general style.

#### THE CONTENTED WORKING-MAN.

The other evening, as I sat under my willow with uncle Benjamin and Mr. Appletree, the question arose whether men were made unhappy more by their own fault, or the fault of others. The good schoolmaster gave it as his opinion, that in our country most men might be happy if they would. "I except," said he, "cases of signal calamity; but as Virgil says of the farmers, I say of most of my neighbours, 'O too happy men! if ye only knew your own advantages!'"

Here I ventured to put in my oar, by saying, what, perhaps, may not be new to the reader, that there are few men who do not wish for something which they have not. "Yes," said uncle Benjamin, "according to the old saying, 'Enough means a little more.' Every man wants to reach a higher peak of the mountain before he sits down, when he might as well sit down where he is." "You remind me of Plutarch, uncle Benjamin," said the schoolmaster. In his life of Pyrrhus, he relates that this monarch was once talking with Cineas, a favourite orator and counsellor, about the plan of his future conquests. First he meant to conquer the Romans. Then he would extend his power over all Italy. Then he would pass to Sicily, to Libia, to Carthage. "But when we have conquered all," asked Cineas, "what are we to do then?" "Why, then, my friend," said Pyrrhus, laughing, "we will take our ease, and drink and be merry." "But why," said Cineas, "can we not sit down and do that just as well now?" The same may be applied to smaller men than Pyrrhus.

"Ay, ay, you say truly," said the old man, shaking out the ashes, and preparing for a fresh pipe; you say truly. Few men are wise in

time. They chase their game so hotly that when they have run it down they can't enjoy it."

This led me to relate the story of my cousin Barnaby Cox. He was a book binder, in a small way, and took a sweet little woman to wife, and lived in the lower part of Second street. He seemed as happy a fellow as worldly things can make any one; he earned his pleasures, and he enjoyed them. He needed no balls, taverns, gaming, or theatre to enliven his evenings. This was while he lived, as you may say, from hand to mouth. By some turn in the wheel, he became prosperous; he formed new connexions, and got into new lines of business; in short, he became a wealthy man. But riches did not make him a better man. He lives in splendour in Chestnut street; but he has gone down in health and cheerfulness. He is restless, and listless, and seems never to know what to do next. His great house is seldom visited except by a few relations, and if the truth could be told, he sighs for the evenings he used to enjoy when work was done.

#### THE REFORMED WORKING-MAN.

Some of the happiest changes I have ever known have been wrought in men who have escaped the snare of strong drink. Such a one is Phelps the coach-painter. Time was when he thought his paint would kill him outright, but for his brandy; and he could not conceive how he could be merry with a couple of friends, except over a bottle. He sang a good song, and, being a musician, used to be the life of the tavern suppers. Some of his bacchanal staves may still be heard at midnight by those who pass by the Bull's Head. Phelps had been well schooled, and sometimes wrote verses. But his eyes became weak, and his nose red, and the palette began to shake on his thumb. This did not arouse him, until his only son Ned was brought home drunk. He had fondly imagined that the boy had never seen him drink: it is the folly of many a parent, who rears a household of drunkards. That night Phelps broke every bottle in his cellar. Last week I dined with him, and he sang me the following verse of his own making, over a goblet of excellent lemonade.

When the glass sparkles, and the group  
Of wassail gathers there;  
Though friends invite, though spirits droop,  
'Tis Wisdom cries, Beware!

Be it the juice of tortured grain  
Which foaming tankards bear,  
Or distillation of sweet-cane,  
'Tis perilous—Beware!

Or should ripe clusters pour a flood  
Whose varying hues compare  
With gems, or Tyrian dye, or blood,  
'Tis wine that mocks—Beware!

But doubly fly that fiery stream,  
Forced by perverted care,  
Through tortuous pipe, in pungent steam;  
Those drops are death—Beware!

How'er the Tempter drug his bowl,  
Or mix his potions fair,  
Why shouldst thou jeopard thus thy soul!  
Madness is near—Beware!

#### PRAYER.

A writer very correctly remarks, God looks not at the oratory of your prayers, how elegant they may be; nor at the geometry of your prayers, how long they may be; nor at the arithmetic of your prayers, how many they may be; nor at the logic of your prayers, how methodical they be; but the sincerity of them he looks at.

## Descriptive.

## GETHSEMANE.

Early one morning two of us set out to visit Gethsemane. The sun had newly risen; few people were upon the road; and the Valley of Jehoshaphat was lonely and still. Descending the steep of Mount Moriah, and crossing the dry bed of the brook Kedron, we soon came to the low rude wall enclosing the plot of ground which for ages has borne the name of Gethsemane. Clambering over, we examined the sacred spot and its eight olive trees. These are very large and very old, but their branches are still strong and vigorous. One of them we measured, and found to be nearly eight yards in girth round the lower part of the trunk. Some of them are hollow with age, but filled up with earth, and most have heaps of stones gathered round their roots. The enclosure seems to have been tilled at some recent period. At one corner some pilgrim has erected a stone, and carved upon it the Latin words, "*Et hic tenuerunt eum,*" marking it as the spot where Judas betrayed his Master with a kiss. The road to Bethany passes by at the foot of the garden, and the more private footpath up the brow of the hill passes along its northern wall. Looking across the Kedron, the steep brow of Moriah, and sombre wall of the Haram with its battlements, and the top of the Mosque of Omar, shut in the view. At evening, when the gates of Jerusalem are closed, it must be a perfect solitude. Our blessed Master must have distinctly seen the band of men and officers sent to apprehend him, with their lanterns and torches, and glittering weapons, descending the side of Moriah, and approaching the garden. By the clear moonlight, he saw his three chosen disciples fast asleep in his hour of agony; and by the gleam of the torches, he observed his cruel enemies coming down to seize him and carry him away to his last sufferings; yet "he was not rebellious, neither turned away back." He viewed the bitter cup that was given him to drink, and said, "Shall I not drink it?" We read over all the passages of Scripture relating to Gethsemane, while seated together there. It seemed nothing wonderful to read of the weakness of those three disciples, when we remembered that they were sinful men like disciples now; but the compassion, the unwavering love of Jesus, appeared by the contrast to be infinitely amazing. For such souls as ours, he rent this vale with his strong crying and tears, wetted this ground with his bloody sweat, and set his face like a flint to go forward and die. "While we were yet sinners Christ died for us." Each of us occupied part of the time alone, in private meditation; and then we joined together in prayer, putting our sins into that cup which our Master drank here, and pleading for our own souls, for our far-distant friends, and for the flocks committed to our care.

It is probable that Jesus often resorted to this place, not only because of its retirement, but also because it formed a fit place of meeting, when his disciples, dispersed through the city by day, were to join his company in the evening, and go with him over the hill to Bethany. And this seems the real force of the original words, "Παλάκι συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ"—"Jesus oftentimes rendezvoused at this spot with his disciples."—*Bonar and McCheyne's Narrative.*

We should act with as much energy as those who expect every thing from themselves; and we should pray with as much earnestness as those who expect every thing from God.

## Ministerial Education.

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

## THE MINISTRY OPEN TO THE DESERVING.

The Presbyterian Church has always endeavoured to use scriptural means in removing hindrances to the increase of labourers in the spiritual field. Candidates who appear to possess piety and mental gifts are not discouraged from examining their duty to preach the gospel, by the fear of being unable through indigence to secure the necessary education. The Church, with affectionate solicitude, offers every reasonable assistance to all who, in the judgment of her judicatories, have a divine call to this great work.

It was one of the liberal axioms of George III. that "no British subject is by necessity excluded from the Peerage." Our Church adopts the spirit of the same maxim in disregarding the distinctions of rank in the elevation of her sons to the gospel ministry. The monarch, whose name has been just mentioned, once checked a nobleman who was lamenting that a very good speaker in the court of alderman was of a mean trade, by saying, "What signifies a man's trade? A man of any honest trade may make himself respectable, if he will." Every branch of the Church of Christ furnishes striking examples in her ministers of the truth of this remark. Many of the ablest and most useful Christian pastors have "confounded the wisdom of this world" by an origin as humble as that of the carpenter's son and of the fishermen of Galilee.

Let us, as a Church, hold fast to the great principle of encouraging the deserving of every rank, whom God may seem to call into the ministry of reconciliation. There is a blessing in following the leadings of Providence and grace.

For the Presbyterian Treasury.

## PASTORAL HINTS TO CANDIDATES.

DEALING IN SCRIPTURE.—A woman went one day to hear a famous D. D. preach, and as usual carried a pocket Bible with her, that she might turn to any of the passages the preacher might happen to refer to. But she found that she had no use for her Bible there; and coming away, said to a friend: "I should have left my Bible at home to-day, and have brought my dictionary. The Doctor does not deal in Scripture, but in such learned words and phrases as require the help of an interpreter to render them intelligible."

NEED OF THOROUGH PREPARATION.—Of the forty-eight students who were entered at the West Point Academy last July, twenty of them failed to pass the January examination, and have got their dismissal. Paul often draws his metaphors from military experience, and might we not profit by copying the thoroughness of the military examina-

tions in case of admissions to the ministry. The soldiers of the cross need as sound and thorough a preparation as the soldiers employed for military defence.—*Puritan.*

LITTLE THINGS.—Great virtues are rare; the occasions for them are very rare; and when they do occur, we are prepared for them; we are excited by the grandeur of the sacrifice; we are supported either by the splendour of the deed in the eyes of the world, or by the self-complacency that we experience from the performance of an uncommon action. Little things are unforseen; they return every moment; they come in contact with our pride, our indolence, our haughtiness, our readiness to take offence; they contradict our inclinations perpetually. It is, however, only by fidelity in little things that a true and constant love to God can be distinguished from a passing fervour of spirit.—*Fenelon.*

LABOURS OF CALVIN.—Dr. Hoyle, who wrote under the patronage of Archbishop Usher, mentioning Calvin, says; "What shall I speak of his indefatigable industry, almost beyond the power of nature, which paralleled with our loitering, will, I fear, exceed all credit! It may be the truest object of admiration, how one lean worm, spent and wearied bodily could hold out. He read, every week of the year through, three divinity lectures: every other week over and above, he preached every day: so that (as Erasmus said of Chrysostom) I know not whether more to admire his constancy, or theirs that heard him. Some have reckoned his yearly lectures to be *one hundred and eighty-six*, and his yearly sermons *two hundred and eighty-six*. Every Thursday he sat in the Presbytery. Every Friday, when the ministers met to consult upon different texts, he made as good as a lecture. Besides all this, there was scarcely a day that exercised him not in answering either by word of mouth or writing, the doubts and questions of different churches and pastors; so that he might say with Paul, 'the care of all the churches lieth upon me.' Scarcely a year had passed wherein, over and above all these employments, some great volume, in folio, or other size, came not forth."

A PREMATURE MINISTRY.—Facts are full of instruction on this subject. Not a few young men of bright promise, who might have become champions of the truth, have been so impatient to hasten into the ministry, that they have fatally blighted their own prospects; and instead of attaining to distinguished success, have scarcely reached the point of mediocrity. The minister now, whose maxim is to expect little things, and attempt little things, mistakes the day in which he lives. What was *knowledge* in the thirteenth century, is *ignorance* now. What was *energy* then, is *imbecility* and *stupidity* now. As was said in another case, it becomes not our sacred profession, in this period of intellectual progress, to remain like the ship that is moored to its station, only to mark the rapidity of the current that is sweeping by. Let the intelligence of the age outstrip us, and leave us behind, and religion would sink, with its teachers, into insignificance. Ignorance cannot wield this intelligence. Give to the Church a feeble ministry, and



the world breaks from your hold; your main-spring of moral influence is gone.

**God's Side.**—An aged minister, at the close of a laborious life, summoned some young ministers into his room, to give them his parting injunctions. They came in expectation of some momentous appeal. The words of the faithful servant were, 'My brethren, be sure that ye always take the part of God against the sinner.'

#### A GOOD SERMON.

It should be brief: if lengthy, it will steep  
Our hearts in apathy, our eyes in sleep:  
The dull will yawn, the chapel lounge doze,  
Attention flag, and memory's portals close.

It should be warm—a living altar-eol,  
To melt the icy heart, and charm the soul;  
A lifeless, dull harangue, however read,  
Will never rouse the soul or raise the dead.

It should be simple, practical, and clear;  
No fine-spun theory to please the ear;  
No curious lay, to tickle lettered pride,  
And leave the poor and plain unedified.

It should be tender and affectionate,  
As his warm theme who wept lost Salem's fate:  
The fiery law, with words of love allayed,  
Will sweetly warn, and awfully persuade.

It should be manly, just, and rational,  
Wisely conceived, and well expressed, withal;  
Not stuffed with silly notions, apt to stain  
A sacred desk, and show a muddy brain.

It should possess a well-adapted grace  
To situation, audience, time, and place;  
A sermon formed for scholars, statesmen, lords,  
With peasants and mechanics ill accords.

It should with evangelic beauties bloom,  
Like Paul's at Corinth, Athens, or at Rome;  
Though Epictetus some, or Sterne esteem:  
A bleeding Jesus is the Gospel theme!

It should be mixed with many an ardent prayer,  
To reach the heart, and fix and fasten there;  
When God and man are mutually addressed,  
God grants a blessing, man is truly blessed.

It should be closely, well applied, at last,  
To make the moral nail securely fast;  
"Thou art the man! and thou alone," will make  
A Felix tremble, and a David quake!

For the Presbyterian Treasury.

#### EXTRACT OF A LETTER ADDRESSED TO A YOUNG MINISTER.

Allow me to lay before you some considerations, which may be useful to you in your responsible work.

I. Let it be your chief concern to be a man of enlightened and ardent piety, heartily and wholly devoted to your ministerial work.

It is true, you gave satisfactory evidence of piety when you joined the Church, and again when you became a candidate for the ministry; but the piety of a minister ought to be of a higher grade than that of common Christians. They should be examples to believers in all things. Without much watchfulness and prayer you will be in great danger of mistaking mere knowledge of religion as a science, for saving knowledge; and a facility to write or speak on religious subjects, for that transforming influ-

ence of truth and grace, without which we can neither be approved of God, nor to any great extent useful to men.

This elevated standard of enlightened piety is doubtless the great secret of ministerial success. When divine truth, applied by the Holy Spirit, has moulded the minister after the image of Christ, his views of truth, his love to God, his compassion for sinners, pre-eminently fit him to be an instrument, in promoting the salvation of souls. This high and necessary attainment you must diligently seek, by reading, meditation and fervent prayer.

II. Seek to acquire and maintain your influence in society as a Christian minister, by an intelligent and full exhibition of divine truth in the pulpit, and a conversation consistent with your profession.

Divine truths ought to be preached in their proper order, at the right time, in the right place, and appropriate to the persons to whom they are addressed. This requires much wisdom. But he is a traitor to his Lord who adulterates or keeps back the truth in order to please men. It will be your duty to avoid every thing in your habits or manners that would give just offence to intelligent or refined society. The Christian minister should be in every respect a gentleman, but he should never, in any company, forget the gravity and seriousness that become a Christian, or his high vocation as a minister of the gospel.

III. In all your labours let it be your constant aim to *do good*. Let it be your fixed purpose to follow the example of our Saviour, whose whole life, in public, in the social circle, and in retirement, was a model of piety and beneficence. Let your reading and studies be so conducted as to invigorate your graces, while they increase your knowledge. If lighter reading be necessary to relax your mind, see to it, that it also be made subservient to your great design. In your preparations for the pulpit, remember that your business is to preach the gospel in the most plain and impressive manner; not to display the great scholar, the able critic, or the eloquent orator. Many of your hearers will be plain men, without the advantages of a liberal education. It will become your duty to select such words and illustrations, as they can easily understand. There is much reason to fear that many excellent sermons are rendered useless because expressed in language unintelligible to a large portion of the hearers. It is said that a celebrated Archbishop of England was accustomed to read his sermons, before delivery in the church, to a pious, but uneducated servant of his household, in order that he might erase, or alter every thing that was unintelligible.

IV. The age in which you have been called into the ministry should excite you to unusual efforts in your work.

From the sure words of prophecy, we know that the time cannot be far distant when God will give the heathen to his Son for an inheritance, and the uttermost parts of the earth for a possession. Even now, the mighty commotions, civil and religious, in the world, indicate the approach of great events.

In this auspicious state of things, strong excitements to vigorous action are furnished, and precious results may reasonably be expected from wise and well-directed labour. To labour at such a period is animating in the highest degree. Compared with our predecessors our sufferings are less; and the pleasure of seeing false religions prostrated, the church triumphant, immortal souls saved, and Jesus honoured as our only Saviour, and rightful Lord, is unutterable.

#### Presbyterian Education Rooms.

25 Sansom Street, Philadelphia.

MAY, 1849.

Another year of labour in the cause of education will close during the present week. In the review of the past there is great cause for thankfulness to God, and for encouragement in the continued prosecution of the important work committed to the Board by the Assembly.

There has been an increase in the number of new candidates received by the Board. At the present time, the exact number cannot be stated, as the reports of many of the Presbyteries have not yet reached the office. This increase, though small, is we hope, the beginning of better things in our Church. The whole number on the roll of the Board at the close of the year, will be about the same as was reported last May. But while we note, with gratitude, the increase in the number of new candidates, how small does it appear when we consider the increase of our population during the year, or when we compare it with the number of destitutions in our own land, and the paucity of labourers in heathen countries. "The harvest truly is plentiful, but the labourers are few."

There has also been an adequate supply of means for the use of the Board, and all our engagements have been punctually met. Indeed, for many years, the Board have not been obliged to delay, for want of means, the payment of appropriations to candidates, except in one or two instances.

In the department of General Christian Education, gratifying progress has been made, both in the amount of funds raised, and in the number of schools and academies founded on the Assembly's plan. The present indications are full of encouragement to the Church. Many Christian schools and academies have been commenced during the year, which furnish, in addition to the branches usually taught, regular instruction in the doctrines of the word of God. There is hope for the future, in the interest now manifested in this all important enterprise.

In our next number, we will give statistics of the operations of the Board, in both departments, as reported to the General Assembly.

We regret to state that the Corresponding Secretary of the Board and Editor of the Treasury, has been ill for some weeks, and unable to attend but in part, to making up this number of the paper.

## I AM.

He doth not say, *I am* their light, their guide, their strength, or tower, but only *I am*. He sets as it were his hand to a blank, that his people may write under it what they please that is good for them. As if he should say, Are they weak? *I am* strength. Are they poor? *I am* riches. Are they in trouble? *I am* comfort. Are they sick? *I am* health. Are they dying? *I am* life. Have they nothing? *I am* all things. *I am* wisdom and power. *I am* justice and mercy. *I am* grace and goodness. *I am* glory, beauty, holiness, eminency, super-eminency, perfection, all-sufficiency, eternity! Jehovah, *I am*. Whatsoever is amiable in itself, or desirable unto them, that *I am*. Whatsoever is pure and holy—whatsoever is great or pleasant—whatsoever is good or needful to make men happy, that *I am*.—*Bishop Beveridge*.

## THY WILL BE DONE.

The great work of life is to bring our will into subjection to the will of God. If we had no will but his, if we could say from the heart as our Saviour hath taught and commanded us to say, "Thy will be done," we should be happy. It is the standard at which we ought to aim; in the strong language of Archbishop Leighton, "Our will should be rooted out, and the will of God should be put in its stead." It was the standard which our Saviour reached: "Verily, verily I say unto you, the Son can do nothing of himself but what he seeth the Father do, for what things soever he doeth, these also doeth the Son likewise." It is quite evident that these words, taken in their full extent, are a proof of our Lord's divinity, but we also see clearly, that in his humanity, his will was to do the will of Him by whom he was sent.—*Stodart*.

## AIM HIGH.

Look into your Bible, and see how Christians ought to live. See how the Bible says those who are Christians must live; and then if you find your Christian friends living in a different way, instead of having cause for feeling that you may do so too, you have only cause to fear that they are deceiving themselves with the belief that they are Christians when they are not. Remember that the further your Christian friends depart from the standard of Christian character laid down in the Bible, the less reason have you to hope that they are Christians. And do not hesitate on this subject, because you find many professed Christians, who are indifferent, lax in their practice and example. Remember that Christ has said, "Many shall say unto me in that day, Lord, Lord;" thus claiming to be his disciples, to whom he will say, "I never knew you."—*Dr. Bedell*.

## PRIVILEGE OF PRAYER.

What if I be not known to the Nimrods of the world, and the peers of the earth? I can speak to their better—to their Master, and by prayer be familiar with him.—*Feltham*.

## Christian Education

IN SCHOOLS, ACADEMIES, AND COLLEGES.

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

For the Presbyterian Treasury.

## FAMILY GOVERNMENT.

When we speak of educating children, we are commonly understood to refer to the business of instruction. But education embraces another department no less essential, though in our day grievously overlooked. What this is, will be seen when it is stated that filial insubordination is notoriously the vice of American society. This is so much the case, that it arrests the attention and elicits the animadversions of most intelligent travellers who visit us from the old world; and even Americans who have spent several years abroad, are sometimes painfully struck with it on returning home. It is an evil which calls loudly for correction; and it particularly behoves Christian parents to give heed to the teachings of Scripture respecting family government.

It is certainly no easy thing to avoid, in this matter, the opposite extremes of undue severity and excessive indulgence, but no parent can be held guiltless who does not aim at this. Of those who honestly make the attempt, not a few succeed. There are individuals in every community, perhaps in almost every congregation, who can say, "We have had fathers of our flesh who corrected us, and we gave them reverence." In these cases, there must have been that happy union of authority and affection which the word of God inculcates. And where this exists, there will seldom be any occasion to resort to personal chastisement. It will be understood, in such a family, that *the parents are to govern*. This point once settled, a world of trouble will be saved to all parties. The grand evil in many families is, that this remains an open question. To-day the father bears the sceptre; to-morrow, in a freak of caprice or blind affection, he lends it to his children. Now he punishes them severely, and in anger, for disobedience; and anon, he allows them, by way of compensation to trample on his authority for days together. There is no system—no conformity. Not only the law, but the constitution is unsettled. If the children are told they are to obey, their *experience* goes to the point that they are sometimes to obey, but not always, unless they choose. And when they are reprimanded or chastised, they will usually be able to cite numerous precedents in which the offence was passed over without censure. How unjust this treatment is to children, and how fatal to all domestic subordination, and tranquillity, must be evident at a glance. Parents who pursue this course impose upon themselves the painful necessity of using the rod much oftener than there is any call for in families where the government is stable and consistent. This point is happily illus-

trated by an anecdote given in Mr. Anderson's able work on the Domestic Constitution.

"I recollect of hearing of two coaches which used to drive into New Market from London by a certain hour, at a time of strong competition. The coach which generally came in first, had, I think, four greys; and upon their arrival the people used to remark, that there was scarcely a wet hair on one of them. In the other, though last, the horses were jaded, and even heated to excess, and had the appearance of having made great efforts. The cause of this difference will be at once understood. The first man did it all of course by the reins; the second, unsteady in himself, or unskilful in the reins, had induced bad habits and then employed the whip, but he could never cope with the other. So it will ever hold in all government. If obedience to the reins is found to be most pleasant in itself, and even the road to enjoyment, then obedience will grow into a habit, and become in fact the choice of the party. 'Train up a child in the way he should go, and when he is old, he will not depart from it.'" B.

For the Presbyterian Treasury.

## THE PHILOSOPHY OF EDUCATION.

Religion is either of no value at any stage of life, or it is of value in every stage. Either it is unnecessary to sanctify the heart and to render salutary the education of the young when they are very young, or it is necessary to sanctify the heart and to render salutary the education of the young, up to the period of full grown maturity. Either the principles, the pervading influence, and the authoritative control of religion are needless in home and school education, or they are equally necessary in collegiate education. If piety has been already planted in the youthful breast, then that piety requires to be nurtured and enstained amid the cold bleak winds and the dry, barren, and parched soil of school and college studies, and of school and a college life. And if piety has not been begun when such a life is entered on, how necessary that every influence, likely to implant it, should be *then* in operation.

Sure it is, that an education without religion is a godless, graceless, and pernicious education; and that a school or college which is not a well of spiritual life, is, and cannot but be, a fountain of bitter and poisoned waters.

"Train up" children—this is the art and work of a right education—the constant watch, oversight, guidance and practice of moral and religious principle. Begin with the child when he is a child, and let this training be made to follow him during his whole course "up" to manhood and thus "BRING HIM UP" in right and proper "nurture"—this is THE PHILOSOPHY of a right education. And see that this training and this "bringing up" leads the child in "THAT WAY" and only in "that way" of faith and practice in which God requires his creatures at all times to "go"—this is THE RELIGION of a right education—"the nurture and admonition of the Lord." A right instrument is employed (train up) for a noble end (in the way that he should go); and that instrument is with the utmost precision brought to bear on the very point where its pressure will produce the greatest effect—

(train a child.) The whole philosophy of education, as I have said, is involved in this expression.

The task of training is most easily plied, and the design of training, most effectually accomplished, while the subject of operation is yet a child. The analogy which is sometimes drawn from inanimate nature to illustrate this point, seems almost perfect—the analogy between a plant destined to become a tree, and a child destined to become a man. The three principal characteristics of the plant, when we regard it in this point of view, are, 1st. You can easily bend it when young. 2d. The form which you gave it when young, it will retain when old. 3d. If you let it alone till it grow old, you cannot bend it then into the form which you wish it to assume. Now, in so far, as human instrumentality is concerned, these three things hold good in the training of children. Every body knows this. No one denies it, although multitudes neglect to profit by the knowledge they possess.

There is another form of putting the same principle. Let childhood be compared to a rivulet just making its way from the spring, and advancing life to the river flowing between its lofty banks onward to the ocean. If the object be to direct the course of the stream, it will be seen at once where you should begin. If you begin near the source, a very slight effort might change the course of the water; but after it has run far, and hollowed the channel for itself in the soil, and increased its volume by many tributary streams, it is beyond the power of man to prescribe the direction in which it shall run. This consideration is well fitted to impress on every parent's mind the truth that "now is the accepted time." It is true, the Almighty can turn even the "rivers of waters," but in the experience of mankind, this is his strange work. His wonted way is to give them their final direction while they are running, and cutting their channel deep. It is true that there are many converted old men, but not many old men converted. There are many fat and full of sap, and flourishing even in old age: but examine, and you will find that in most of them the seed of faith was sown in youth. The actual experience of the Church corresponds to the calculations of an enlightened philosophy. Although the spirit is sovereign and omnipotent, his ministration is conducted in such a way as to encourage the use of all prescribed means. The experience of Abraham's servant (Gen. xxiv. 27.) is, on this point, both instruction and reproof. It is when you are in the way by the diligent use of appropriate means, that the Lord will lead you to the attainment of your object.

T. S.

#### PAROCHIAL SCHOOL AT TUNKHANNOCK, PENNSYLVANIA.

We have received an advertisement of this school, which is under the charge of the Session of the church at Tunkhannock, Pennsylvania. It was opened on the 5th of April, with Miss Frances L. Payson, Principal; Alfred Hine, Esq., Professor of Vocal Music and Surveying; and Rev. C. R. Lane, Teacher of the higher Mathematics, Latin and Greek.

The charge for tuition to those in the primary classes is \$2 per quarter, while the charge for all the branches taught is only \$5 per quarter.

The Session have manifested their intention to have not only a good school for the

children of their own church, but such an one as will offer inducements to parents at a distance to send their children.

#### PAROCHIAL SCHOOL AT NEWTOWN, PA.

The church at Newtown, Pennsylvania, under the pastoral care of Rev. R. D. Morris, has opened a school upon the Assembly's plan. The number of scholars reported is *thirty-four*. The pastor has been, for some time past, desiring to have such a school, and now that the way has been opened, we hope his heart will be gladdened with the complete success of the enterprise.

#### A MISSIONARY PAROCHIAL SCHOOL.

The Pastor of the church at ———, in reporting the establishment of a Missionary Parochial school at ———, some miles distant from his church, writes concerning it as follows:

"It is, indeed, a bold experiment, but I believe that it is one of the best things which can be done for a people who have no church, no school, no minister within any convenient distance; and though they are not Presbyterians, yet there is among them a growing feeling in favour of Presbyterianism.

"The school is now held in an old dwelling house, and is taught by a student from Princeton. Upon his departure, I trust that the way will be prepared for a pious female to take his place."

We think that the *best plan* has been adopted for the successful introduction, in future, of the stated means of grace among a people who have, hitherto, been but poorly provided for.

#### RICHLAND PRESBYTERIAL ACADEMY.

It will be seen from the annexed card of the officers of Vermillion Institute, that the control of the same has passed to the Presbytery of Richland. We have not received any information respecting this institution, apart from that contained in the advertisement.

This is the sixth academy in operation, or in progress, in the State of Ohio, on the plan recommended by the Assembly.

#### ACADEMICAL.

VERMILION INSTITUTE, located in Haysville, Ashland county, Ohio, has passed under the control of the Richland Presbytery of the Presbyterian Church.

The Rev. Messrs. Saunders Diefendorf and W. W. Colmery, have been elected joint Principals.

These gentlemen are both experienced teachers, and for accurate scholarship, acquaintance with the most approved mode of instruction, and care of the moral and religious welfare of those committed to them, are worthy of all confidence on the part of the public.

They will associate with themselves competent assistants. The Institute will, as heretofore, consist of a Male and Female Department.

These are entirely separate, although both under the superintendence of the Principals.

Instruction will be given in all the branches usu-

ally taught in the best High Schools, and also, when desired, in the Hebrew, French, German, Spanish, and Italian languages.

Tuition will range from \$6 to \$10, according to the studies.

Boarding can be had in the village and vicinity, at from \$1 to \$1 25 per week, or by clubbing at from 40 to 60 cents.

The Summer Session will open on the first Monday of May, and close on the last Thursday of September. By order of the Board.

REV. WILLIAM HUGHES, *President*.

ROBERT COWEN, *Secretary*.

#### MALE HIGH SCHOOL OF THE PRESBYTERY OF CINCINNATI.

If our space permitted, we would lay before our readers the entire report of the Committee of the Presbytery of Cincinnati, on the subject of founding a male high school. The Committee's report, as also the resolutions submitted, were adopted by the Presbytery. The resolutions are as follows.

I. That this Presbytery will at once proceed with the founding of an institution of learning, in accordance with the foregoing plan.

II. That a committee of three be appointed for the purposes following, to wit:

1st. To receive proposals for the location of said Institution from the congregations within our bounds, and when such proposals are received, the committee shall proceed to examine the sites offered, and report thereupon to Presbytery.

2d. To obtain subscriptions from the members of our several churches for the purposes of founding said school.

3d. To draught the plan of the buildings necessary, and obtain estimates of their cost.

4th. To fix the terms of tuition, and the salaries of the Principal and Assistants.

And in order to the speedy and effectual raising of the amount necessary, for the object in view, the committee have power to appoint a suitable agent to visit all the congregations within our bounds, and present the subject to the members; and for this labour the committee are authorized to make a fair remuneration, for the payment of which the faith of the Presbytery is hereby pledged.

III. The amount deemed necessary to complete the endowment of the Institution, shall not be less than *ten thousand dollars*; but so soon as five thousand shall have been secured, and one-half of this sum paid into the hands of the committee, the buildings shall be put under contract.

IV. The subscriptions shall be made upon condition that one-half be paid so soon as five thousand dollars have been secured; one-fourth in six months after the buildings are put under contract, and the balance at the end of six months from the time of the completion of the buildings.

V. The Presbytery will hold an adjourned meeting at Reading, upon the first Tuesday of June next, at 2 o'clock, for the purpose of hearing the report of this committee, and deciding upon the site, and completing all arrangements necessary for putting the institution into operation at the earliest date.

#### CHARLESTOWN FEMALE INSTITUTE, INDIANA.

This Institution, as will be seen from the annexed extract from a letter of the Chairman of the Education Committee of the Presbytery of New Albany, is regularly under the care of that body, and in successful operation. The great aim of the Presbytery and

the Principal of the Institute, the Rev. G. J. Reed, is to prepare females to become teachers. In no part of the land is such an institution more needed for this very purpose. We should rejoice to hear of many more being put in operation for the same purpose in various parts of our widely extended country.

"This Institute has been in operation on a small scale for several years. Last fall it was placed under the care of the Presbytery of New Albany, which body appointed a Board of Managers to conduct its affairs. The first session which closed in March ended with a public examination—one that did credit to both teachers and scholars. So happy was the impression made on those present, that more than \$1600 have since been raised in the village (Charlestown) and vicinity, towards erecting a seminary building. The second session opened about ten days ago with *thirty-nine* scholars, and eight or ten more are expected to enter very soon."

#### INSTITUTE OF THE PRESBYTERY OF LUZERNE.

It may be gratifying to the friends of this Institute to learn that the trustees have erected a substantial two-storied brick building, of ample dimensions, which is finished and free from debt; and that the prospects of success in securing scholars are very flattering.

##### LUZERNE PRESBYTERIAL INSTITUTE.

This Institute (under the care of the Presbytery of Luzerne) is located in the pleasant village of Wyoming, Luzerne county, Pennsylvania, in the most delightful part of the Wyoming Valley. The situation is very desirable, being so far removed from any city or large town that the pupils will not be exposed to the evil influences which always abound in the vicinity of populous towns. The buildings are new, erected for this purpose, and are furnished with all the modern improvements in desks, seats, &c. The grounds around the edifice are ample, and most delightfully located. The trustees have appointed the Rev. J. Delville Mitchell, Principal, and have associated with him a well-organized body of careful, competent, and efficient instructors.

The first term will commence on Tuesday, May 15th. Particulars will be given in future advertisements, and in circulars to be issued immediately, or on application to the Principal, Wyoming, Luzerne county, Pennsylvania.

For the Presbyterian Treasury.

#### PAROCHIAL SCHOOLS IN LOUISVILLE.

A short time ago, I saw a paragraph requesting those who had Parochial Schools in successful operation, to give some account of them, for the direction and encouragement of others. If you think the subsequent sketch of what is doing among us, will be of any benefit to this good cause, it is gladly submitted.

It is now more than a year since a female Parochial School was commenced in connection with, and under the care of, the Fourth Presbyterian church of Louisville. On the first of January, 1849, we began two others—the one a male school, designed as a supplement to the female; the other, being located in a remote part of the congregation, is composed of both male and female. The male school numbers

25 pupils: the female 60—the one composed of both sexes, 17. This latter school is suspended for the present for want of a suitable room.

Our plan of procedure is the same in regard to each of these schools. The teachers are devoted Christians, each of them possessing some, and two of them a *large* amount of experimental knowledge of this work.

A Committee of session visit these schools monthly: the pastor visits each of them on Monday of every week, in order to catechize the pupils and inspect the schools.

In addition to the ordinary branches of education pursued at common schools, the pupils take their Bibles in the morning, read a verse apiece, have it explained to them, then join in singing a hymn of praise to God, and all are commended to the "Father of mercies, and God of all grace," in prayer by the teacher. In the morning the teacher requires the recital of one question of our Catechism from memory, and in the evening a verse from the Bible.

The Session have the entire control of the prices of tuition, and have purposely made the rates as low as possible. We have an arrangement with the teachers which allows the admission of pupils who are judged by the Session to be indigent, provided they belong to the congregation. Notwithstanding we have 16 or 18 of this class in our two principal schools, the tuition fees are sufficient to compensate the teachers. It should be stated in regard to the third, which is the one composed of both sexes, through the benevolence of a Christian lady, in this city, we are furnished with the sum of \$100, to provide for the instruction of a larger number of the indigent.

Much good has been done to the souls of some of the pupils—some have joined God's people—others are much interested. It is not a little remarkable that in the female school we have four Roman Catholic pupils. We are very thankful to God for what he has done for us in this branch of Christian education, and we look forward to no distant day when we shall behold and reap the joyful fruits. M. D. W.

N. B. The writer is the pastor of the church to which these schools belong.

#### THE CHOCTAW INDIANS.

We have been favoured with the following communication from the Rev. Cyrus Byington, a missionary to the Choctaws. Our readers will remember, that in the January number an article was published, to which reference is made in this letter, containing the several acts relative to public instruction passed by the General Council of the Choctaw nation.

The letters from the pupils referred to by Mr. B. indicate that fair progress has been made by the writers in their English studies.

STOCKBRIDGE, EAGLETOWN P. O.,  
CHOCTAWS, March 8, 1849.

To the Editor of the Presbyterian Treasury:

My Dear Sir—I thank you for sending me your

work. We who live in the woods, year after year, are greatly refreshed by such acts. I rejoice whenever I get good news from my native land.

I thank you for giving publication to the Choctaw School Laws, because *these are the schools*, so far as conducted by the American Board, that are in danger of being given up by our Board, as you are informed, by the October Missionary Herald. I copied them for you, with a hope that you would print them, that they might be read and known throughout Christendom,—or at least follow the impression made by the suggestions to seek a release from our obligations to the Choctaws. Read the laws, and then the last page of Mr. Treat's letter to us. It is but fair to compare the official acts of an Indian Council with the official acts of a committee on Missions, in regard to education, after both are printed and made public property.

I requested our ladies in the Seminary to furnish me with some specimens of composition and needlework for you. I have the pleasure to enclose them in this letter.

The girls are young. Their precise age, I cannot tell you, as Choctaws keep no birth-days, and count none. They know not the number of their own years.

Sarah Allen, whose letter to a cousin is enclosed, made the book mark; she aids in teaching some of those who entered the school but recently. She could not speak English when she came to us.

Amanda Vietor, and her twin-sister named Margaret, are both members of the school. The Trustees gave them a ticket of admission, as one scholar. The rule allows of one child from a family. But they refused to separate the twins.

Let me remind you and your readers, should you give this a place in the Treasury, that before the missionaries came to the Choctaws, it was an ancient rule to destroy one of the two children, whenever twins were born. Often has this been done. One mode of determining which child should live, was to throw them both into a body of water, and wait to see which would struggle longest before sinking. The strongest was rescued. The other sunk, and was neglected, and had no burial.

Now we have many pairs of twins among the Choctaws. Infanticide was common till we came, and for a while afterwards. You see, my dear sir, that *slavery* is not the only thing that bears on our hearts as missionaries, in our schools.

The Lord's people love the cause of missions. They love his truth, and his work. Give them facts, and the heart of a real child of God will have the right pulsation.

How many millions of children are there in this fallen world, who need a religious education! And what a loss to the kingdom of God, when so many souls grow up, and pass away uneducated in religion, and unadorned with the gifts of the Holy Ghost!

I trust our mission will not be forgotten, as well as the one at Spencer Academy, where dear Brother Ramsey and his associates are located, and doing great good. We entreat your prayers.

## Poetry.

## THE SILENT MULTITUDE.

A mighty and a mingled throng,  
 Were gathered in one spot;  
 The dwellers of a thousand homes—  
 Yet midst them voice was not.

The soldier and his chief were there—  
 The mother and her child;  
 The friends, the sisters of one hearth—  
 None spoke—none moved—none smiled.

There lovers met, between whose lives  
 Years had swept darkly by;  
 After that heart-sick hope deferred,  
 They met—but silently.

You might have heard the rustling leaf,  
 The breeze's faintest sound,  
 The shiver of an insect's wing,  
 On that thick-peopled ground.

Your voice to whispers would have died  
 For the deep quiet's sake;  
 Your tread the softest moss have sought,  
 Such stillness not to break.

What held the countless multitude  
 Bound in that spell of peace?  
 How could the ever-sounding life  
 Amid so many cease?

Was it some pageant of the air,  
 Some glory high above,  
 That linked and hushed those human souls  
 In reverential love?

Or did some burdening passion's weight  
 Hang on their indrawn breath?  
 Awe—the pale awe that freezes words?  
 Fear—the strong fear of death?

A mightier thing—Death, Death himself,  
 Lay on each lonely heart!  
 Kindred were there—yet hermits all,  
 Thousands—but each apart.

MRS. HEMANS.

## Biographical.

## DEATH-BED OF CALVIN.

Calvin spent the remainder of his days, until death, in almost constant prayer. His voice, indeed, was interrupted by the difficulty of respiration; but his eyes, which retained their brilliancy to the last, uplifted to heaven, and his serene countenance, were certain proofs of the fervour of his devotion, and of his trust and confidence in God. He often in his prayers repeated the words of David: "Lord, I opened not my mouth, because thou didst it;" and at times those of Ezekiah: "I did mourn like a dove." Once also I heard him say: "Thou, Lord, bruises me; but I am abundantly satisfied, since it is thy hand." His doors must have stood open day and night, if all had been admitted, who, from sentiments of duty, were desirous to see him; but as he could not, from difficulty in speaking, direct his discourse to them, he requested they would rather pray for him, than be solicitous about paying their visits. Often, also, though I always found him glad to receive me, he was very scrupulous respecting the least interruptions thus given to the duties

of my office, so sparing was he of the time which he knew ought to be spent in the service of the Church; and his conscientious feelings, lest he should give the smallest trouble to his friends, exceeded the bounds of moderation. Such was the manner of comforting both himself and friends, until the 19th of May, 1564, when we ministers were accustomed to meet relative to the censure of morals, and to take a friendly meal together two days before Whitsuntide, and the celebration of the Lord's Supper. He expressed a wish that the common supper should on this day be prepared at his house, and rallying his little strength that remained, was carried from his bed to the adjoining chamber, when he said: "I come to see you, my brethren, for the last time, never more to sit down with you at table." Such was the commencement of one of the most solitary repasts we ever took. He then offered up a prayer, took a small portion of food, and discoursed with us at supper in as cheerful a manner as his weakness permitted. Before supper was fully finished, he ordered himself to be carried back to the adjoining chamber, and addressed the company with a distinctly smiling countenance, said: "This intervening wall will not prevent me from being present with you in spirit, though absent in body." His prediction was fulfilled, for from this day he always lay in an horizontal posture, his small body, except his countenance, which was very little changed, being so much emaciated that breath only remained. On the 27th of May, the day of his death, he appeared stronger, and spoke with less difficulty! but this was the last effort of nature, for, about eight o'clock in the evening, certain symptoms of dissolution suddenly manifested themselves. When one of his domestics brought one of the brethren and me, who had only just left him, this intelligence, I returned immediately with all speed, and found he had died in so very tranquil a manner, that without his feet and hands being in any respect decomposed, or his breathing increased—his senses, judgment, and in some measure his voice, remained entire to his very last gasp—he appeared more to resemble one in a state of sleep than death.

He lived fifty-four years, ten months, and seventeen days, and spent half of this time in the sacred ministry of the gospel.—*Beza.*

## Anecdotes.

**CREDULITY OF INFIDELITY.**—Charles the Second, says Addison, hearing the celebrated Vossius, a free-thinker, repeating some incredible stories of the Chinese, turning to those about him, said, "This learned divine is a very strange man; he believes every thing but the Bible."

**AN EXAMPLE.**—An Indian boy went with the Rev. Mr. Finley, to a merchant's house. The merchant had some giddy young men for clerks. The boy had to sleep in the same room as the clerks. Before he got into bed he knelt down to pray. The others began to disturb and torment him, but he took

no notice of it. They went on this way for some time. At last, one night, when they were very bad indeed, he spoke to them, told them it was very wicked to do so, and they were worse than any Indians; for they would be ashamed to do such things. This came home to the hearts of the young men. The reproof was made useful to them.

**A SCEPTIC'S CREED.**—A sceptical young man, one day conversing with the celebrated Dr. Parr, observed that he would believe nothing which he could not understand. "Then, young man, your creed will be the shortest of any man's I know."

**TEACHING BY EXAMPLE.**—It was once shrewdly asked, by a deceased politician, after having heard a sermon from a truly devoted clergyman, (to whom he was himself a stranger,) "Does he *live* as he preaches?" This was, in fact his only comment on the discourse.

## Sabbath Schools.

"Feed my lambs."

STRICT PROPRIETY OF BEHAVIOUR IN  
S. S. TEACHERS.

Who that knows any thing of children, but is sensible that they are *imitative beings*; and that, in general, they will sooner imitate what is evil than what is good: how exceedingly needful then is it, that the instructors of the young, and especially of Sunday school children, should be, not the versatile triflers of an hour, but steady, holy, and consistent Christians, even the "living epistles of Christ, known and read of all men." Yet how often is that cause which we wish so earnestly to promote, weakened and disgraced, by some of its friends exhibiting a levity and a carelessness, the very remembrance of which fills us with shame. Not that a teacher is to partake of the spirit of monastic gloom;—not that the austerity of a hermit's cell is to be brought to the youthful class; *but there is a becoming solemnity of manner* which should be *invariably* displayed. The foolish joke, the sarcastic sneer, the ridiculous inquiry, the vain and haughty gesture, the worldly converse, the idle eye, *cannot* be allowable. Does a holy God look on these things with complacency? and if we are guilty, will he never call us to account? will he never require us to give an account of our stewardship? Where is the blessedness we spake of, if it be not displayed before the children? where is the sanctity we profess to have implored at the throne of grace, if it be not evidenced before the young ones? Trifle in the parlour, trifle in the counting-house, trifle in the shop, and trifle in the nursery, if you will; but, my fellow teachers, with all the energy of which I am capable, I conjure you, as in the sight of a rein-trying God, *trifle not in the Sunday School.* You are not teaching for time merely—you are teaching for eternity! Eternity is the basis of your instructions; eternity is the summit of your expectations; eternity is the duration of your children's souls; and eternity will be the duration of your own

souls. O! then, as standing between the living and the dead, I entreat you to be sober, and to be watchful unto prayer. Be determined to know nothing amongst your scholars, but Jesus Christ and him crucified; cry aloud, and spare not, tell them that *other foundation can no man lay than that which is laid, Jesus Christ the righteous*. Tell them, and that with the greatest simplicity and tenderness, of the roaring lion, that goeth about seeking whom he may devour; encourage them to resist him, *steadfastly* striving against sin. Take them kindly by the hand, lead them to Bethesda's pool, and when the waters are troubled, be near to put them in, that they may wash and be clean. And above all, as the great sum total, *carry them in the arms of faith to the footstool of heaven.*—*Lond. S. S. Mag.*

For the Presbyterian Treasury.

#### THE SABBATH SCHOOL TEACHER'S ENCOURAGEMENT.

The motives which lead a Christian to engage in the duties of the Sabbath School afford solid ground of encouragement in the prosecution of his labours. Yet does he need all the helps that can be obtained; for while the service is a noble one, and one in which may well be exercised all the powers of mind and heart, there are, in the experience of every teacher, times of darkness and discouragement. Perhaps he has been labouring for months or years, and no blessing has descended upon those under his charge, and his spirits begin to droop. Whither shall he turn?

The word of God is full of encouragement to all who are engaged in the service of their Lord and Master. But does he not habitually read and study this word? It may be so, and yet there are some precious promises, which seem peculiarly applicable to his case, which, if brought anew to his notice, may tend to strengthen his faith and hope, and encourage him to apply himself with all diligence to his work. Such are the following: "My word" (saith the Lord) "shall not return unto me void." "Train up a child in the way he should go, and when he is old, he will not depart from it." "They that sow in tears, shall reap in joy." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves."

He can reflect, further, upon the many evidences God has given of his willingness to bless faithful labour in this cause, as recorded in the memoirs of the multitude of the early dead, who have left behind, a still fresh fragrance of early piety, to comfort the hearts of all who knew them. He can find, in the experience of some of his fellow-teachers, encouragement for himself, in their rejoicings over wanderers restored to the fold of the good Shepherd. It was stated, in a previous number, that of the whole number added to the Presbyterian Church during the past year, one-half, it was believed, were brought to Christ through the instrumentality of the Sunday School.

Fellow teacher! are you discouraged? You must wait God's time for a blessing. Only be faithful in your work, and faint not. You may not reap the harvest, but if you earnestly press upon the hearts of your pupils the doctrines of the cross; if you agonize for their souls; if, resting on the word of promise, you give your-

self wholly to seeking, next to your own, their salvation, you will be blessed. Remember, however, that the promises of God require faithfulness on your part if you would rejoice in the blessings covenanted.

Apply yourself with new vigour to your work. Perhaps that boy or girl, for whom you have long been praying with weeping, but who seems to grow more indifferent to the truth, may be the first of your class to rejoice in the knowledge of a gracious Saviour. Certain it is, that whether *you* reap or not, the harvest is sure, to the glory of that God who alone gives the increase. You may not see the fruit ripen under your tillage; but in after years, it may be, the plant that now appears to be but a wild olive may, by the grafting of the Husbandman, become a fruit-bearing tree. M.

#### Domestic Missions.

"Beginning at Jerusalem."

For the Presbyterian Treasury.

#### OUR REPUBLIC.

Its history is without a parallel. In regard to no other nation does there exist the record of an origin so illustrious, of a growth so rapid, of a prosperity so pre-eminent; and before none, if we are true to ourselves and to God, arise prospects so brilliant.

#### THE PAST.

But little more than two hundred years ago, our entire territory was a howling wilderness. The soil even of New England was untrod, except by beasts of prey and the still fiercer savage. Still later than the landing of the Pilgrims on Plymouth Rock, the noble ancestors of the Scotch and Irish in the Middle and Southern States began their emigration. It is a fact, the remembrance of which we ought to cherish, that the men of those days were, as a body, among the most select of earth. They were men who had been tried as by fire. "God sifted three kingdoms," says an old writer, "that he might plant the American wilderness with the finest of wheat." Their great object in coming to these shores, was in keeping with their character. It was, in the words of one of them, "*Condere pro Christo gentem*," to found a nation for Christ. This involved in their view, a popular government, an unfettered intellect, and, above all, a pure religion.

#### THE RESULT

Thus far has been magnificent. The little band driven from home by civil and ecclesiastical oppression, has become a great and powerful nation. Where dense forests waved and wild beasts prowled, there have sprung up, as if by enchantment, cultivated fields, innumerable and beautiful villages, and populous cities whose yeomanry are not serfs, but freemen, whose artisans vie in skill with the best in Europe, whose merchants hold commerce with every clime, and whose institutions of law and government, of learning and religion are becoming models to the world.

#### A CONTRAST.

As if to render our position and success specially observable and instructive, God sent men of another character and of other principles, still earlier than our fathers came, to another part of this great continent. Amidst the genial clime, the fair and fertile fields, and the exhaustless mines of South America, they introduced the ceremonies, planted the institutions, and exerted all the influences of Romanism. Look now on this scene, and then on that. Let the patriot as well as Christian, compare this youngest, but most enlightened and prosperous of the nations, with those degraded, distracted, unhappy States along the Andes and the Amazon, and be wise. What an argument for Protestant Christianity, or, in other words, for the religion of Christ!

#### THE FUTURE.

To-day we number more than twenty millions. It has been estimated, on the data furnished by our past increase, that in a hundred and fifty years from now, this number may be swelled to one thousand millions. The probability of this was clearly shown by the lamented Evarts in his memorable paper on the "Moral Destiny of America." Whether this exact estimate shall be realized or not, it is absolutely certain that the population of our country is increasing with a rapidity beyond all precedent, and, before our children die, it will have become immense.

#### A SOLEMN INQUIRY.

Will the institutions and influences of the gospel keep pace with this mighty increase of population? We need not spend a word in proof that on this depend results of inconceivable moment. The vital element of our whole greatness and prosperity is the religion of Christ. Other things have their place and worth, but this is comprehensive of them all. The nation that does not know and obey God, must perish. It is no doubtful point. It is made sure by the essential nature and tendencies of sin on the one hand, and those of righteousness on the other, as well as by the declared designs of God.

We appeal then, to every man who loves his country to help us in the great work of Home Missions. We must plant and efficiently maintain the institutions and influences of the gospel, in every part of the Republic. Not to do this will cost us vastly too much, even if we restrict our view to this world. Not to do it—but we need not contemplate this alternative. We must do it. By the grace of God, we will do it. We cannot consent that our beloved country should cease to be elevated, happy and free. L.

#### GLORY OF THE GOSPEL.

The mystery of the person of the Son of God is the distinguishing glory of the gospel. In his double nature, he brings two worlds into amity. His divine nature brings heaven down to earth, his human nature elevates earth to heaven. Simple Deity repels a sinner, incarnate Deity attracts.

## Foreign Missions.

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

For the Presbyterian Treasury.

## COME OVER AND HELP US.

Such was the cry uttered in the ears of the devoted Apostle to the Gentiles, by the man of Macedonia, who appeared to him in a vision by night. And he was moved by it, to go and make known to them of Macedonia that Saviour whose love filled his heart. Though this cry be not uttered in our ears by the heathen themselves, yet does their condition appeal to us in the strongest possible terms; and this appeal is rendered more forcible, and more binding upon us to heed, by the consideration that Providence has opened the door for the entering in of the gospel to so many nations, some of which have for centuries been closed against it.

We cannot escape the responsibility involved in shutting our ears to its sound. We dare not, as pledged followers of Him whose kingdom is yet to fill the earth, shrink from, or sluggishly engage in, the great work of furnishing the help demanded. For while God opens the door, he likewise furnishes us with the means to enter in and take possession. He has made it the Christian's privilege to labour as a co-worker with Christ. What a blessed privilege! Would to God we all prized it more highly!

*Come over and help us.* It is a cry of want—of distress—of supplication. From some heathen and semi-Christian lands the very cry has been sent to us. Our ears may well tingle at the sound, and our hearts be humbled as we remember how little we have done to relieve them. What millions have gone to judgment since we first named the name of Christ! How many more shall live and die, uncared for, and unprovided with the gospel, by us.

Let no Christian flatter himself that *he* is exempt from this duty. No amount of charity at home, no deeds of self-denial, no special exertion in behalf of a few who are near and dear to him will excuse his neglect of the command of the Saviour: “Go ye into all the world and preach the gospel to every creature.” If he cannot become a preacher of righteousness, if he cannot contribute alms to aid in carrying on the work of missions, he *can pray*, “Thy will be done on earth, as it is done in heaven.” He *can* remember all classes and conditions of men when he bows before the mercy-seat.

The Scriptures teach that true charity is that which longs for the salvation of *all*; for this is the will of God, “that all should come to repentance.” The Christian who closes his ears to the cry that is coming up, if not from the inhabitants of heathen lands, yet from their benighted, lost condition, “*Come over, and help us,*” is living either in gross ignorance of his duty, or in wilful neglect of it, and needs to fear lest he is but a stumbling-block in the way of salvation.

M.

## APPEAL FROM THREE WORLDS.

Heaven, earth, and hell all unite in urging Christians forward in this great business. The heavenly host are looking with intense interest, to see whether the commands of Christ are held in any estimation by them. Millions in our destitute settlements stretch out their hands and implore their aid. Even while I am writing, methinks I hear ten thousand of the lost lifting up their voices and saying, Send, O send them preachers of the gospel, “lest they also come to this place of torment.”

For the Presbyterian Treasury.

## GLEANINGS OF THE LATEST MISSIONARY INTELLIGENCE.

## PRESBYTERIAN MISSIONS.

CHINA.—It is with deep regret we have to record the death of the Rev. John Lloyd, the able, faithful and beloved missionary of the Board at Amoy, China. He was attacked with typhus fever on the 22d of November, and although he had become better on the 1st of December, yet his disease returned with greater violence, and on the 6th of that month he finished his earthly course.

CANTON.—The Rev. Mr. Speer of the Canton station, thus describes some of the evils resulting from the use of opium by the Chinese. It will be seen that the practice prevails extensively among the poorer classes.

“The use of opium is constantly increasing to a fearful extent among the Chinese. This is the seventh man I have tried, in my efforts to obtain a good teacher, since I have been in China. Four of them are opium smokers.

We have reason to believe that in the majority of the hongs along the river below the foreign factories, as far as ours, the distance of a mite, a region with which we are pretty well acquainted, there are the couches and apparatus necessary for opium-smoking. Even many of the common coolies employed in them are habitual smokers. Within a few steps of us we know of two smoking shops; one of which, though it is a contraband article, is kept by the *topau* or constable of the street. The husband of our boatwoman, who is also a sort of constable, is worn to his bones, and stalks about with the dreaming air of a sleep-walker. The drug prepared for use, and pure, costs about its weight in silver, which is as valuable to the poorer classes here as gold is with us. No sufferings to which they reduce themselves, or their innocent wives and offspring, arrests their delirious passion for the pipe. I have seen in passing up and down the river even the poor bloated lepers, outcasts from human association, lying extended in their solitary uncovered boats, with the lamp burning beside them, and the pipe in their half-closed hands, rapt in the drunken trance. Cases are not unfrequent like the recent one of a highly respectable merchant, who failed in a speculation in ginseng. A foreign physician was called to his house just in time to witness him pass away to a dark eternity amidst the dreamy stupor of opium, which he had taken to effect suicide. There is little horror to these heathen minds in such an easy transition.”

—*Chronicle.*

## AMERICAN BOARD'S MISSIONS.

SANDWICH ISLANDS.—The letter of Mr. Hitchcock of August 3d, gives an interesting account of an extensive revival on Molokai. He says:

“From one district, the inhabitants of which had effectually withstood all the means previously used to awaken them, the people came to us almost in a body, on our return, confessing their sins, and requesting instruction in the way of life; so that this once desolate spot is fast becoming as the garden of the Lord. Our Tuesday meeting for the serious was attended by many who never before had been seen there; and numerous were the cases of persons, very hardened and obstinate, coming forward, and professing sorrow for their sins, and resolving to be henceforth on the Lord's side. On looking at the names which had been recorded as among the awakened, we found that they amounted to about two hundred.

Soon after our return, we were visited by a company of brethren and young converts from a distant part of the island. They had proceeded thus far, endeavouring to infuse into every village the spirit which had for a long time pervaded their own, and which had brought nearly every person, as they hoped, to repentance. In this good work they had been to all the most remote places, and had preached Christ to all the people; and they had found them prepared to hear and to be benefited by their exhortations. The revival in their own village had been occasioned by the visit of a number of pious females from another part of the island, who went there to do good. Their efforts were blessed; and nearly every individual, who had not before been awakened, soon became so; and the good work will, I confidently hope, result in the salvation of many souls.”

—*Herald.*

## BAPTIST MISSIONS.

CHINA.—The Rev. Mr. Lord, at Ningpo, writes in favour of establishing a boarding school in connexion with that mission. He says:

“The simple fact that almost all missions in China, both Protestant and Catholic, have such schools in operation, can leave no doubt of their entire practicability. And the corresponding fact, that their universal testimony is in favour of these schools, would seem also sufficient proof of their importance.”

THE JEWS.—The following passages occur in a statement made by the Secretaries of the Board, on the occasion of the recent departure of the Rev. E. Maynard and E. M. Dodd, and their wives, to commence a mission to the Jews at Salonica:

“From all this we draw one broad practical inference, namely; that the same general course should be pursued in Jewish missions, which is proper in missions to any other unevangelized people.

“And what is the great lesson of practical wisdom, that has been learned in the missions of the past thirty years? It is, that no MERELY CIVILIZING END should be pursued in missions AS AN END.

“The Church of Christ has to simplify and elevate its missionary efforts yet further. The apostles aimed only at the salvation of the souls of the men of their generation. This is clear on

every page of their Acts and Epistles. And experience is more and more forcing modern missions to the same practical result. Our preaching, printing, and schools should have this single aim; except so far as it is necessary to educate a body of native preachers in the several countries, where we have our missions; and even then, our aim is the preaching of the gospel. The insidious, secularizing, worldly influences spring upon us at every point; and to resist them, is the grand difficulty in the prosecution of missions, and will be till the Christian Church is more fully in possession of the results of experience; and until missionaries themselves shall have reflected more on this subject."

"If you ever venture into controversy with Jews, let the Epistle to the Hebrews be your model; and if you assail the Talmudical traditions directly, let your model be the Sermon of our Lord on the Mount. Much arguing with the Jews, even on the prophetic portions of the Scriptures, not excepting the Messianic prophecies,—until their minds are moved with fears of wrath on account of the violated law,—is of doubtful utility. It seems not to be the best way to convince them of their need of salvation through the sacrifice of the cross. Rather merge the *Jew* in the *man*, in the *sinner*. Bring the holy law of God, which he acknowledges, to bear directly upon his conscience. Convince him that salvation by that law is impossible for *him*, and that he is no longer to look for a sacrifice for sin. Make the law a schoolmaster, to bring him to Christ. And as soon as the Holy Ghost has convinced him that he is a lost sinner, his confidence in his national superstitions will die, and he will believe that Jesus is the Messiah."—*Miss. Herald*.

#### EPISCOPAL MISSIONS.

CONSTANTINOPLE.—Bishop Southgate says, that among the Arminians "Protestantism" is synonymous with infidelity." He considers this a great disadvantage to the mission of the "Protestant Episcopal church."

"That this is a disadvantage, must be freely acknowledged. That it is a peculiar disadvantage to us, who bear the name of "Protestant" on our very banner, I am not disposed to deny. It has cost me more trouble than anything else, and I cannot but say it is unfortunate for us in the East that we have such a name."—*Spirit of Missions*.

#### FREE CHURCH MISSIONS.

KAFIRLAND.—The Rev. Mr. Laing gives the following interesting account of one of the stations among the Kafirs:

The small Kafir community at Birkland are doing well, and have erected a native hut for the accommodation of the missionaries who may assist them. It is not often that Kafirs are found to do any thing without remuneration; but for this mark of their desire for instruction they asked nothing. It was gratifying to find that numbers of them had, with their own money, bought the New Testament in Kafir, and were able to read it.

Several young Kafir females at our station here have lately become anxious regarding their souls; and two of them, who have been at a missionary station since their infancy, are able to read the

Scriptures, both in English and Kafir. One of them, whose mother is a church member, has lately come from the heathen, having for some time been convinced that it was sinful to practise the customs of her people. Her husband has two other wives, and she seems to have left him with his consent, as he has supplied her with a milch cow, to aid in supporting herself and her two children.

### Board of Publication.

Publication Rooms, 144 Chestnut st., 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.

#### DONATION ACKNOWLEDGED.

The following extract of a letter from a clergyman in Mississippi may serve as a specimen of the acknowledgments which the Board are privileged from time to time to receive. They are glad to be thus employed as the almoners of the bounty of the Church.

"The box of books was received, in good order, some weeks since. That part of the books assigned to me is a timely and valuable gift, for which I present my grateful acknowledgments. Allow me also, on their behalf, to offer the thanks of the churches of De Kalb, Smyrna, and Pleasant Springs, for the books presented to them. These books will, I trust, promote among the people a taste for religious reading, of the best order, infuse into their minds an accurate knowledge of Divine truth, and ultimately tend, in general, to the advancement among us, of the Redeemer's kingdom. They will, I doubt not, increase the number of attendants at church of those who come, in part, to gain access to the library. The churches of De Kalb and Smyrna are so far apart, that it is in contemplation to raise money between the two, so as to purchase another library, of the same size, and have one at both places. The money for this purpose is, in part, raised already."

For the Presbyterian Treasury.

#### BOARD OF PUBLICATION.

Extract of a letter from a clergyman in Virginia to the Corresponding Secretary of the Board:

"To the Rev. JOHN LEYBURN,  
*Rev. and Dear Brother*—When the Board of Publication was first organized I used my best efforts to induce my congregations to contribute to the full extent of their ability to get it fairly and fully under way. Since that moment I have felt a deep interest in its operations. I have viewed it as one of the most efficient instrumentalities connected with our church in promoting the cause of truth. Next to the preaching of the "everlasting gospel" I feel disposed to rank the circulation of good books and tracts. In circulating the Bible we

would not consent to circulate "another gospel." And surely as good Presbyterians and sincere believers in our own system of doctrinal truth and church polity, it is our duty to diffuse and propagate our own views rather than the views of others. And surely it is matter for devout thanksgiving and gratitude that the Board of Publication has been so highly favoured and richly blest in propagating the truth as it is in Jesus—the doctrines which are according to godliness—the peculiar tenets and distinctive doctrines of Presbyterianism; and in doing it with means so comparatively small, and encouragement from so comparatively few of the church which the Board was so diligently and faithfully serving.

The announcement that a calamity had fallen upon your Board was a matter of great grief to me. I regret that your progress has been for a moment stayed by such disaster. But I trust it will "work for good," and that this thing in the end will not be against you.

I rejoice that you have determined "to arise and build,"—and to build such a house as Presbyterians can look on with delight—as shall not be "too strait" for your enlarged and increasing operations in the course of a few years.

I hope that all our churches will come up to your help—and every church, if not every individual, in our connexion will deem it a privilege and honour to have a nail in that building."

From the New York Observer.

#### COLPORTAGE AND THE BOOK TRADE.

We give the following extracts from an article on this subject recently published in the New York Observer as an answer to those who complain of the interference with the Book Trade, by the societies engaged in publishing and circulating religious books. We commend it to the attention of our readers.

Previous to the existence of Christian publishing institutions, the circulation of practical religious books was very limited. It was not uncommon to resort to subscriptions to secure the publisher from loss. Small editions made high prices. It was difficult to procure a copy of Doddridge's *Rise and Progress*, Baxter's *Saints' Rest*, and kindred works, at book stores in city or country; and many books which had been written one or two centuries, and which have since become universal favourites, were out of print.

From a careful examination of a file of the New York Observer, for the year 1826—about a year after the organization of the American Tract Society—it appears that the whole number of religious books noticed in any way as being published or republished during that year, was *seventeen*, and several of these by subscription. Months elapsed without a single advertisement of a religious book; almost the only one during the year being that of Scott's *Commentary* in six volumes, for \$24.

The publication of practical religious books by the trade continued to be limited, compared with school books and miscellaneous literature, for nine years, until 1835, during which year the whole number of religious books noticed in the New York Observer, under the head of 'New Publications,' was *twenty-four*. Then the American Tract Society commenced the "volume circulation," and by correspondence, circulars, public meetings, and the labours of agents, began to demonstrate the necessity and utility of a general diffusion of a sanctified literature.

In the year 1841, when the volume circulation



was in its most vigorous state, and when, if ever, it would have interfered with the book-trade, the list of 'new publications' in the New York Observer shows, that *one hundred and twenty-five* religious works were issued by the trade, or *more than five times as many as in 1835 when the volume circulation commenced.*

In that year, the 'volume circulation' was merged in *colportage*, and the enterprise became still more aggressive. Since then, colporteurs have visited more than nine hundred thousand families, or a fourth part of the entire population of the country. They have found more than 137,000 families destitute of every religious book; have circulated more than 300,000 volumes gratuitously, and more than 2,000,000 by sale. Has this wide diffusion of printed truth diminished the business of dealers in religious books? Those most extensively engaged in publishing practical religious books, and who would be most likely to feel the competition, if it affected them injuriously, know and avow that it has had no such general result. Such publishers as the Carters; Kendall and Lincoln; and others—clear-sighted and high-minded men, who are reaping golden harvests from the pioneer work of the charitable press—are among the most cordial and liberal friends and supporters of this and kindred societies. Dealers in immoral, fictitious, and ephemeral works, may deprecate the progress of charity, and covet the control of pages she is dispensing. But Christian men and Christian publishers find occasion for rejoicing in this wide-spread diffusion of gospel truth among destitute masses.

One of the most respectable religious booksellers in the country informs us, that while he published but fourteen different works in 1843, in the infancy of colportage, he issued, in 1848, no less than *fifty-six*, or four times the number when colporteurs were scattered over every state and territory. And the New York Observer notices *one hundred and sixty-eight* new religious books by the trade alone, during the last year; or an *advance of seven hundred per cent.*, since 1835, when the volume circulation began. Of a large work, published by *subscription* in 1826, the publisher above alluded to has sold 3000 copies within the last four or five years. Of other large works he has sold 6000 copies in two years; and of one extensive work, more than 75,000 copies in less than six years. Other publishers are known to have circulated 5000 or 10,000, and even 30,000 copies of religious books.

Such a survey of the facts having a bearing on the relations of publishing institutions to the book-trade, shows that there is no ground for jealousy or rivalry. It would not be just to attribute the increase in the circulation of religious books by the trade exclusively to the agency of publishing Societies; but does not the fact that but seven more new books are noticed in 1835 than nine years previously, compared with the astonishing increase in the six succeeding years of volume circulation, warrant the inference that much of the prosperity of private publishers has had a connection with the exertions of these Societies?

#### A CHILD'S GRAVE.

It is a place where thankfulness,  
Its tearful tribute giveth,  
That one so pure, hath left a world  
Where so much sorrow liveth—  
Where trial, to the heavy heart  
Its constant cross presenteth,  
And every hour some trace retains,  
For which the soul repenteth.

### Ecclesiastical Record.

#### ORDINATIONS AND INSTALLATIONS.

On the 15th of April, the Rev. J. Jones Smyth was ordained "with the laying on of the hands of the Presbytery" of East Hanover. Mr. Smyth has accepted a call to the Church in Sussex.

On the 11th of March, Mr. William H. Thompson was ordained to the office of the gospel ministry, "with the laying on of the hands of the Presbytery" of Hopewell.

On the 4th of April, Mr. H. Newell was ordained to the work of an Evangelist, "with the laying on of the hands of the Presbytery" of Clarion.

#### LICENSURES.

On the 14th of April, by the Presbytery of East Hanover, Mr. John M. Kirkpatrick.

#### MISCELLANEOUS.

The Rev. I. Pillsbury, of Andover, Illinois, has resigned his pastoral charge, with a view of emigrating with a company of Presbyterians to California.

The Rev. W. D. Howard, of Frankford, Pennsylvania, has accepted a call to the Second Church, Pittsburg.

The Rev. H. V. D. Nevius has accepted a call from the Church of Georgetown, Kentucky.

The Rev. James Smith, D. D. has accepted a call from the Church in Springfield, Illinois.

The pastoral relation of the Rev. J. T. Smith with the Church at Mercer, Pennsylvania, has been dissolved. Mr. Smith has accepted a call to the Second Church, Baltimore, Maryland.

#### DEATH.

On the 25th of March, the Rev. Alexander Ewing, pastor of the united congregations of Norristown and Concord, Ohio, in the 30th year of his age, and the ninth year of his ministry.

### Reviews.

*God in Christ; three Discourses, by Horace Bushnell.*

The following extract is from an extended and able review of these discourses which appears in the April number of the Princeton Review. The writer of the article, after noticing and refuting the many errors in philosophy and doctrine found in them, thus sums up his argument:

We think we have made out our case. Dr. Bushnell's book in our poor judgment is a failure. It pulls down, but does not erect. He attacks and argues against the doctrines of the Trinity, Incarnation, and Atonement, and after all acknowledges not only that they are taught in Scripture, but that we are forced by the constitution or necessities of our nature, to conceive of them in their scriptural form. He mixes up in his volume the most incongruous materials. He is rationalist, mystic, pantheist, Christian, by turns, just as the emergency demands. He is extravagant to the extreme of paradox. He adopts, on all the subjects he discusses, the long exploded heresies of former centuries, and endeavours to cover them all with the gaudy mantle of the new philosophy. His mysticism spoils his rationalism, and his philosophy spoils his mysticism, and is then, in its turn spoiled by having its essential element left out. Instead of a real Trinity he gives us a three-fold appearance. Instead of Emmanuel, God manifest in the flesh, he gives us a Christ which is either a mere expression thrown on the dark canvass of history; or a being who is neither God nor man. Instead of

a true propitiation, he bids us behold a splendid work of art! These are the doctrines which, he says, "live in their own majesty," and for which he predicts a triumph which finds its appropriate prefiguration in nothing short of the resurrection of the Son of God! p. 116. For the honour of our race we hope that such a book as this is not about to turn the world upside down.

We have reserved to the close of our review, a remark which was the first to occur to us on a perusal of these discourses. Dr. Bushnell forgets that there are certain doctrines so settled by the faith of the Church, that they are no longer open questions. They are finally adjudged and determined. If men set aside the Bible, and choose to speak or write as philosophers, then of course the way is open for them to teach what they please. But for Christians, who acknowledge the Scriptures as their rule of faith, there are doctrines which they are bound to take as settled beyond all rational or innocent dispute. This may be regarded as a Popish sentiment; as a denial of the right of private judgment, or an assertion of the infallibility of the Church. It is very far from being either. Does, however, the objector think that the errors of Romanism rest on the thin air, or are mere grotesque forms of unsubstantial vapour? If this were so, they could have neither permanence nor import. They are all sustained by an inward truth, which gives them life and power, despite of their deformities. It is as though a perfect statue had been left under the calcareous drippings of a cavern, until deformed by incrustations; or, as if some exquisite work of art, in church or convent, had been so daubed over by the annual whitewasher, or covered by the dust of centuries, as to escape recognition; but which, when the superincumbent filth is removed, appears in all its truth and beauty. The truth which underlies and sustains the Romish doctrine as to the authority of the Church in matters of faith, is this: The Holy Spirit dwells in the people of God, and leads them to the saving knowledge of divine things; so that those who depart from the faith of God's people, depart from the teachings of the Spirit, and from the source of life. The Romish distortion of this truth is, that the Holy Ghost dwells in the Pope, as the ultramontanists say; or in the bishops, as the Gallican theologians say, and guides him or them into the infallible knowledge of all matters pertaining to faith and practice. They err both as to the subjects and object of this divine guidance. They make the rulers of the external church to be its recipients, and its object to render them infallible as judges and teachers. Its true subjects are all the sincere people of God, and its object is to make them wise unto salvation. The promise of divine teaching no more secures infallibility than the promise of holiness secures perfection in this life. There is, however, such a divine teaching, and its effect is to bring the children of God, in all parts of the world, and in all ages of the Church, to unity of faith. As an historical fact, they have always and every where agreed in all points of necessary doctrine. And therefore to depart from their faith, in such matters of agreement, is to renounce the gospel. In some cases it may be difficult to determine what the true people of God have in all ages believed. This is an historical fact which evinces itself more or less distinctly, as all

other facts of history do. In many cases, however, there is and can be no reasonable doubt about the matter; and the doctrines which Dr. Bushnell discusses and discards, viz. the Trinity, Incarnation, and Atonement, are precisely those in which their agreement is most certain and complete. It is high time, therefore, it should be universally agreed among Christians, that the rejection of these doctrines, as determined by the faith of the Church, is the rejection of Christianity, and should be so regarded and treated. Let sceptics and philosophers teach what they please, or what they dare, but it is surely time to have some certain ground in Christianity, and to put the brand of universal reprobation on the hypocritical and wicked device of preaching infidelity in a cassock.

Dr. Bushnell is like a man who, wearied with the obscurity or monotony of a crowded ship, jumps overboard, determined to scull single-handed his little boat across the ocean. Or, he is like a man who should leave the ark to ride out the deluge on a slimy log. Such madness excites nothing but commiseration. It is evident Dr. Bushnell does not fully understand himself. He is lost, and therefore often crosses his own path; and it is to be hoped that much of the error contained in his book has not got real or permanent possession of his mind. He is a poet, and neither a philosopher nor theologian; a bright star, which has wandered from its orbit, and which must continue to wander, unless it return and obey the attraction of the great central orb—God's everlasting word.

### Antiquities.

Ninevah was 15 miles, by 9, and 40 round, with walls 100 feet high, and thick enough for 3 chariots abreast.

Babylon was 60 miles within the walls, which were 75 feet thick, and 300 feet high, with 100 brazen gates.

The temple of Diana, at Ephesus, was 429 feet high to support the roof. It was two hundred years in building.

The largest of the pyramids is 481 feet high, and 653 feet on the sides; its base covers 11 acres. The stones are about 30 feet in length, and the layers are 208. 360,000 men were employed in its erection.

The labyrinth of Egypt contains 300 chambers, and 12 halls.

Thebes, in Egypt, presents ruins 27 miles round. It had 100 gates.

Carthage was 25 miles round.

Athens was 25 miles round, and contained 250,000 citizens, and 400,000 slaves.

The temple of Delphos was so rich in donations, that it was once plundered of £100,000 sterling, and Nero carried from it 200 statues.

The walls of Rome were 13 miles.

### Statistics.

**POPULATION.**—Ohio, which in 1788, welcomed the first permanent settlers, was occupied in 1846 by 1,732,000 people.

Michigan, to which the attention of emigrants was turned twelve or fourteen years ago, now has 300,000 people.

Iowa, was scarcely heard of at the East ten years ago, and it is but fourteen since the only white inhabitants north of the Missouri line were a few Indian

traders. More than 100,000 now make that beautiful land their home; 60,000 of whom have gone in during the last four years.

*Indiana*, admitted into the Union in 1816, has received a population of more than half a million in 30 years, and now numbers more than 900,000 inhabitants.

**POPULATION OF THE UNITED STATES.**—The population of our country increases at the rate of three per cent. per annum. This may be seen by the following table, exhibiting a comparison between the actual census, and the estimated numbers at that rate.

Year.	Census.	Estimation.
1790	3,929,328	
1800	5,309,758	5,280,658
1810	7,239,903	7,096,721
1820	9,638,166	9,573,255
1830	12,866,020	12,817,366
1840	17,063,353	17,225,357
1850		23,149,308
1860 or 10 years hence,		31,115,755
1870 or 20 years hence,		41,809,807
1880 or 30 years hence,		56,188,571
1890 or 40 years hence,		75,512,456
1900 or 50 years hence,		101,481,755
1910 or 60 years hence,		136,382,388
1920 or 70 years hence,		183,285,658
1930 or 80 years hence,		246,319,318

The coincidence for so many years between the real numbers and the estimation at three per cent. per annum, is most worthy of remark. The number for the present year, 1849, must be set down at more than 22,000,000. And in 80 years from this time the number of inhabitants in our happy land will be 240,000,000, quite equal to the present population of Europe. What an eventful day is approaching! How widely will the future history differ from the past—how solemn the prospect! And it is remarkable what a number of persons now living will live to view the great epoch of 80 years hence. A calculation of the probable number gives the sum at 800,000.—*Newark Daily Adv.*

**THE COMMERCE OF THE LAKES.**—We find in the Buffalo Commercial Advertiser, of the 30th ult. a series of interesting tables, setting forth the names and capacity of all the vessels now enrolled and licensed upon Lake Michigan, Huron, Superior, St. Clair, Erie, Ontario and Champlain. The Commercial thus sums up this valuable information:

Number of American Vessels, and Tonnage.	
95 Steamers,	38,912,53 tons
45 Propellers,	14,435,37 "
5 Barques,	1,645,88 "
93 Brigs,	21,330,27 "
548 Schooners,	71,618,22 "
128 Sloops and Scows.	5,484,25 "
153,426,62	

#### Total Tonnage and Valuation.

45,067 tons Steamers,	\$3,380,000
15,685 " Propellers,	950,000
101,080 " Sail Vessels,	3,538,000

The apparent discrepancy between these tables arises from the fact that in the latter is included the British tonnage on Lake Ontario.

**APPROPRIATIONS MADE BY CONGRESS.**—The Clerk of the House of Representatives publishes a long detailed statement of the appropriations made by Congress at its last session. They sum up as follows:

For the deficiencies in former appropriations for the year ending June 30, 1848,	\$15,115,666.88
For revolutionary and other pensions,	453,536.31
For the support of the Military Academy,	143,472.00
For the service of the Post-office Department,	4,451,700.00
For Fortifications,	583,606.09
For the support of the Indian Department,	901,134.68
For the support of the Navy,	9,878,136.71
For the civil and diplomatic expenses of the Government,	4,956,420.19
For the support of the Army,	10,612,416.28
For the erection of light houses, &c.	184,600.00
Miscellaneous,	151,161.05
Total,	
	\$47,431,844.19

**RELIGION IN GREAT BRITAIN.**—A statement of the number of churches and chapels in England and Scotland, derived from the best authorities that can be obtained. Of the Dissenters, it appears that in England, the number of

Independent chapels is	1,920	Pres. Church England,	77
Baptists,	1,450	United Pres. Synod,	30
Wesleyan Connection	3,000	Unitarian,	227
New Connection,	273	Roman Catholic,	534
Primitive Methodist,	1,421	Friends,	300
Wesleyan Association	320	Un. Brethren. (Moravian)	22
Bible Christians,	300	Various Sects—Plymouth	
Independent Methodist,	24	Brethren, Swedenbur-	
Lady Huntingdon's,	30	gians, &c. about	500
Old English Presbyterian	150		
		Total,	10,729

In Scotland, the number of chapels in the

Free Church is	847	Wesleyan Methodist,	36
Presbyterian, various,	579	Evangelical Union,	18
Congregationalists,	141	Roman Catholic,	80
Scottish Episcopal,	115	Various smaller sects,	50
Baptist,	120		
		Total,	1,909

From the above account, it appears that 12,718 places of worship are built and supported by voluntary efforts in England and Scotland.

The National Church of Scotland comprehends 1152 congregations, including *quoad sacra* and Parliamentary churches. The Diocesan returns, printed by order of Parliament, report the total number of resident clergy in England and Wales, to be 7445; non-resident and exempt, 1635; total number of benefices, 11,386. It appears, also, that the number of Episcopal churches and chapels in England is 11,825; but more than one-half of the congregations in the parish churches are extremely small, not being equal to the number who attend the *preaching stations* of the Dissenters.

The above list of Dissenting places of worship, refers only to such buildings as are usually denominated *chapels*. But, in addition to these, there are many preaching places. The Baptists have 736 Village Stations, and the Baptist Home Missionary Society, 215 subordinate stations, and other evangelical denominations, in a similar proportion. Many congregations of Dissenters in large towns have preaching rooms, in addition to chapels.—*Bost. Watchman.*

## Home and Foreign Churches.

## BAPTIST CHURCH.

The *American Baptist Publication Society* acknowledges the receipt in five months of \$11,906.49 for the benevolent purposes of the institution. The following from the Annual Report of the "New Hampshire Baptist State Convention" shows in what light they regard the operations of this Society.

"This Society occupies a very important sphere. It is doing a good work that no other Society can do; and the cause of truth demands that it should be done. They publish a denominational literature. There is a class of truths that distinguish us as a denomination, that it is important should be developed, and which must be neglected but for such a Society. It is by means furnished by this Society that Oneken has poured such light over Germany and Denmark. The same influence is exciting a similar, though more silent effect, in some portions of this country.

Another very important object in view is, to supply destitute Baptist ministers with small libraries gratuitously. Many a poor minister's heart has been made glad, and many have wept for joy, at the donations of books furnished from this source; and their people have had their minds enriched and their hearts refreshed in consequence of it.

The Society also sends out colporteurs, to distribute useful religious books; and as they go, they preach and pray from house to house, and in a sparsely inhabited country are the most useful class of 'home missionaries.'

All these objects commend this Society to the prayers and greatly enlarged contribution of the churches."

## CHURCH OF ENGLAND.

The Hon. and Rev. Baptist Noel preached on Sabbath, March 25th, (for the first time, since his secession,) in the National Scotch Church, Regent Square, London. He has thus committed the very offence for which Mr. Shore is in prison.

*Another Secession.*—The Rev. John Dodson, vicar of Cockerham, has, through reading Mr. Noel's essay on Church and State, been led to give up his preferment with more than 600*l.* a year, and secede from the establishment.

The Bishop of Exeter has issued an attachment against Mr. Shore, who is imprisoned for preaching the Gospel as a dissenting minister, for the costs in the Spiritual Court, so that, says the *Christian Times*, if the costs of the appeal were paid, he would be detained in prison for those of the *Court Christians*.

## General Intelligence.

## DOMESTIC.

*REVIVALS.*—About thirty persons have recently united with the church at Maysville, Ky. The good work continues with unabated interest.

Nearly fifty persons will join the Central church, St. Louis, Mo., as the fruit of the revival this winter in that church.

The church at New Albany, Ind., has received thirty-five additions, and about an equal number still attend the inquiry meeting.

The Presbyterian Advocate says, "we have received information of very precious revivals in different parts of the Synods of Pittsburgh and Wheeling. The 1st and 2d churches of Wheeling, Va., have had considerable accessions, and a large number are inquiring."

*PENNSYLVANIA BIBLE SOCIETY.*—This Society was founded in 1808, eight years antecedent to the

American Bible Society; and Rev. Samuel Harvey, of Germantown, was one of its originators. In his last will and testament he left it a legacy of \$1000. It is incorporated by the Legislature of Pennsylvania. In 1827, it was resolved to supply every destitute family in the State with a copy of the Holy Scriptures. This was accomplished in three years. Since 1840 the State has been re-supplied; and the Society is resolved to take a worthy part in the noble work of foreign distribution in these eventful times.—*Meth. Journal*.

*CHURCHES IN NEW YORK CITY.*—There are 238 places of public worship in the city of New York, according to the new directory. Protestant Episcopal, 13; Baptist, 38; Presbyterian, 34; Methodist Episcopal, 31; Roman Catholic, 18; Dutch Reformed, 16; Jews' Synagogues, 10; Congregational, 9; Lutheran, 5; Universalist, 4; Unitarian, 2, &c.

*CHURCHES IN BROOKLYN, N. Y.*—Brooklyn has a population of about 80,000, and 53 churches; in proportion to the population, the churches are nearly two to one compared with New York.

*CHURCHES IN ST. LOUIS.*—From the list of churches published in the Herald, it appears that there are in the city, 10 Presbyterians, 7 Methodist, 5 Episcopal, 3 Baptist, 7 German Protestant, 1 Swedenborgian, 1 Unitarian, and 7 Roman Catholic. Total 41.

## FOREIGN.

*IRELAND.*—The reports for the past year from the district poor law inspectors to the Commission at Dublin, present results most dispiriting.

Every page of this book, which is about to be laid before Parliament, teems with evidence of the exemplary patience of the unhappy peasantry of Ireland, under sufferings that have had no parallel in the history of the civilized world. A clergyman from the parish of Connaught says, this whole district is almost a wilderness. Out of 12,000 inhabitants, which was the population of this parish four years ago, I am sure we have not 6000 at present, and as for landholders, I am positive there is not one out of five remaining, so that the creatures that still live and move here may be termed rather an accumulation of dead and dying humanity, than what is generally meant by a population.

While in England and Scotland the ravages of the cholera have been stayed, in Ireland they have been fearfully fatal. In the city of Limrick one thousand had perished of the disorder, as many as fifty or sixty dying per day. At the last accounts, the daily deaths had fallen to thirty. Throughout the south of Ireland it had carried off many of the inhabitants.

*ITALY.*—The war impending in the North of Italy at the last advice has resulted in the defeat of Charles Albert, and his abdication in favour of his son, Victor Emanuel. Charles Albert is believed to be at present at Madrid or Lisbon.

The Austrians passed the Ticino simultaneously with the Piedmontese. The latter speedily fell back. After a siege of eight days, Brescia, or rather the ruin of what was once Brescia, is in the possession of the Austrians. The town was bombarded for six

hours, and the streets were carried at the point of the bayonet, and the inhabitants driven into the houses, where they were burned alive.

Renewed distractions have arisen in Italy. The people have gained a temporary triumph in Genoa, and Tuscany is preparing to resist the further encroachments of Austria. Rome, though quiet, is unsettled. The Pope still continues at Gaeta.

*GERMANY.*—Central Germany is in a state of confusion, the King of Prussia having refused the offer of the Imperial crown, made to him by a majority of the Frankfort Assembly.

Hostilities have recommenced between Denmark and Prussia. A Danish fleet, in attempting to capture the fortress of Eckenforde, on the 5th inst. were utterly defeated, and a line-of-battle ship and a frigate fell into the hands of the former commander. The line-of-battle ship grounded, and taking fire shortly after, exploded.

*INDIA.*—There has been another battle between the Sikh army and the army of the Punjab under Lord Gough, in which the British forces were victorious. Lord Napier left England on the 24th of March, to assume the command, and it is expected he will arrive out in about a month.

## BOARD OF EDUCATION.

RECEIPTS AT LOUISVILLE FROM NOVEMBER 1st, 1848,  
TO APRIL 1st, 1849.

## Presbytery of Louisville.

Shelbyville ch. \$45; Pisgah ch. 29; Goshen ch. 31.50; Louisville 1st ch. Fem. Ed. Society, 100; Male Ed. Society of same, 88.50; Louisville 2d ch., bal. for 1848, 60.10, 354 10

## Presbytery of Muhlenberg.

Henderson ch. Ladies' Ed. Society, 28.50; Princeton ch. 10, 38 50

## Presbytery of Ebenezer.

Covington ch. 29; Sharon and Augusta, 12, 41 00

## Presbytery of Oxford.

Camden ch., O., 5 58

## Presbytery of Salem.

New Philadelphia ch. 5.70; Corydon ch. 8.25; Utica ch. 2, 15 95

## Presbytery of Crawfordsville.

Frankfort ch. 3.75; Bloomington ch. 5, 8 75

## Presbytery of Whitewater.

Union ch. 1 60

## MISCELLANEOUS.

John M. C. Irwin, to educate a coloured man for Africa, 10 00

TOTAL, \$475 48

## FORM OF BEQUEST.

I give and bequeath to "the Trustees of the Board of Education of the Presbyterian Church in the United States of America," the sum of—dollars.

## PRESBYTERIAN INSTITUTIONS.

*BOARD OF EDUCATION.*—Address C. Van Rensselaer, D. D., Cor. Sec'y, No. 25 Sansom street, Philadelphia.

*BOARD OF PUBLICATION.*—All orders for books should be addressed to Joseph P. Engles, Publishing Agent, No. 265 Chestnut street, Philadelphia.

*BOARD OF DOMESTIC MISSIONS.*—Address W. A. McDowell, D. D., Cor. Sec'y, No. 25 Sansom st. Philadelphia.

*BOARD OF FOREIGN MISSIONS.*—Address Walter Lowrie, Esq., Cor. Sec'y, Mission House, corner of Centre and Read streets, New York.

*MINISTERS' AND WIDOWS' FUND.*—Address R. M. Patterson, M. D., Treasurer, United States Mint, Philadelphia.

*TRUSTEES OF THE GENERAL ASSEMBLY.*—Address Matthew Newkirk, Esq., Treasurer, Philadelphia.

## Thoughts to the Christian.

For the Presbyterian Treasury.

## REJOICE EVERMORE.

Are you a Christian? If so, you have cause to rejoice. You are no longer the bond-slave of Satan. If he does strive to win you back to captivity, he meets with decided opposition. He was content to let you have your own way while you were his willing subject. But you can now rejoice in that He who saves is mightier than he.

*Rejoice in the Lord.* He it is who makes you to know joy. He has pledged His word for your eternal salvation. Why should you go mourning all your days? His promises are all sure: not one of them can fail. If it be now a time of affliction with you, it will soon be ended. Pain and anguish can reign but for a little season; and while they keep possession, rejoice—rejoice in the assurance that He who has delivered, thus disciplines and fits you for more effective service here, and for certain glory hereafter.

*Rejoice in hope.* If it be dark now, it will not always be so. The season of clear shining may be nigh; certainly, it is not far distant. If you have the Christian's hope, and can look beyond the horizon that bounds this life of light and shade, and get a glimpse of that which to all mortal sight is ever unseen, you cannot but rejoice.

*Rejoice alway.* In prosperity, in adversity, in darkness, in temptations, in afflictions; yea, in death, rejoice; for you are Christ's, and His grace is sufficient for you, and His strength will be made perfect in your weakness. He is ever nigh you, and is making *all things* to work together for your good.

*Again, I say, rejoice.* The Christian has no right to be always sad and gloomy. The impenitent sinner, as he contemplates his awful doom, may well wear an aspect of thick gloom; but you are an heir of everlasting life,—in you dwells the Spirit of God,—for you is prepared a mansion in the house of God, your Father; Christ is your elder brother; saints and angels are to be the companions of your everlasting home, and endless praise your employment. *Will you not rejoice?* M.

## PRAYER.

*Prayer—prayer—prayer*—the first, second, and third elements of the Christian life, should open, prolong, and conclude each day. The first act of the soul in early morning should be a draught at the heavenly fountain. It will sweeten the taste for the day. If you can have but ten minutes with God, at that fresh, tranquil and tender season, make sure of those minutes. They are of more value than much fine gold. But if you tarry long so sweetly at the throne, you will come out of the closet as the high priest of Israel came from the awful ministry at the altar of incense, suffused all over with the heavenly fragrance of that communion.

## BE NOT FAITHLESS.

Have faith in God. The greatest good is generally done in the face of the greatest discouragements. It was a saying of Andrew Fuller, "Only let us have faith in God, and we shall not lack the means of doing good." "Lord increase our faith," is perhaps the best prayer the disciples offered during Christ's ministry on earth.

## Miscellaneous.

## WHAT IS HAPPINESS?

Mother, what is that golden beam  
For which I hear thee pray?  
Thou hast said the flash of its gorgeous beam  
On earth will never stay.  
Is it like the light from the dark blue sky,  
When the thunder echoes near?  
Is it like the stars that sparkle on high?  
Shall we ever see it here?

My gentle boy, O think not here  
To know that mighty ray;  
It burns in a holier, purer sphere,  
And can never pass away.  
Not earthly love in its sunny hour,  
Though hope shed its lustric nigh,  
Can teach thee the depth of that sacred power,  
For which thou hast heard me sigh.

But O, in the glorious realms above,  
Where sorrow is never known,  
Where nought but the seraphim songs of love  
Float o'er Jehovah's throne,  
Where the hopes of the Christian's faith repose,  
Where the righteous of earth unite,  
Where the spirit is healed of its bleeding woes,  
There is that golden light.

## BE DILIGENT.

Let not your head, and hands, and tongue be busy, and your heart idle. Results, by their greatness, will surprise the truly engaged, while the double minded will wonder that so little good is done. When the walls of Jerusalem went up rapidly, it was because "the people had a mind to build." "The sluggard desireth and hath nothing."

## THE GREAT CONQUEROR.

"Truth," says an old writer, "is the most glorious thing; the least filing of this gold is precious. What shall we be valiant for, if not for truth? Truth is ancient; its grey hairs make it venerable; it comes from Him who is the Ancient of days. There is not the least spot on Truth's face; it breathes nothing but sanctity. Truth is triumphant; like a great conqueror, when all its enemies lie dead, it keeps the field, and sets up its trophies of victory."

## ENTIRE CONSECRATION.

Mrs. Fry, the distinguished female philanthropist, solemnly declared to her daughter in her last illness, "I can say one thing: since my heart was touched at the age of seventeen, I believe I never have awakened from sleep, in sickness or in health, by day or by night, without my first waking thought being how I might best serve my Lord."

## PIETY.

The rose is sweetest when it first opens, and the spikenard when it dies. Beauty belongs to youth and dies with it; but the odour of piety survives death and perfumes the tomb.

## DON'T STAND STILL.

If you do, you will be run over. Motion—action—progress—these are the words which now fill the vault of heaven with their stirring demands, and make humanity's heart pulsate with a stronger bound. Advance, or stand aside; do not block up the way and hinder the career of others; there is too much to do now, to allow of inaction any where or in any one. There is something for all to do; the world is becoming more and more known; wider in magnitude, closer in interest; more loving and more eventful than of old. Not in deeds of daring; not in the ensanguined field; not in chains and terrors; not in blood and tears, and gloom; but in the leaping, vivifying, exhilarating impulses of a better birth of the soul. Reader, are you doing your part of this work?

NOTICE.—The Stated Clerks of Presbyteries will enable the Board of Education to make a more full Report to the General Assembly, if they will state, as far as practicable, what amount has been raised within their bounds during the year for the erection or support of academies, schools, and colleges, exclusive of tuition.

## 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 subscribers at the rate of FIFTY CENTS a year, when TEN or more copies are sent to one Post Office, (with the name of each subscriber written on the paper;) FIVE copies will be sent for THREE DOLLARS; and SINGLE copies for ONE DOLLAR each. Payments to be always made IN ADVANCE. Persons wishing to subscribe for the TREASURY may remit by mail.

All letters respecting the paper, to be addressed to  
THE PRESBYTERIAN TREASURY,  
25 Sansom street, Philadelphia.

POSTAGE.—In Pennsylvania, one cent for any distance. Out of the State, under one hundred miles, one cent; over one hundred miles, one cent and a half.

Our ministerial brethren, who think this paper is worth taking, are invited to recommend it to their congregations in any way that may seem proper. The paper 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.

## TO SUBSCRIBERS.

As the year of subscription of many of the Clubs of our subscribers ends with the present number, they are respectfully reminded of the terms, as published above. In most cases, the club can probably be continued, if some one member of it will do us the kindness to receive the subscriptions, and remit the same to the office. New subscribers will oblige us by stating with which number they wish to commence.

\*\* NOTICE.—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 is inserted in the January number.

# THE PRESBYTERIAN TREASURY

Of Education, Religion and General Intelligence.



VOLUME II. }  
No. 6. }

PHILADELPHIA, JUNE, 1849.

{ PRICE  
ONE DOLLAR.

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## Divine Meditations.

BY JOSEPH HALL, D.D.

### I.

As there is no vacuity in nature, no more is there spiritually. Every vessel is full, if not of liquor, yet of air; so is the heart of man; though, by nature, it is empty of grace, yet it is full of hypocrisy and iniquity. Now, as it filleth with grace, so it is emptied of his evil qualities; as in a vessel, so much water as goes in, so much air goes out: but man's heart is a narrow-mouthed vessel, and receives grace but by drops; and therefore asks a long time to empty and fill. Now, as there be differences in degrees, and one heart is nearer to fulness than another; so the best vessel is not quite full, while it is in the body, because there are still remainders of corruption. I will neither be content with that measure of grace I have, nor impatient of God's delay; but every day I will endeavour to have one drop added to the rest; so my last day shall fill up my vessel to the brim.

### II.

There are three messengers of death; Casualty, Sickness, Age. The two first are doubtful; since many have recovered them both: the last is certain. The two first are sudden: the last leisurely and deliberate. As for all men, upon so many summons, so especially for an old man, it is a shame to be unprepared for death: for, where others see they may die, he sees he must die. I was long ago old enough to die; but if I live till age, I will think myself too old to live longer.

### III.

As man is a little world, so every Christian is a little Church, within himself. As the Church,

therefore, is sometimes in the wane, through persecution; other times, in her full glory and brightness: so let me expect myself sometimes drooping under temptations, and sadly hanging down the head for the want of the feeling of God's presence; at other times, carried with the full sail of a resolute assurance to heaven; knowing, that, as it is a Church at the weakest stay; so shall I, in my greatest dejection, hold the child of God.

### IV.

Christ raised three dead men to life: one, newly departed; another, on the bier; a third, smelling in the grave: to show us, that no degree of death is so desperate, that it is past help. My sins are many and great: yet if they were more, they are far below the mercy of him that hath remitted them, and the value of his ransom that hath paid for them. A man hurts himself most by presumption: but we cannot do God a greater wrong, than to despair of forgiveness. It is a double injury to God; first, that we offend his justice by sinning; then, that we wrong his mercy with despairing.

### V.

That which the French proverb hath of sicknesses, is true of all evils: That they come on horseback, and go away on foot. We have oft seen a sudden fall; or one meal's surfeit hath stuck by many to their graves: whereas pleasures come like oxen, slow and heavily; and go away like post-horses, upon the spur. Sorrows, because they are lingering guests, I will entertain but moderately; knowing, that the more they are made of, the longer they will continue: and, for pleasures, because they stay not, and do but call to drink at my door, I will use them as passengers, with slight respect. He is his own best friend, that makes least of both of them.

### VI.

Earth, which is the basest element, is both our mother, that brought us forth; our stage, that bears us alive; and our grave, wherein, at last, we are entombed: giving to us both our original, our harbour, our sepulchre. She hath yielded her back, to bear thousands of generations; and, at last, opened her mouth to receive them; so swallowing them up, that she still both beareth more, and looks for more; not bewraying any change in herself, while she so oft hath changed her brood and her burden. It is a wonder we can be proud of our parentage, or of ourselves, while we see both the baseness and stability of the earth, whence we came. What difference is there! Living earth treads upon the dead earth; which, afterwards, descends into the grave, as senseless and dead as the earth that receives it. Not many are proud of their souls; and none, but fools, can be proud of their bodies. While we walk and look upon the earth, we cannot but acknowledge sensible admonitions of humility; and while we remember them, we cannot forget ourselves. It is a mother-like favour of the earth, that she bears and nourishes me; and, at the last, entertains my dead carcase: but it is a greater pleasure, that she teacheth me my vileness by her own, and sends me to heaven for what she wants.

### VII.

I account this body nothing, but a close prison to my soul; and the earth a larger prison to my body. I may not break prison, till I be loosed by death; but I will leave it, not unwillingly, when I am loosed.

### VIII.

Every sickness is a little death. I will be content to die oft, that I may die once well.

## Miscellaneous Communications.

For the Presbyterian Treasury.

## MOTHER, DO YOU PRAY FOR YOUR SON?

In visiting some of my parishioners some time since, I called upon one of them, a good pious mother. Upon my inquiring into the spiritual condition of the family, she began rather dolorously to speak of her only son. She said that she had frequently conversed with him, had endeavoured to interest him in the word of God, had reasoned with him on the danger of his dying in a state of impenitence, and, as she expressed it, "all to no purpose." He remained a thoughtless, careless youth. That lad was by no means deficient in mental abilities, and he had made good use of the advantages of a public school. Yet, he gave no indications of being interested in the one thing needful.

I replied to her, all that you have done Mrs.— is very well, and that as a pious mother you feel deeply concerned respecting your dear boy, I cannot doubt, but there is one thing which perhaps you have omitted. Pray, said she, evidently surprised at my remark, what is that? I answered, have you ever prayed *with* your son? From the change upon her countenance, I inferred that she was perplexed in mind. Endeavouring to relieve her embarrassment somewhat, I remarked, that you have prayed *for* your son, I already supposed, but does he *know* that fact? The question seemed to awaken a train of thought which had before never occupied her mind. That she was a praying mother, I had no reason to doubt, but the moral influence of prayer for her child, *within his hearing*, she had never perhaps thought of before.

I then mentioned the case of the lamented Barr; that devoted servant of God, attributed, in a good degree, his attention to divine things, to the prayers of his mother. Mrs.— was interested in the narrative.

After some further conversation upon the subject, I mentioned that some twenty years since, there lived a youth in P—— who had imbibed the common opinion that the Sabbath was designed mainly as a day of recreation. Descended from pious parents, he had been taught to pay a decent respect to the institutions of religion. With the great principles of Divine truth, however, he had but a slight acquaintance. The afternoons of the Sabbath were frequently spent in rambling about the suburbs of the city. It so happened one afternoon as he descended from his room to take his usual stroll, he overheard a voice as if engaged in prayer. His mother's room door stood ajar, and that voice was his mother's. In a low plaintive tone, of unusual kindness, tremulous with age, and somewhat affected by disease, these words reached the ears of that lad "God bless ——."

I do not know whether these words were the special means in the hands of God's Spirit, of leading that soul to God, yet they had their effect. The stroll of that afternoon was taken, but not with its usual zest. Those few words of a mother's prayer seemed to reach the very depths of that young man's soul.

Having proceeded thus far in my narrative, I was interrupted by Mrs.— inquiring, "then he became converted?" Yes ma'am, said I, shortly after this he gave evidence of being a new creature, and since that, has been endeavouring to serve his Master, in newness of life. And pray, said the good woman, as with increasing interest she seemed prying into my mind, "who was that lad?" Mrs.—, I re-

plied, you have frequently heard him in the pulpit, endeavouring to preach the gospel. I am that lad.

Dear Christian reader, have you a wayward, careless son? Do you pray for him? and *does he know that fact?* When the church, to which you belong, is endeavouring to revive the good old system of training up our children under the influence of God's word, and especially of making our standards more fully understood, depend upon it, the effort will be more largely productive of good, if mothers will pray for and with their sons. The effort of our Church is a noble one, and we fondly hope to see its good fruits, but much will depend upon the fervent effectual prayers of the handmaidens of the Lord. TITUS.

For the Presbyterian Treasury.

## ON THE USE OF THE PEW BIBLE.

In the church where I worship, there is a manifest return to the practice of looking out the passages which are cited by the minister. In one or two pews I observed six or seven Bibles open at once. Every one knows how universal the custom is in Scotland; as soon as the minister names his text, there is a rustling all over the house. Nor is it the text only; chapter and verse are given for every formal quotation, and this (to use the Scotch phrase) is "turned up" by every attentive hearer. The preacher will be apt to put on his spectacles and read carefully, when he knows that so many eyes are following him. He will scarcely do, what I once heard a young brother do, preach from a text which is not in the Bible; nor will he even make the blunders in reading which we sometimes hear.

Some time ago, being in a Reformed Dutch church, about two hundred years old, I was exceedingly gratified to find the seats of the Consistory furnished with a row of fine large quarto Bibles; it was a venerable sight, and awakened many pleasing associations. This reminds me, that it is stated as having been once no uncommon thing to find Greek Testaments, and even Hebrew Bibles in the Elders' Pew of the churches of Dort and Leyden; but this was in the century before the last. Is there any reader of these lines, who remembers the Greek and Latin Scriptures, in the pew of James Ross, in the old Market Street Church! Dr. Wilson sometimes has been known to appeal to the famous old schoolmaster, from the pulpit, and in regard to the reading of a Greek passage.

The use of the pew-bible greatly encourages the preacher, in the citation of Scripture. Those New England sermons, indeed, which have no Scripture in them, except the text, afford very little manual occupation to a dexterous Scottish bible-searcher, who happens to be present. Quoting chapter and verse does indeed break the graceful continuity of rhetorical discourse; but what of that! It is more important to have God's authority, than a whole greenhouse of flowers. It is good to cite Scripture, *as Scripture*. Hence Dr. Witherspoon, though he never used a scrap of manuscript in the pulpit, always made a point of turning to the passage quoted, and reading it out of the pulpit Bible.

Instead of distracting the attention, as some pretend, this practice serves to fix it. The youthful hearer is in the posture of expectation; he has something to bring him back when wandering; he is still waiting for a "thus saith the Lord." It evidently tends to close and extensive familiarity with the word of God, and facility in referring to it. There is no risk in saying,

that if we look attentively at those times and countries, in which the people have made free use of the pew-bible, we shall find the preaching most expository, and the congregations most orthodox. It is when pretty, and mellifluous, and nicely articulated essays take the place of gospel sermons, that we find the hearers leaving their Bibles at home. Let us rejoice at the partial restoration of this good old usage; and even hope for the day when Presbyterian limbs shall wax strong enough to stand up in public prayer. At present, the striplings sit down to pray, while their hoary-headed grandsires stand beside them.

ANGULARIS.

## Biographical.

For the Presbyterian Treasury.

## BIOGRAPHICAL NOTICE OF THE REV. DAVID CALDWELL, D.D.

From the Sketch of his Life and Character, by the Rev. Eli Caruthers, A. M.

The subject of this short memoir, was born of Scotch Irish parents, in the county of Lancaster, Pennsylvania, in the year 1725.

His father was a substantial farmer, and was the father of four sons. David, at the proper age, was put to learn the carpenter's trade, and not only completed his apprenticeship, but afterwards wrought four years at the business, before he had ever seen a Latin Grammar. At the age of twenty-five, he commenced his course of classical learning, and when prepared, entered the College of New Jersey, and was graduated in the year 1761. He was a student in Nassau Hall, when the President, the Rev. Samuel Davies, departed this life; and assisted in conveying his remains to the grave. After leaving college, he spent some time in teaching, while he pursued the study of theology; and for the sake of better advantages, returned to Princeton, where he was for some time employed as teacher of the ancient languages, in the college.

After obtaining license to preach from the Presbytery of New Brunswick, he was appointed by the Synod to spend a year among the Presbyterian settlements of North Carolina. Two congregations, Buffalo and Alamance, united in giving him a call to settle among them. This call, after due deliberation, he accepted, and continued in connexion with the same people until the day of his death. Mr. Caldwell's fondness for learning, as well as the wants of the country, induced him to open a school in his own house, which is believed to have been the first classical school instituted in North Carolina; and in process of time became very much frequented, and greatly celebrated in all that region. In teaching he took peculiar delight; and in the government of youth he had a remarkable tact. His method was his own, and could not be advantageously imitated by others. His government was paternal and kind; and he seldom had occasion to resort to any discipline harsher than a sarcasm or cutting reproof. For the most part, however, his reproofs were administered with so much calmness, and even pleasantness, that no resentment was felt by the

objects of them. And, although hundreds of pupils were, in succession, under his tuition, it is not remembered, that he was ever under the necessity of sending one away.

Although Mr. Caldwell was a profound theologian, and an instructive and faithful preacher, yet it was as a TEACHER OF YOUTH that his labours were rendered most extensively useful. His school was a nursery for the Church; and some of the most excellent ministers of the country received their whole education, literary and theological, under his tuition. It is believed, that not less than fifty, who entered the sacred ministry in the Presbyterian Church, were educated by him. As many as four of his pupils became governors of States; and a number occupied seats on the judicial bench, and in Congress, as well as in other stations of importance.

But Dr. Caldwell was not only the pastor and teacher, but the physician of his people. At that time, there were few regularly bred physicians in the country, and none in the new settlements. We had then no medical schools in the country. Often, therefore, ministers found it necessary, as a matter of duty and charity, to make themselves acquainted with the art of healing. Providence so ordered events, that Dr. Caldwell had an opportunity of studying medicine at home. A young physician, a relation of Mr. Caldwell, came into those parts, and was received into the family, where he resided with his books and medicines, but in a short time sickened and died; upon which Dr. Caldwell applied his active mind to the study, and became skilful as a practitioner; and when no other physician could be had, was always ready to obey every summons to the bed-side of the sick, as far as practicable.

He was also a skilful farmer. He devoted several hours, every day, to healthful exercise on his farm; and by perseverance in ditching and draining, rendered his place more healthy, and his meadow the most productive of any in the vicinity.

Dr. Caldwell's lot was cast in troublous times; and his place of residence became the seat of war. One of the most sanguinary conflicts of the war of the Revolution was fought at Guildford Court House, between the British army under Lord Cornwallis, and the American troops under General Greene. The Presbyterian ministers were peculiarly obnoxious to the enmity of the British, on account of their known republican principles, and their determined and active patriotism. On this occasion, Dr. Caldwell was a great sufferer. The British army was encamped in the midst of one of his congregations, and all his books and papers were deliberately burnt, and every thing on which a ferocious soldiery could lay their hands, was destroyed. "Every pannel of fence," says Mr. Caruthers, "was burnt; every particle of provisions consumed or carried away; every living thing destroyed, except one old goose."

It should not be omitted, that Dr. Caldwell's usefulness was greatly promoted both in the congregation and in the school by his having re-

ceived of the Lord "that good thing," a prudent wife. He married Rachel, the third daughter of the Rev. Mr. Craighead, of Sugar Creek; who was in many respects a help-meet, and was as much distinguished for her courage and patriotism, as for her piety and good sense.

The account of Dr. Caldwell's sufferings, and the dangers and privations of his family, while the British had possession of the country, is very interesting; but our object in this brief memoir, is chiefly to notice him as the pioneer of education, and especially of classical learning in the South.

He lived to extreme old age, even to his hundredth year, but never lost his equanimity and cheerfulness. Of course, his memory failed, and his physical powers were debilitated, so that for some years he ceased from his public labours.

The estimation in which he was held as a teacher, in North Carolina, may be known by the fact, that he was thought of as a proper person to take charge of the university, when it was first organized; but he considered his advanced age an insuperable objection. He was also among the first who were honoured with the degree of Doctor of Divinity by that respectable Institution.

Dr. Caldwell departed in peace, without saying anything remarkable. He dropped from life, like a fruit fully ripe; or was gathered to his fathers "like as a shock of corn cometh in his season."

He left nothing in manuscript except a few notes of sermons, two of which are appended to the sketch of his life, from which this brief notice has been taken. A. A.

### Glimpses of New Books.

GOSPEL SONNETS, or Spiritual Songs, by the Rev. *Ralph Erskine*, from the 23d Glasgow edition. R. CARTER & BROTHERS, New York.

Evangelical poetry is sweet and profitable reading. There is a soothing and attractive spirit about versification, especially when applied to religious subjects, which the sympathizing heart cherishes with enthusiasm.

The *highest* poetical merit is not claimed for Erskine. Poetry was not his chief aim. It was rather his relaxation from the burdens of a laborious profession. Nevertheless, any one who will examine his Sonnets, will acknowledge the existence of the genuine poetical spirit.

The Rev. Ralph Erskine was born in 1685, and was ordained pastor of the church of Dunfermline, Scotland, by the Presbytery of that name in 1711. He died in 1752. He was one of the great men of his age, and one of the most useful of ministers.

It is impossible to give any just idea of this book by one or two extracts. The reader requires to be a little familiarized with the author's style by reading a few pages, before he will fully appreciate the work. With this apology, and with the additional remark, that few but Christians will be

likely to take a fancy to the book, we introduce a few extracts.

#### THE BELIEVER'S LODGING.

*Blessed are they that dwell in thy house: they will be still praising thee.*

O happy they that haunt thy house below,  
And to thy royal sanctuary flow;  
Not for itself, but for the glorious One,  
Who there inhabits his erected throne!  
Others pass by, but here their dwelling is!  
O happy people crown'd with bays of bliss!  
Bless'd with the splendid lustre of his face,  
Bless'd with the high melodious sound of grace,  
That wakens souls into a sweet amaze,  
And turns their spirits to a harp of praise;  
Which loudly makes the lower temple ring  
With hallelujahs to the mighty King:  
And thus they antedate the nobler song  
Of that celestial and triumphant throng,  
Who warble notes of praise eternity along.

#### THE BELIEVER'S RIDDLE,

OR MYSTERIES ABOUT THE SAINTS' WORK AND WARFARE.

The work is great I'm called unto,  
Yet nothing's left for me to do:  
Hence for my work Heav'n has prepar'd  
No wages, yet a great reward.

To works, but not to working dead;  
From sin, but not from sinning freed,  
I clear myself from no offence,  
Yet wash my hands in innocency.

Triumphing is my constant trade,  
Who yet am oft a captive led.  
My bloody war does never cease,  
Yet I maintain a stable peace.

My foes assailing conquer me,  
Yet ne'er obtain the victory;  
For all my battles lost or won,  
Were gain'd before they were begun.

I'm still at ease, and still opprest;  
Have constant trouble, constant rest;  
Both clear and cloudy, free and bound;  
Both dead and living, lost and found.

Sin for my good does work and win;  
Yet 'tis not good for me to sin.  
My pleasure issues from my pain;  
My losses still increase my gain.

I'm heal'd ev'n when my plagues abound,  
Cover'd with dust ev'n when I'm crown'd:  
As low as death when living high,  
Nor shall I live, yet cannot die.

For all my sins my heart is sad,  
Since God's dishonour'd; yet I'm glad,  
Though once I was a slave to sin,  
Since God does thereby honour win.

My sins are ever in his eye,  
Yet he beholds no sin in me;  
His mind that keeps them all in store,  
Will yet remember them no more.

Because my sins are great, I feel  
Great fears of heavy wrath; yet still  
For mercy seek, for pardon wait,  
Because my sins are very great.

I hope when plung'd into despair,  
I tremble when I have no fear.  
Pardons dispel my griefs and fears.  
And yet dissolve my heart in tears.

## Descriptive.

## MOUNT CARMEL.

In the cool of the evening, we ascended Mount Carmel by a deep and rocky ravine a little way to the south. We conversed together on Elijah's wonderful answer to prayer obtained on this mountain, and felt that we could well spend the evening of the holy day in such a place. Having soon reached the summit, a considerable way above the Latin Convent, we sat down at a point commanding a full view of the sea to the west and to the north. Near this must have been the spot where Elijah prayed when he went up to the top of Carmel, and cast himself down upon the earth, and put his face between his knees, and said to his servant, "Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And Elijah said, Go again, seven times." There we united in praying for abundance of rain to our own souls, our friends, and our people, and for the progress of our mission, which seemed for a time impeded. It was awfully solemn to kneel on the lonely top of Carmel. The sun was going down beyond the sea, the air was cool, and delightfully pure; scarcely a breath of wind stirred the leaves, yet the fragrant shrubs diffused their pleasant odours on every side. A true Sabbath stillness rested on the sea and on the hill. The sea washes the foot of the hill on each side, and stretches out full in front till lost in the distance. To the east and north-east lies that extension of the splendid Plain of Esdraelon which reaches to the white walls of Acre, and through which "that ancient river—the river Kishon," was winding its way to the sea, not far from the foot of Carmel. These are the waters that swept away the enemies of Deborah and Barak, and that were made red by the blood of the prophets of Baal, after Elijah's miraculous sign of fire from heaven. To the south is seen the narrow plain between the mountains and the sea, which afterwards expands into the plain of Sharon; and along the ridge of Mount Carmel itself is a range of eminences, extending many miles to the south-east, all of them presenting a surface of table-land on the top, sometimes bare and rocky, and sometimes covered with mountain shrubs. On some of these heights, the thousands of Israel assembled to meet Elijah, when he stood forth before them all, and said, "How long halt ye between two opinions?" and from this sea they carried up the water that drenched his altar; and here they fell on their faces and cried, "Jehovah he is the God! Jehovah he is the God!"

The view we obtained that evening on Mount Carmel can never be forgotten. No scene we had witnessed surpassed its magnificence, and the features of it are still as fresh in our memory as if we gazed on it but yesterday. It was, moreover, a most instructive scene; we saw at once the solution of all our difficulties in regard to the scriptural references to this hill. Carmel is not remarkable for height; and is nowhere in Scripture celebrated for its loftiness. At the point overhanging the sea, we have seen that it is less than 900 feet high. To the south-east it rises to the height of 1200 feet, which is its greatest altitude. But then the range of hills runs nearly eight miles into the country, and was in former days fruitful to a proverb. Indeed, the name Carmel, signifying a "fruitful field," was given to it evidently for this reason.—*Miss. to the Jews by Bonar and McCheyne.*

If to stand among the mountains of Judea awakens holy joy, what shall be the joy of Mount Zion in heaven!

## Ministerial Education.

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

## ETERNITY AS A MOTIVE FOR STUDENTS.

When Bishop Patrick was an under-graduate at Cambridge, he kept copious journals of his studies and daily occupations; and at the top of many pages, he wrote the word *æternitas*; by the sight of which he tells us, in his autobiography, that he was quickened to spend his time well.

Eternity is indeed a mighty motive to quicken the soul. How is it calculated to keep the student *faithful in his prayers!* Soon probation is to end, and all preparation for life beyond the grave to cease. Eternity! O Eternity! May the thoughts of thy vast and irreversible changes impel every Christian student to fidelity in his secret devotions before God!

*Diligence in study* is promoted by right meditations of eternity. "To pray well is to study well," is an old maxim of certain Christian experience. A lazy student must have very imperfect views of the shortness of life, and of personal responsibility in reference to the cultivation of his immortal mind. Let him be aroused by the recollections of *eternity!*

Thoughts of eternity are adapted to increase the student's sense of the importance of *the ministerial office, and of labouring for the salvation of souls.* Christ came into the world to save the perishing from everlasting condemnation. For this, he underwent labours and self-denials of every kind. The spirit of Christ should be that of every candidate for the ministerial office. Eternity is the measure of the retributions of God's government. Eternity is before the young candidate himself. Let him arouse himself to the great work before him, and labour for souls as one who must give an account!

"Eternity! stupendous theme!

Compared with which our life's a dream,

Eternity without a bound,

To guilty souls a dreadful sound."

## PREPARATION NECESSARY FOR THE MINISTRY.

To be a minister of the gospel, useful in the Church and approved of God, is a great matter. The qualifications that fit for this high and sacred vocation, are not easily obtained. Some pretenders boast, that, like the prophets or apostles, they are by immediate inspiration fitted for their work. But until they furnish us with similar miraculous evidence of their celestial endowments, we must be excused for rejecting their pretensions, as mere delusion. It is certain that God works now effectually, to enlarge, enlighten, and purify his Church, as he did in the days of primitive Christianity; but he works not by miracles, but by the use of ordinary means.

For the Presbyterian Treasury.

## GOLD-WASHINGS.

FROM M'CHEYNE.

The best books are those which grow better at every reading. A single perusal is quite as much as our short lives will permit for the vast majority even of useful works; but the favourites of our hearts are the well thumbed volumes, perhaps a little dog-eared, with abundant "pencilings by the way" on the margins. Lamb used to say that he was well repaid for loaning a book to Coleridge, for it came back enriched with annotations tripling its value. In the study of a celebrated English divine we once saw Melancthon's Bible, with copious marginal notes in a neat autograph, and many a private mark beside those passages that lay nearest to his gentle, loving heart.

In a well worn copy of McCheyne now lying before us, are some pencilled passages which some of the readers of the Treasury—who do not possess the precious volume itself—may find pleasant to their taste. To just such saints as they McCheyne exhibited a peculiar tenderness. We are told that he was ready to travel far to visit and comfort even one obscure soul. He once rode a great distance to give a cup of water to an humble disciple, and his remark was—"I observe how often Jesus went a long way for one soul, as, for example, the maniac, and the woman of Canaan."

After visiting a place which had lately witnessed an outpouring of the Spirit, he writes: "The world loves to muse on the scenes where battles were fought, and victories won. Should not we love the spots where our great Captain has won his amazing victories? Is not the conversion of a soul more worthy to be spoken of than the siege and capture of Acre?" His passion for souls was all-absorbing. "To bring one child to the bosom of Christ," he writes, "would be a reward for all our pains in eternity. Oh! with what glowing hearts we shall meet in heaven those whom God has used us as humble instruments in saving!" When there was a prospect that the ministers of Scotland might be scattered abroad by a disruption of the Church, he was asked whether he would go? He answered "I think of going to the many thousand convicts that are transported beyond the seas, for *no man careth for their souls.*" In writing to a co-labourer in the gospel ministry he exclaims—"Go on, dear brother! but an inch of time remains, and then eternal ages roll on forever—but an inch on which we can stand, and preach the way of salvation to a perishing world. Oh! cry my brother, for personal holiness, for constant nearness to God by the blood of the Lamb. Bask in His beams—lie back in the arms of love—be filled only with His Spirit—or all success in the ministry will only be to your own everlasting confusion."

His whole correspondence, (and where since holy *Rutherford* breathed out his devout soul over the pages of his "Letters," shall we find anything like these?) is fragrant with the name of Jesus Christ. In closing a letter he says, "I preach to-night. May the Master be there. Oh! He is a sweet Master! One smile from Jesus sustains my soul amid all the storms and frowns of this passing world. Pray to know Jesus better. Have no other righteousness—no other strength but only Christ." And again, "I see that a man cannot be a faithful minister until he preaches Christ, for Christ's sake, until he gives up striving to attract them to himself, and seeks only to attract them to Jesus." Thus tenderly he writes to a brother in affliction. "There is a great want about all Christians who have not suffered. Some flowers must be bruised



before they emit any fragrance. Commend me to a bruised brother, a broken reed—one like the Son of Man. The man of sorrows is never far from Him. To me there is something sacred and sweet in all suffering; it is so much akin to the Man of Sorrows." The very subscriptions to the shortest notes were redolent of holiness. "Yours till the day dawn." "Yours until glory." "Yours till we are at Jesus' feet." "Farewell! may Jesus shine upon you," were the usual style of his salutations at the close of his letters.

Towards the end of his ministry he became fearful of becoming an idol to his people. This often pained him much. He used to say, "Ministers are but the pole; it is to the Brazen Serpent that you are to look." "Remember that Moses *wist not* that his face shone. Looking at our own shining face is the bane of the spiritual life, and of the ministry. Oh! for closest communion with God until soul and body and face shine with a divine brilliancy—but oh! for a *holy ignorance* of our shining!"

"Live so as to be missed," was a common remark with him; "the oil of the lamp in the temple burnt away in giving light; so should we." It is just six years since his own radiant light went out on its golden candlestick. To the last, his flock lay near his soul. "This people, Lord, this people, this whole place," was the broken prayer that fell from his dying lips. "Holy Father, keep through thine own name those whom thou has given me." On the morning of the 25th of March he lifted up his hands, as if pronouncing a blessing, and sank down. Not a groan was heard, his lip quivered for a moment, and his soul was at rest. Blessed McCheyne! Who shall wear thy mantle?

T. L. C.

#### CONCLUSION OF A LETTER ADDRESSED TO A YOUNG MINISTER.

V. Let the matter of your preaching be strictly scriptural, and your manner earnest, serious and affectionate, as your important and responsible work demands.

Your commission from the divine Saviour is: "Go preach *my* gospel." We have published as an article of our faith, that the Scriptures of the Old and New Testament, are the only infallible rule of faith and practice. Your doctrines, precepts, and motives must be drawn from this sacred volume. To add to, or subtract from its instructions, is a crime that will meet a fearful retribution. Strive to be able, like Paul, to say: "I have not shunned to declare unto you the whole counsel of God." Experience will soon convince you, that no words of man can reach the conscience of the sinner, or strengthen and comfort the heart of the Christian, like the word of God.

In the most refined of human compositions, there is nothing so precisely adapted to the character, the capacities, and wants of men, as the simple teachings of the Bible. If you desire to awaken the sleeping sinner, dreaming of security and pleasure, while he slumbers on the verge of ruin; lay before him, the awful majesty of God, when, amidst the terrors of Sinai, He proclaimed that holy law that binds to obedience every child of Adam, and announced that he would by no means spare the guilty. As one who knows the terrors of the Lord, and would persuade men, set before him the providences of God that demonstrate his hatred of sin, and his determination to punish it. The loss of paradise—the deluge—the ruins of Sodom—the plagues of Egypt—the destruction of Jerusalem. But above all, lead him to Calvary,

there to see the Son of God, holy, harmless, undefiled, and separate from sinners; agonizing in the garden, nailed to the cross, and enduring sufferings in soul and body without a parallel, because he stood in the sinner's place, and God laid on him the iniquity of us all.

The reason why the Apostles every where preached Jesus Christ and him crucified is obvious. The crucifixion of the Son of God for the sins of men, is the great central doctrine of revelation. No where else does the evil of sin, the love of God, and the worth of the soul, appear so manifest. These are the truths God has revealed, and does use, to quicken dead souls, to give peace to the guilty, comfort to the mourners, and purity to the vile and defiled.

To make you diligent and earnest in your sacred vocation, you have every motive by which an accountable being ought to be influenced. Do you wish to glorify your Saviour, who is so worthy of your supreme affection, and has done so much for you! It is by the faithful and zealous preaching of the gospel that He is to see of the travail of his soul and be satisfied. Do you feel tender compassion for the souls of your fellow-men, and strong desire to save them from the wrath of God? Then by prayer, by labour in public, and from house to house, by burning zeal, and a godly life, do what you can to save them from perdition. As your time for service in the Church is short, at best, and very uncertain, "whatever your hands find to do, do it with thy might."

Finally, remember that every sermon you preach may be, to some of your hearers, the last sermon they will hear until called to their final account. So preach then at all times, that should your hearers never again hear the gospel proclaimed, they may learn their lost condition by nature and practice; and see the way in which sinners may be saved through the merit and grace of the Lord Jesus Christ. Thus living and labouring in your Master's cause, you will enjoy a peaceful conscience; you will be a burning and shining light in the world; "and when the chief Shepherd shall appear, you shall receive a crown of glory that fadeth not away."

S. B. W.

#### THE STUDENT NO IDLER.

It was not peculiar to the days of Esop for some members of the body to impute laziness to others, which performed their functions with less noise and locomotion. The godfather of Heyne sends a letter by the public post, to his indefatigable son, addressed to "M. Heyne, idler at Leipsic." If any man in this world belongs to the "labouring class," if we must use a cant phrase for which we have no liking, it is a Christian student. That expression does not define the mode of labour, as though he only was subject to toil who uses a particular set of muscles. He is of the working order who taxes his thought, as really as he who wields a sledge or plies a spade. As really? More, by far. The field-labourer and the artisan throw down their tools at sunset, and their sleep is sweet; when an excited brain cannot stop its work by the clock, but keeps its wheels in motion through the dreams and restlessness of a sleepless night. He who delves in books for the radicals of words, works no less than he who digs in the ground for esculent roots. The professor with his class, the attorney with his brief, the minister at the altar, (the ministry! we speak now of labour unrelieved by the compensatory law of the Sabbath,) labour no less than if they chopped wood instead of logic; and a herdsman with all his cattle, toils not half so hard as the faithful teacher who presides over the restless group of a well-stocked school-room.—*Bib. Repository.*

#### Presbyterian Education Rooms.

25 Sansom Street, Philadelphia.

JUNE, 1849.

The Annual Report of the Board of Education was submitted to the General Assembly on the 21th May. We extract therefrom the following brief statement of operations for the past year:

The number of new candidates received was SEVENTY-TWO; (being an increase of *ten* over that of last year) making in all from the beginning, (in 1819), 1793. Of these, there were,

In their Theological course,	151
In their Collegiate course,	146
In their Academical course,	52
Stage of study unknown,	10
Teaching and temporarily absent,	14

373

During the year, *Forty-one* have finished their studies. *Ten* have withdrawn from the aid of the Board, most of whom are pursuing their studies on their own resources. *Six* have abandoned study; all, with one exception, on account of ill health. *Four* have died. *Two* have been dropped for marrying; *four* for not reporting themselves for upwards of a year; and *six* for other causes, not, however, affecting moral character.

#### GENERAL CHRISTIAN EDUCATION.

The number of primary Christian schools reported is *Eighty-two*, being an increase of *Forty-three* during the year. Of these, fifteen have been recommended to receive aid from the Board.

*Twenty-eight* Presbyteries are reported as having established, or as having taken measures to establish, academies within their bounds; giving a gain of fourteen over the preceding year. Most of these academies are now in successful operation; a few are specially designed to prepare teachers for parochial and other schools.

The Board have granted aid to two Colleges, viz. Hanover, Indiana, and Oglethorpe University, Georgia.

#### RECEIPTS AND PAYMENTS.

Receipts from all sources,	
For Ministerial Education Fund,	\$32,716.43
" General Education Fund,	3,395.75
" African Fund,	993.86
	<hr/>
	\$37,106.04
Payments. Ministerial Fund,	\$30,239.13
" General Education Fund,	4,887.52
	<hr/>
	\$35,126.65

#### AFRICAN FUND.

The sum of \$993.86 has been received, to be expended in educating coloured men for missionaries to Africa. There is at present but one coloured man under the care of the Board, and it is not yet known that he will go to Africa. There is pressing need of labourers among the yet uncivilized tribes of Africa, as well as in the colonies formed by emigrants from this country.

## Axioms.

Persecutions are beneficial to the righteous. They are a hail of precious stones, which, it is true, rob the vine of her leaves, but give her possessor a more precious treasure instead.

As often as we bring to light the infirmity of another, we set our own on the candlestick with it.

Let the faults of others be a mirror to thee of thine own.

Forget the way which is behind thee, and stretch out toward that which lies before thee, and every day with as much assiduity as if to-day for the first time thou wert entering on thy course.

The tempest which has risen against us without our fault, is to me a foretoken of great blessings.

Persecution is nothing more than a winnowing-shovel to purge the threshing-floor of our grace.

No syllogism gives us so much wisdom, as does the humble look upwards to God.

The more lynx-eyed in the investigation of the faults of others, the blinder in the observation of our own.

Wilt thou reform the world? then begin the reformation on thyself.

If God undertake the teacher's office, then canst thou learn much more in one hour than all the teachers of all ages could have taught thee.

No wood is more fit for kindling the fire of love toward God in the hearth of the heart, than the wood of the cross.

Never must one trust God more than when things assume a doubtful aspect; for where all human help gives way, there divine help makes its opportunity.

Many have puzzled themselves about the origin of evil. I observe, there is evil, and that there is a WAY TO ESCAPE IT, and with this I begin and end.

That which some will not know, they cannot understand.

He that will often put this world and the next before him, and look steadfastly at both, will find the latter growing greater, and the former less.

Earthly things have a dazzling show, but heavenly things deprive them of all light. Therefore, he who with clear eye beholds these, can better judge of the darkness of those.

He who first cares for the kingdom of God, for his well-being careth God, much more than he could have cared had he first cared for his own well-being.

Few follow the Lord to the Mount of Olives, still fewer to the cross on Mount Golgotha; but fewest die with him on the cross. The true history of Christianity.

Wisdom is *in* God, comes *from* God, leads *to* God, rests *with* God. Therefore, also, she makes nothing but friends of God, and where she puts up, there hath God taken lodging.

The heaven's ladder has seven steps—hearing, believing, loving, doing, suffering, striving, conquering. When the battle becomes triumph, then we need the ladder no more.

Tares grow among the wheat until harvest, but the wheat is not to blame for that, for the tares do not grow out of the wheat, but among the wheat, out of the after-seed of the enemy.

Thou must serve God with God, if thou wilt please God; for God taketh delight only in himself.

## Christian Education.

IN SCHOOLS, ACADEMIES, AND COLLEGES.

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

For the Presbyterian Treasury.

## THE SCHOOLMASTER.

If any are ashamed of this time-honoured name, let them remember that the day was when it was almost a title of nobility; borne with modest complacency by the Colets, Aschams, Buchanans, and Busbys, of a period when men were glad to plead "benefit of clergy." It is quite as venerable as "preceptor," "instructor," or "principal." Perhaps our indisposition to allow the term, arises from our democratical unwillingness to admit that any one can be our master; a feeling prevalent especially among our "young masters." The days of stern discipline have certainly gone by; and in schools and colleges the youth are growing into the opinion, that they are the constituency, and the source of law and rule. It is among my hopes, that with the revival of interest in church-schools, we shall also witness a renewed veneration for the teachers of youth.

The man who is worthy to be made the instructor of our children is deserving of all honour. We can entrust to him nothing that is more precious. Neither the lawyer, to whom we confide our estate; nor the physician, whom we make guardian of our lives, is charged with a more sacred trust, than he who has the responsible office of training up our beloved offspring. He should be cherished, encouraged, assisted, and remunerated. Next to the minister of Christ, he should be welcome to every fireside and table, and remembered in the prayers of every family.

But whether the pious schoolmaster is honoured or neglected, one thing is indubitable; his very labours bring their own reward. None but those who have tried it, know the anxieties, cares, and weariness, of the faithful teacher: but he has also his moments of delight. To an ingenuous and philanthropic mind, nothing can be more animating or agreeable, than to see daily around him a group of Christian pupils, listening with respectful avidity to his instructions, and opening their whole souls to the lessons of wisdom. If it is pleasant to rear a variety of flowers, in a parterre and to study the peculiar habits and beauties of each, how much more to cultivate a living flower-bed of immortal creatures in a class or school! We take most interest in that on which we bestow most labour; and this accounts for the diversity of experience, in regard to the pleasures of teaching. Those are uniformly happiest in the school-room, who are most thoroughly devoted to their work; and those are enviable teachers, who live entirely for their vocation without by-ends, or ambitious ulterior views. The schoolmaster, who is content to grow grey among his boys, who makes a sceptre of his ferula, and goes through his routine with a

cheery enthusiasm, is one of the happiest of mortals.

When a laborious, conscientious man, has pursued this sacred and elevated calling long enough to see successive classes of disciples going forth to bless society, and some of them rising to eminence, and gracing the highest posts in church and state, he enjoys a parental satisfaction, which has the elevation of pride, without its malignity and selfishness. From year to year, he takes by the hand those who greet him with affectionate deference, as knowing that they owe to him, under Providence, a great part of their title to advancement. No feeling is more universal, among right-minded men, however exalted in society, than that of love and respect for the instructors of their youth, especially when these have attained to advanced years. The little discontents and resentments of school-boy-days, inseparable from the restraints of authority, give place to reflections of wisdom; the scenes of boyhood are mellowed by distance; and he who was once a child, having become himself a parent, better comprehends the reasons of a discipline which, though sometimes harsh, was yet loving and generous. Acting on these convictions, we ought all to give the warmest reception and the most cordial aid to the faithful preceptors of our sons and daughters.

When to these considerations, which are common to all cases of education, we add the religious element, and regard the teacher as one who inculcates the rudiments of saving knowledge, the doctrines of the gospel, and the truths of God, we find the relation still more solemn and affecting. Such should be the case in every Christian school. The things of God should form a part, and that a leading part, of every day's instruction. The preceptor will then be labouring for the salvation of souls, as truly as if he were a minister. If we had more such schoolmasters, men of God, who go about their work with prayer and in the spirit of love, we should have more ministers of the gospel. No men in the world have more in their power, towards supplying vacancies in the ministerial ranks, than instructors of our youth. Let such a one feel his responsibility, let him keep continually in view the bringing his youthful charge to Christ, looking out sharply to descry the first appearances of what may be useful talent in the sanctuary, and conducting all his lessons as one who hopes that his pupils will some day preach the gospel; let him, in a word, serve the Church in his teaching function; and he will scarcely fail to see one and another going from under his hands, to the work of the ministry. Such teachers have adorned and blessed our American Presbyterianism in an earlier day; and whatever an overstrained zeal for preaching may have produced in censure of school-keeping ministers, we can never cease to bless God that he gave us such men as Tennent, Samuel Finley, Smith, Moses Waddel, Robert Finley, and many others. Such men have borne double burdens, and done double duty; and while it is easy for men of

large emoluments or patrimonial wealth to inveigh against them as secular ministers, they really "endured hardness," and contributed largely towards the growth of our Church, particularly in new settlements. The tendency, however, in all professions, is to a division of labour; thus the surgeon, the physician, and the apothecary, were originally one and the same person; as are the barrister and attorney, even yet, in America. The profession of Christian teacher is rising to its proper level in our Church; and we hope for the day, when the corps of instructors shall be as distinct and marked as the corps of ministers.

One of the very best things we can do to bring about the good ends proposed, is to cherish in ourselves and others, a high estimate of the teacher's office. Let him be encouraged, honoured, and paid. Let no community or church fall into the error of sending its children to the lowest bidder. Let the starving system, which has already done evil enough in the case of ministers, be for ever discarded with respect to schoolmasters. If we desire to have a permanent class of sufficient teachers, we must afford them a competence, and make it worth their while to remain in the ranks. Schools in every part of the land have smarted under the method of hiring young men to teach, who were only using this as a stepping-stone to college or seminary. The profitable teacher is he who teaches for the love of it, who is not planning to be any thing else, and would rather be a schoolmaster than a king. But how commonly are such men disregarded and thrust into corners. "O, he is only a schoolmaster!" The phrase awakens no surprise; and yet it indicates a lamentable misapprehension as to the just place of the teacher. Until we consider him as worthy of a high social standing, we lessen inducements to pursue this calling, and so the evil falls on the community and on ourselves.

There is a natural alliance between the pastor and the teacher: they may be of unspeakable service to one another. The system of church schools makes this easy: it will certainly be the minister's fault if he does not derive solid help from the schoolmaster. But I am in danger of running into prolixity; the subject is one which requires only serious reflection, to bring us all to the same mind; so here I leave it.

CARDUUS.

#### THE TRUE FOUNDATION.

It would be difficult, I believe, to ascertain how much, or how little, children understand of the spiritual things presented to their minds. I am inclined to fix the measure very low. But at the lowest they acquire notions and habits of thought; and it is of immense importance, understood or not; that these should be correct ones. Surely, then, it is essential that whatever they learn of God, should be consistent with his revelation of himself in the gospel; and that whatever they learn of themselves, should be consistent with their actual character and position under the gospel dispensation. What should we think of a builder, who should build his house upon the sand, and tell us he intended to

make a more solid foundation afterwards! We should say that at least he gave himself a great deal of superfluous trouble, added to the risk of bringing his building to the ground, in attempting to remove it.—*Script. Principles of Ed.*

For the Presbyterian Treasury.

#### HYMNS FOR CHRISTIAN SCHOOLS.

##### NO. III.

##### FATHER, I THANK THEE FOR MY HOME.

###### I.

Sweet are the homely joys of love,  
Beyond the bliss that wealth can prove,  
The safe abode, the frugal fare,  
My palace make—if love be there:  
O'er land or sea let others roam,  
Father, I thank thee for my home.

###### II.

The board with healthful bounties spread,  
The sheltering roof, the lowly bed,  
The winter's fire, the summer's shade,  
Are gifts that cannot be repaid:  
O'er land or sea let others roam, &c.

###### III.

My father and my mother there  
Embrace us in their faithful care,  
Brothers and sisters nestle round,  
With many a smile and joyous sound:  
O'er land or sea, &c.

###### IV.

While, over all, the cloud of peace  
Affords protection and increase,  
The opened Word, the Daily Prayer,  
Proclaim aloud that God is there:  
O'er land or sea let others roam,  
Father, I thank thee for my home!

J. W. A.

#### STRONG TESTIMONY AGAINST COMMON SCHOOLS IN A CERTAIN DISTRICT OF NEW YORK.

The following account of the influence of common schools upon the *deterioration* of society, comes from one of our ministers, who is well acquainted with the district of country of which he writes. We would fain believe that such cases are rare; and yet we fear that, with the loose character of many of the common school teachers, and with the exclusion of religion from the course of instruction, a great deal is done to bring up an irreligious generation.

"Nearly six years ago, I came to this people, where, in the early part of my ministry, (1822-24) I laboured for two years under very interesting circumstances. A large accession was then made to the church. Her prosperity then was strongly anticipated. But clouds have hung over her deep and dark. After almost a quarter of a century, I came among them again. I found the state of society deplorably low and bad. I found whole families, the children of the members of the church when here before, not only irreligious, but standing aloof entirely from all places of religious worship, doing nothing to sustain that gospel which their fathers loved, but with habits fixed upon them dreadfully corrupt and demoralizing. After careful examination and reflection, I am of opinion that the district schools, as they have been conducted from time immemorial almost, have contributed as much or more to this state of things as all other causes put together. I might give you a descrip-

tion of these schools; but it would be nothing new to you. In spite of all parental influence, these schools of vice and irreligion have corrupted the children; and thus a set of heathen have grown up in the midst of us. Our church, and that of the Methodists, cover a ground occupied by more than two hundred families, and yet not more than seventy families in all these can be said to be attached to any religious denomination whatever—scarcely see the inside of a church from one year's end to the other.

Deeply as I sympathized with this people, I felt that I could not stay unless something could be done for the rising generation. But rather than leave them in this deplorable situation, I went forward and built a school-house, and furnished it, at my own expense, and dedicated it to God, with the confident expectation that he would take care of it, and bless it. And so he has. I hoped thus to lay foundations to build on when I was gone—to sow, for others to reap. But what hath God wrought already! About the middle of January last, he was pleased in great condescension and mercy to place his *own* seal upon the school. The Holy Spirit came with his still small voice, but invincible in his energies and work, and broke the hearts of these children and youth, and made them weep bitterly for their sins. At one time the whole school appeared to be under special Divine influence. But it is impossible to give you any adequate idea of this wonderful work of God in the school, and then as it extended to the congregation. How many of them will prove in the end to be the subjects of saving grace is known only to the great Head of the Church. But enough has been shown us to make us feel that "God in very deed is in this place," and that "our labour is not in vain in the Lord."

#### THE END OF EDUCATION.

God's plan of education accords with that which right reason and philosophy alike demand.

The end aimed at in this plan of divine education, equally "commends itself to every man's conscience in the sight of God." THE END aimed at in God's plan of education, is not a respectable station in life—not good behaviour—not the esteem of men. These lie *in the way*, but these are not the END to be aimed at. These are among the "all other things" which are given, but these are not to be sought as the "first" great end. The end to be kept in view is, "the kingdom of God and his righteousness, peace with God even now, and in the world to come life everlasting." To get a good character, to get a high station, to escape shame and poverty, are all blessings greatly to be desired for our children. But still it is not for these we are called upon "to travail in birth again." Although we could see all these things completely attained, yet if we have been imbued with the spirit of the Apostle we will not be satisfied, or cease from stirring, but will continue to "travail in birth" "till Christ be formed in them." Without this they are nothing, and less than nothing—they are lost, wretched, and undone. However "rich in this world's goods," they are "poor and miserable and blind and naked." However esteemed among men, they are under "the wrath and curse of God," polluted and defiled in his sight. And however "at ease" in their own hearts, and at peace with the world, "there is no peace" between them and God, but "a controversy" whose termination can only be "everlasting destruction from the presence of the Lord and the glory of his power."

T. S.

PAROCHIAL SCHOOLS.

The following is the list of churches reported to the Assembly, as having under their care primary Christian schools, with the date of their establishment.

Those marked with an asterisk have been recommended to receive aid.

PRESBYTERIES.	CHURCHES.	DATE.
Troy,	Lansingburg, N. Y.	1848
Wyoming,	*Warsaw,	1849
Buffalo City,	*Holland, Rochester,	1849
North River,	Wapping Falls,	1849
New York,	First, (2) <i>Male &amp; Female</i> ,	1847
	15th St.	1848
	42d St.	1848
	Chelsea,	1848
New York, 2nd,	Scotch, (2) <i>Male &amp; Female</i> ,	1840
Elizabethtown,	Paterson, 1st, N. J.,	1848
New Brunswick,	Princeton, (2)	1849
	*Titusville,	1849
Raritan,	Clinton,	1849
West Jersey,	*Camden,	1848
	*Williamstown,	1848
	Mount Holly,	1848
	*Franklinville,	1849
	*Mayslanding, (2)	1849
Luzerne,	*Wyoming, Pa.	1848
	Tunkhannock,	1849
	Summit Hill,	1849
	Donelson,	1849
Susquehanna,	Friendsville,	1849
	Wyalusing,	1849
	*Rome,	1849
Philadelphia,	10th ch. Miss. School,	1849
	*Southwark,	1849
Philadelphia, 2d,	*Port Richmond,	1848
	Newtown,	1849
New Castle,	*Wilmington, Del.	1848
	Upper Octorora,	1849
	New London,	1849
Baltimore,	Frederick, Md.	1848
Northumberland,	*Shamokin, Pa.	1848
Redstone,	Fairmount, Va.	1848
	Connellsville, Pa.	1849
Beaver,	New Brighton,	1849
Miami,	Dayton, Ohio,	1848
	Yellow Spring,	1849
Wooster,	Northfield,	1849
Salem,	Charlestown, Ind.	1848
	Bloomington,	1848
	*Owen Creek,	1848
Indianapolis,	*Hopewell,	1848
	Indianapolis,	1849
	*Bethany,	1849
	Rushville,	1849
	Bloomington,	1849
Palcstine,	*Grand View, Ills.	1849
Saint Louis,	*St. Louis, Central, Mo.	1849
	*Bethlehem,	1849
	*Bethel,	1849
Louisville,	Louisville 1st, Ky.	1848
	do. do.	1849
	do. 4th,	1848
	do. do. (2)	1849
	do. 2d,	1849
	Big Spring,	1848
	Shelbyville,	1849
Ebenezer,	*Covington,	1849
West Lexington,	2d ch., Lexington,	1848
	Frankfort, (2)	1848
Lexington,	*Staunton, Va.	1848
	*Fairfield,	1848
	Richmond,	1849
East Hanover,	Indiantown, S. C.	1849
Harmony,	Roswell, Geo.	1848
Cherokee,	Chattooga,	1848
	Bethel, Ala.	1849
East Alabama,	2d ch., Mobile,	1848
South Alabama,	Valley,	1848
	Selma,	1848

Knoxville,	Baker's Creek, Tenn.	1849
Louisiana,	New Orleans 1st,	1848
	Grosse Tete, La.	1848
Western District,	1st ch., Memphis, Tenn.	1848

PRESBYTERIAL ACADEMIES.

The following Presbyteries have reported Academies either as in operation or in progress.

Newton Presbytery at Blairstown, New Jersey.	
Susquehanna,	" Friendsville, Pennsylvania.
Luzerne,	" Wyoming, "
Carlisle,	" Newville, "
Northumberland,	Location not determined.
Redstone,	" Dunlap's Creek, Pennsylvania.
Blairsville,	" Owen Creek, Pennsylvania.
Columbus,	" Kingston, Ohio.
Richland,	" Haysville, Ohio, (Vermillion Institute.)
Zanesville,	" Washington, Ohio.
Miami,	" Male Academy at Monroe, Female do. at Springfield.
	Location not determined.
Cincinnati,	" Rossville, Ohio.
Oxford,	" Fem. Acad. at Charlestown.
New Albany,	" Do. S. Hanover.
Madison,	" Do. S. Hanover.
Crawfordsville,	" Waveland, Indiana.
Louisville,	" Bardstown, Kentucky.
West Hanover,	" ——— Virginia.
Lexington,	" Middlebrook, Virginia.
Montgomery,	" Christiansburg, "
Orange,	" Hillsboro, North Carolina.
South Carolina,	" Greenwood, S. C., Male and Female.
South Alabama,	" Lafayette, Alabama.
Tuscaloosa,	" Eutaw, "
Western District	" Mount Carmel, Tennessee.
Mississippi,	" Tipton county, Mississippi.
Tombeckbee,	" Jasper county, "
Knoxville,	" ——— Tennessee.

ANOTHER ACADEMY IN VIRGINIA.

It will be seen by the following report of the Montgomery Presbytery, that our brethren are maturing their plans with great care and wisdom. It is a bright omen of the times, that so many of our Presbyteries have established academies for the Christian training of their youth. We know of no Presbytery that is more likely to have a first-rate and prosperous institution than the Presbytery of Montgomery.

MONTGOMERY PRESBYTERIAL ACADEMY.

The committee to whom was referred the subject of Presbyterial Academies, respectfully report, that after mature deliberation, they are prepared to recommend the establishment of such an institution within our bounds.

The history of education shows that it has done most for the world and for the advancement of Christ's kingdom, when it has been managed by those whose wisdom began with the fear of God. Depraved and misguided intellect is the source not only of eternal misery, but of the many social evils which disturb mankind. The command of the Saviour to go and teach all nations was given to the Church, and can never be obeyed while children and youth are neglected. The great mistake of many seems to be in supposing that education is a secular affair altogether—that discipline of mind, and sufficient knowledge for the transaction of business, are all that is necessary. These are certainly of great importance, and the institution which we recommend should be pre-eminent for these advantages. But the mind is capable of being led far beyond

the circle of human science. These higher branches have God for their object, the universe for their limit, eternity for their development, and infinite happiness for their end.

Your committee are of opinion, that the religious element is of the greatest importance in any system of education, and therefore that our General Assembly has acted wisely in recommending to her Synods, Presbyteries, and Church Sessions, to take this matter in hand. We find that Presbyterial Academies have been successful wherever they have been established. Indeed, what the Assembly now recommends, is but the maturity of those plans which the Church adopted a century ago, and which, imperfect and embarrassed as they were, have given to the country many of its most successful colleges and universities, numbers of its most eminent men, and to the church nearly all her ministers.

Your committee would further report, that having considered Christiansburg, in Montgomery county, a central and suitable location, they have consulted the citizens as to the amount of aid they would afford in erecting suitable buildings, &c., and have received from them individual pledges to the amount of upwards of \$1300. We recommend, therefore, the adoption of the following preamble and resolutions:

Whereas, The General Assembly has recommended that Presbyteries establish Academies or High Schools for the purpose of securing a thorough education, religious and secular, to those youth who may desire to pursue the higher branches of knowledge; therefore,

Resolved, 1. That the Presbytery of Montgomery do hereby establish a High School, to be under its especial care and supervision.

2. That it be known by the name of MONTGOMERY ACADEMY, and be located in or near Christiansburg.

3. That it be managed by a Board of Trustees, consisting of sixteen members, of whom a majority shall always be of persons eligible to a seat in Presbytery, any five of whom shall constitute a quorum.

4. That this Presbytery reserve to itself, forever, the right of visitation, and of the appointment of Trustees.

5. That it shall be the duty of this Board to appoint its own officers; to secure a proper legal title to such property as may be deemed necessary for the use of the Academy; to appoint teachers; to regulate the course of study; and to attend to such other matters as the good of the institution may require.

6. That no teacher shall be appointed who is not a member of the Presbyterian Church in good and regular standing, and that no appointment shall be binding for a longer time than one year, unless sanctioned by the Presbytery.

7. That the exercises of each day shall be opened with prayer and the reading of the Scriptures; that in addition to the Holy Scriptures, the larger or shorter catechism of the Westminster Assembly, and, when practicable, sacred music shall be taught to all, unless parents or guardians express a wish to the contrary, which wish shall be strictly attended to.

8. That the Board of Trustees shall keep a full record of their transactions, which shall be submitted to the Presbytery for review at each spring meeting.

9. That collections be taken up in all our churches on the first Sabbath in July, or as soon thereafter as may be convenient, for the purpose of purchasing a library and apparatus.

Nicholas Chevalier,  
Henry H. Paine,  
Joseph S. Edic,  
Francis T. Anderson, } Committee.

The above resolutions were discussed at

length, and some of them amended from the original report, and adopted one by one; after which it was further,

*Resolved*, That the following persons be, and they hereby are appointed Trustees of Montgomery Academy, and divided into four classes, as follows: one of which classes commencing with the first shall go out of office on the first day of each spring meeting of Presbytery, commencing with the year 1850, provided that such persons shall always be re-eligible; and that Presbytery proceed to re-elect a corresponding number at the same meeting.

## TRUSTEES.

1.	2.
Rev. J. D. Ewing,	Rev. H. H. Paine,
Rev. S. D. Campbell,	Rev. Wm. P. Hickman,
Dr. Joseph S. Edie,	Mr. Charles Crockett,
Mr. J. Kyle.	Mr. Eli Phleger.
3.	4.
Rev. Urias Powers,	Rev. N. Chevalier,
Mr. J. B. I. Logan,	Mr. R. D. Montague,
Mr. F. Johnston,	Mr. William Wade,
Mr. John Craig.	Mr. William Thomas.

At a subsequent meeting of the Board, Rev. N. Chevalier was chosen President; R. D. Montague, Secretary; William Wade, Treasurer. A building committee was also appointed, consisting of N. Chevalier, Jeremiah Kyle, and R. D. Montague. This committee are preparing the plan and specifications of a building about forty feet by sixty, and two stories high.

The Institution may not be opened before the spring of 1850, as the Trustees are determined to spare neither time nor labour in making it worthy of general patronage, and in procuring a teacher of the first order.

## The Methods of Grace.

### THE THREE WANDERERS.

In the church of S— no pure gospel had been preached for at least half a century. The pulpit was occupied, and a weekly sermon read, but no glad tidings to the sinner came from the preacher's lips. About eight or nine years ago, however, an old woman began to have a vague sense of her want. How it arose she knew not, and could never tell. But she *felt* it. Each returning Sabbath made her feel it more; till impelled by this secret, indefinite sense of want, she wandered almost unconsciously one Sabbath morning into the neighbouring town, which was but a few miles distant. "As God would have it," she wandered into my church, and sat down. She listened to the message, and thought it strange. She had never heard the like before, and hardly understood it. She waited and came back in the afternoon, and felt more interested than before. She then returned home, wondering at what she had heard.

During the week conviction of sin took hold of her. The Spirit of God was working deeply in her soul. When next Sabbath returned, she again set out upon the same errand. Light seemed to be rising. Sabbath after Sabbath did she come, and ere long found the resting-place. Since that time she has walked consistently as a follower of the Lamb, during many trials and sorrows.

As soon as she had found the Saviour for herself, she began to tell her neighbours what she

felt. One young woman she persuaded to accompany her. Under the first sermon, this girl was arrested and brought under deep convictions. She had never heard the gospel before, and it came home with mighty power. Ere long, her feet also were led into the way of peace, and she went upon her way rejoicing, "looking unto Jesus."

She was naturally warm-hearted and eager in her temperament. This soon showed itself in her renewed state. She could not refrain from telling what God had done for her soul. And having soon after changed her residence to another village, she sought out some believing ones, and met with them for prayer and fellowship. For four years did she remain the same zealous, affectionate, happy Christian. But she was soon laid upon a death-bed. I saw her but a short time before her death. Her labouring breath made her but imperfectly heard. She grasped my hand and pressed it tenderly. "You told me long ago," she said, "that it was blessed to die in Christ, and I now find it to be so." After a little, she added, again pressing my hand, "Farewell, till we meet in glory!—farewell!"

About two years before her death, she had been the means of awakening a relative of her own. I remember, one sweet bright summer afternoon, meeting them both together, and as I passed I spoke a solemn word to the careless girl. But then she was impenetrable. She turned away from my warning and that of her believing cousin. But not long after she was brought to a deep sense of sin, through means of the unwearied efforts of her relative. She has since that found "peace with God," and has walked with him consistently as a child of light.

Thus it is that God works. In ways the unlikelyest yet the simplest. All of them worthy of himself—fitted to humble man and to exalt the Saviour. How interesting to trace his marvellous works! He begins with one poor solitary wanderer; that one is made the instrument of calling another; that second is made the means of drawing in a third. And thus the work proceeds. How natural, yet how full of wisdom and of majesty!—*Christian Treasury*.

## Anecdotes.

**FAITH.**—As Latimer, one of the English Reformers, was at the stake, he breathed out these words, "God is faithful."

**ATHEISTS AND LUNATICS.**—When the people of Paris were worshipping the goddess of reason, Pinel, an illustrious medical professor, was accosted by a celebrated literary man, who said to him, "I am writing an Encyclopedia of Atheists, and intend to give you a place that shall be worthy of you." "I thank you," replied Pinel, "for the honour you design for me, and in return let me say, that in the second edition of my work on lunatics and idiots, which will soon be published, I shall not fail to insert your case."—*Dr. A. H. Stevens*.

**OBERLIN.**—One day when Oberlin was eighty

years of age, in climbing a mountain he was obliged to lean on his son-in-law, while his wife, less infirm, walked behind by herself. But, meeting some of his parishioners, the good pastor felt so awkward, at this apparent lack of gallantry, that he stopped to explain the reason. Was it not a fine feature in the old worthy's character, and would it not be well for the world if it contained more of this Christian chivalry? Would it not be well if it contained more of those hallowed unions, where people see to the last with the same admiring and affectionate eyes with which they first learned to love one another? *Hamilton*.

**BURNET'S PLEASURE.**—One of Bishop Burnet's parishioners, being in great distress, applied to him for assistance. The prelate requested to know what would serve him, and reinstate him in his trade. The man named the sum, and Burnet told the servant to give it to him. "Sir," said the servant, "it is all we have in the house." "Well, give it to this poor man; you do not know the pleasure there is in making a man glad."

## Poetry.

### COME TO CHRIST.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: Beloved, now are we the sons of God.—1 JOHN iii. 1, 2.

The wanderer no more will roam,  
The lost one to the fold hath come,  
The prodigal is welcomed home,  
O, Lamb of God, in Thee!

Though clad in rags, by sin defiled,  
The Father hath embraced his child,  
And I am pardoned, reconciled,  
O, Lamb of God, in Thee!

It is the Father's joy to bless,  
His love provides for me a dress,  
A robe of spotless righteousness,  
O, Lamb of God, in Thee!

Now shall my famished soul be fed,  
A feast of love for me is spread,  
I feed upon the children's bread,  
O, Lamb of God, in Thee!

Yea, in the fulness of His grace,  
He puts me in the children's place,  
Where I may gaze upon his face,  
O, Lamb of God, in Thee!

I cannot half His love express,  
Yet, Lord! with joy my lips confess,  
This blessed portion I possess,  
O, Lamb of God, in Thee!

It is *Thy* precious name I bear,  
It is *Thy* spotless robe I wear,  
*Therefore*, the Father's love I share,  
O, Lamb of God, in Thee!

And when I in Thy likeness shine,  
The glory and the praise be Thine,  
That everlasting joy is mine,  
O, Lamb of God, in Thee!

## Sabbath Schools.

—  
 "Feed my lambs."  
 —

## THE SABBATH-SCHOOL TEACHER'S RESPONSIBILITIES.

In previous articles we have glanced at the duties and encouragements of the teacher; it remains to consider his solemn responsibilities. That these are not duly considered by many at the time they engage in the work, is evident from their lack of interest in, and attention to it.

Could each Sabbath-school teacher in the land be brought to realize in some good degree the awfully solemn responsibilities involved in the discharge of his duties, methinks there would ascend to heaven such a cry of penitence, and such a sound of prayer, as have never yet been induced by this work of love. Will you, fellow teacher, look with me at a few points in this subject.

1. *You are charged with the care of immortal souls.* You know something of the worth of your own soul, I trust. Consider, then, that each of those for whose salvation you labour, is of equal value with your own, and that they and you will enter heaven, if at all, by the same way, and through the merits of one Saviour. For their souls you have an account to render.

2. *You have assumed the duties of instructing them in the way of salvation.* Some of them, perhaps, sit under the sound of the preached word, but are there not others, who but for the Sabbath-school, would know nothing of God, or of the value of their souls. You are to teach them to hate sin, to love God, to give their hearts to Christ, to seek the help of the Holy Spirit to sanctify them. They look to you for an example of that character which you urge upon them. You are "to allure to brighter worlds, and lead the way." Is not this a solemn responsibility? If you fail in your duty to them, if you teach them error, their blood may be required at your hand.

3. *You are shortly to render an account to God of the manner in which you discharge these duties.* Did we but have eternity in view at all times, how much more constant and faithful would be our labours! how earnest and fervent our prayers! how unceasing our anxieties for souls! Look at your duties, I pray you, in this light. Consider that you may have but one more opportunity of telling your class of the love of Jesus; of pleading with them to be reconciled to God. Were you to receive an intimation from heaven that such would be the fact in your case, with what prayerful preparation would you go up to your class on the last Sabbath you were to spend with them; how would your heart be moved in contemplating their impenitent condition! how earnestly would you beseech them to flee now to the Saviour! But though you do not receive such intimation, such may be the case. Let every Sabbath be spent thus; even as though you knew it were to be the last.

3. *You are to meet these souls at the judg-*

*ment.* Will they be upon the right or left hand of the Judge? Will they be welcomed to the holiness and happiness of heaven, or banished to the abodes of never-ending despair? Are they to be stars in your crown of rejoicing, or will they be numbered among the vast army of the great adversary? See to it, if they are found at last among the accursed of the Father, that your skirts are clear.

Lastly, these responsibilities, so solemn, so awful, are such as you may meet and sustain only by the assistance of Almighty grace. If God gives you an heart to feel them in their weight, seek of Him wisdom and strength so to discharge them, as that you may have joy in that day when he shall make up his jewels.

M.

## EVERY CHILD GOES HOME AT NIGHT.

Though the children of different families are mingled together in play or at school during the day, yet when night comes, they all go home to their father's house. So now the righteous and the wicked, believers and infidels are mingled together; they sit in the same sanctuary, live in the same houses, and partake of many of the blessings of God together; but when the night of death comes, every one will go to his own home. The children of the Devil will go to their father's dark and horrible abode, and the children of God will go to their Father's light, joyful, and glorious mansions. Dear reader, whither will you go? Remember the words of Jesus: *If ye believe not that I am he, ye shall die in your sins. Whither I go ye cannot come.* Come to Him now, and ye shall find the way to God and heaven.—*New Orleans Presb.*

## THE SABBATH SCHOOL TEACHER'S RETROSPECT.

Another Sabbath, with rapidity almost inconceivable, has passed away, and I am come to the extreme verge of another day; the vanities of time will again engage the general attention; the bustle of business, the intensity of study, and the perpetual round of giddy pleasure, will again engage the multitude; for such is life.

But as well as looking forward, I look backward; and with regard to myself, as in the capacity of a Sabbath Teacher, how has the almost departed day been spent? Is there no pain of conscience on account of neglected duty! Has the trumpet I have used given no uncertain sound? Was my conduct so serious that it warned the young ones it was "no time for them to trifle, when their teacher was come to them with a message from God himself!" Did I wrestle, ere I left my closet in the morning, with the angel of the covenant for a blessing? Did I acknowledge the presence of God, feeling it myself, and seeking that the dear children around me should feel it too! Have I reproved, rebuked, exhorted;—has my exhortation been the truth, the whole truth, and nothing but the truth!—and, in one momentous word, *have I been faithful?* Oh! important, important inquiries: I look back with trembling, for though I may fancy all has been right, that Eternal, whose way is in the whirlwind, and whose path is in the storm, *He who searcheth the heart,* may have seen wickedness, impiety and forgetfulness, which I have not detected. He may see a want of that earnestness of which I see such a profusion; He may see a real want of that ability which I vainly fancy I possess; and He may

see traces of that presumption and pride, of which I indignantly suppose myself incapable. When I was seeking to glorify God, as I thought, to his pure and holy eyes I might have been seeking to glorify myself. When I was pressing towards the salvation of the young ones, I might have been desiring *my own praise*, and looking after that honour which cometh from man, and if I endeavour to detect my motives, and to unveil the secrets of my heart, I have need, instead of being puffed up with any supposed attainments, to lay my hand upon my mouth, and my mouth in the dust, and to cry, Unclean, unclean. O thou infinitely high and mighty God, I implore thy sanctifying blessing; I do most fervently entreat thy pardon and forgiveness; I have taken upon myself to be an instructor of the young, but I may, with all my supposed eloquence, preach from the rising to the setting of the sun, and my coadjutors may assiduously and incessantly water, but still I supplicate thy genial influence, without which all must *for ever be in vain.*—*London. S. S. Mag.*

## Domestic Missions.

—  
 "Beginning at Jerusalem."  
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Extract from a sermon by the Rev. H. A. Boardman, D. D. on the occasion of the ordination of the Rev. Messrs. Wood and Gregory—the former a missionary to Texas, the latter to the Choctaws.

[Furnished by request.]

If "God's way is in the sanctuary," the *Christian Ministry must be an office of the highest dignity and responsibility; and we can confer no greater benefit upon a people than to aid in sending them faithful and godly pastors.*

The manifold blessings connected with the sanctuary, are chiefly communicated through the instrumentality of the ministry. They are the mouth of the people to God; they are his ambassadors to them. What the minister is, in any given case, the sanctuary is; and where there is no ministry, there is, ordinarily, no sanctuary. An office which the infinite and glorious Jehovah has taken into so intimate a fellowship with himself, and which he has made so conspicuous in carrying forward the sublime schemes both of his providence and his grace, must be clothed with pre-eminent honour. To be called to it, is one of the greatest of all privileges. If things were viewed in their spiritual relations, and estimated according to their real worth, this office would be more coveted than all the martial or civic rewards with which the world adorns its successful votaries. For as the benefits it conveys to men are priceless and imperishable, so the crown of glory which constitutes its reward, will shine with unfading lustre eternal ages after all earthly crowns and pageants shall have been forgotten.

It is a just cause of congratulation, therefore, when young men of exemplary piety and suitable intellectual attainments, devote themselves under the influence of pure and scriptural motives, to the ministry of reconciliation. They do well to turn away from the more lucrative and dazzling honours held out to them by the secular professions, to labour for the salvation of souls and the glory of their Redeemer. Wisdom is sooner or later justified of her children; and the last day will evince their wisdom in choosing to preach the "unsearchable riches of Christ," as the noblest and best of all employments.

This will especially be the case in respect to those who shall be able in that day to say, "So

have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation; but as it is written, 'to whom he was not spoken of, they shall see; and they that have not heard shall understand.' If 'God's way is in the sanctuary,' and it is a privilege to minister wherever there is a sanctuary; how acceptable a service must it be to God, and how useful to his creatures, to establish houses of worship, and gather congregations in countries wholly or in great part destitute of Christian ordinances.

It is to aid in a service of this kind that we are assembled here this evening. Two great and important fields on our south-western frontier, both within our national limits, but one belonging to Domestic, the other to Foreign Missions, have appealed to our sympathies, and craved a share in our spiritual blessings. The claim of the one is the claim of kindred and country; they are bone of our bone—our fellow citizens—joint-heirs with us of all that is bound up in our glorious Union. The claim of the other is still more sacred—it is the claim of the red men, the original proprietors of this soil, whom we have dispossessed of their ancient inheritance, and driven—the peeled and helpless fragments of once powerful tribes—beyond the Mississippi. Both have appealed to us for succor; and two of our young men, moved, as we trust, by the Holy Ghost, have said, "Here are we; send us." This we shall do to-night. And in doing it, we feel that we are doing more for Texas and for the Choctaws, than we could in any other way. We do not despise the pursuits of agriculture and mechanics—we readily admit the inestimable value to a community of jurisprudence and medicine, and the whole cluster of liberal arts—it is from no disparagement of these, or any of the helps or fruits of civilization, that we magnify the agency we would set in motion. It is because "God's way is in the sanctuary," and the sanctuary is the most comprehensive, effectual, and thorough of all the means of civilization, and because in addition to its manifold social and political benefits, it diffuses among its recipients the gifts of salvation and eternal life, that we challenge for this agency so lofty a pre-eminence above every other. We feel that it is a privilege to send our brethren forth on this mission of mercy. May the God of the sanctuary ever defend and guide them. His presence will fill their log-built churches with a glory surpassing that of the proudest cathedral service, and prepare them to unite hereafter with those who may have been saved through their instrumentality, in the worship of the heavenly temple.

### Foreign Missions.

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

#### MISSIONARY LABOURERS WANTED AMONG THE INDIANS.

It is with a feeling of sadness that we contemplate the gradual extinction of the Indian race. As the snow melts beneath the sun, so is fading away, gradually, but surely, the remnant of the once mighty tribes of aborigines. Most of those whose fathers' bones rest beneath our feet, now find a dwelling place far towards the setting sun. Some, by the faithful, persevering labour of devoted missionaries of the cross, have been redeemed from the barbarities and vices of a savage life, and are learning the

peaceful arts of civilization and receiving instruction in the things that concern their everlasting well-being.

There is now need for more labourers in this interesting and promising field of Christian benevolence. The Board of Foreign Missions recently published a list of such labourers as are now wanted at the stations among the several tribes. With a view to call the attention of pious men and women who are qualified to fill these posts, to the present wants of the Board, the list is annexed.

This is a call and a loud one to others than ministers. Many have said, "If I were a minister of the gospel, I would go to the heathen." Here is a door opened to such to serve the Master in the missionary work. Who will respond to this call, "*Here am I; send me.*"

#### LIST OF LABOURERS NOW WANTED.

1. At Spencer academy, among the Choctaws, one male teacher, one assistant female teacher, a farmer and a steward are wanted.
  2. At Tallahassee, in the Creek Nation, one male teacher, two female teachers, a farmer and a steward are wanted. To a well-qualified and pious physician, either unmarried or with a small family, scarcely any place would afford a more eligible situation. Besides the medical care of the mission families and the scholars, his practice among the Indians would be as extensive as he would desire, and they are willing to pay for medical services for themselves and their children.
  3. At Kowetah, in the same nation, a farmer and a steward are wanted.
  4. At the Iowa mission a farmer is wanted.
  5. At the Ottoo and Omahaw mission a farmer and a steward are wanted.
  6. For the new mission among the Chickasaws, the entire missionary force is yet to be provided: One minister of the gospel, one male teacher, two female teachers, a farmer and a steward.
  7. All the missions which have boarding schools are suffering most severely for want of female assistance in cooking and washing. To single females, who labour in families in the white settlements, these situations are most eligible. The labour is not severe, the situation would be as permanent as they would desire, and the compensation better than is generally given at home.
- Other missions in prospect will need additional labourers, but these are immediate and existing wants.

#### GLEANINGS OF THE LATEST MISSIONARY INTELLIGENCE.

##### PRESBYTERIAN MISSIONS.

INDIA.—In the Statistical Report of the Presbytery of Lodiana to the General Assembly, it is mentioned that a church was organized at Ambala, on the 16th of October, with five members, of whom one was received on certificate. In the four churches connected with the Presbytery there are thirty-eight members, of whom six were received on examination during the year. It is yet the day of small things; but to the eye of faith these little churches are like "a handful of corn in the earth upon the top of the mountains."

CHINA.—The Presbytery of Canton was organized on the 23d of February. After a sermon on Isaiah xlix. 12, by the Rev. W. Speer, the Rev. A. P. Happer was appointed Moderator, and the Rev.

J. B. French, Stated Clerk. The Rev. Messrs. Rankin and Wight and several missionaries from other branches of the Church were invited to sit as Corresponding Members.

CREEK MISSION.—A letter of the Rev. H. Balentine, dated April 16th, mentions that the number of scholars at Kowetah is thirty-one, of whom nineteen are girls. All the scholars board in the mission family excepting one. "Their conduct both in and out of school exhibits manifest improvement." Mr. Balentine also stated that the number who attend religious meetings on the Sabbath is much larger this spring than at any previous time during his connection with the mission.—*Chronicle.*

##### BAPTIST MISSIONS.

The following interesting account of conversions on ship board, is given by the Rev. Mr Jewett, missionary to Madras.

"To return to our voyage. Our captain is a skilful commander—extremely careful; but he refused a request to have religious services on deck—would not allow us to say a word to the sailors about their souls. He said they could not be converted. If they pleased, some of them might attend service half the day on Sunday P. M. in the cabin. Thus things remained for about three months, when he sent a note to brother Day, giving full permission to him and the other servants of God to visit the fore-castle and warn every man to flee from the wrath of God through the intercession of the Lord Jesus. We had quietly obeyed the rules of the ship, and felt that our strength was to stand still and pray. January 18th we decided to spend the next day in prayer; within half an hour after this decision, the captain sent us word by brother Dubbs that he thought he could say, 'I know that my Redeemer liveth.' I will not describe the effect upon us all. We were forcibly struck with the promise, "Before they call I will answer."

"Soon after the captain's conversion, one of the sailors, a young man, the son of a missionary formerly employed by the London Missionary Society in Cape Town, spoke to one of the missionaries as he (the sailor) stood at the wheel, requesting to converse with him after he was released. At 10 o'clock at night they knelt together by the spars of the ship in prayer. Two days after, he obtained hope in Christ, though he felt unworthy of cherishing that hope, because he had been a great sinner and ridiculed religion. Much seriousness has prevailed among the other sailors, which we hope will yet ripen into conversion."—*Baptist Miss. Magazine.*

##### FREE CHURCH MISSIONS.

The Rev. W. Stewart writes from Leghorn, announcing the fact that a Free Church has been opened in Italy.

Leghorn, April 3d, 1849.

My Dear Mr. Bonar—I received your letter last week, and would have answered it before now, only I wished to be able to mention to you, in writing, the gratifying fact, that "by the good hand of our God upon us," we opened, on Sabbath last, our new church for public worship. I officiated in the morning, and Mr. Hanna in the afternoon. Our dear brethren Wingate and Clark (Killean) were also present. The congregation amounted to about 150 persons—with two or three exceptions, all British.

We have set up our Ebenezer, because the Lord hath helped us. It is the first Presbyterian, the first Nonconformist, the first Free Church built in Italy. The Lord grant it may speedily be followed by others! To all our kind Christian friends who gave the contributions, I beg, through you, to return the warmest thanks of my session and congregation. The whole amount collected by me in Britain was exactly 1659*l.* 4*s.* excluding the grant of 150*l.* from the Colonial Committee. The house and school will be completed about the end of July. I expect my friend Mr. Malone, one of the Waldensian professors, to preach for the first time in Italian in the new church, the Sabbath afternoon after next. Next Sabbath is our communion.

#### MISSION TO THE JEWS.

The following item of interest is related by the Rev. Ridley Herschell, missionary to the Jews in London.

"Out of those admitted to the Church during the last three years, the Lord has given me twelve Israelites, who give good hope that the Lord has begun the great work of grace in their hearts. These are all now received into the colleges of the English Dissenters, and in training for the office of the holy ministry."—*Free Church Record.*

### Board of Publication.

Publication Rooms, 144 Chestnut st., 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.

For the Presbyterian Treasury.

#### PRESBYTERIAN COLPORTAGE.

A physician in one of the Southern States, who takes a deep interest in the cause of the Presbyterian Board of Publication, and has engaged in a gratuitous service, as a colporteur, writes as follows:

"The books you have sent me met with very ready sale, for they are just such books as our Church needs. I suspect there is no portion of the United States, where the doctrines of our Church are so little understood by the people generally, and so much misrepresented by those who should know better. It has even been said here, that we were ashamed to circulate our Confession of Faith, and if we had one, we kept it locked up so that it could not be seen. But I trust that, in a short time, we will be clear of this reproach, for I sold one of our Methodist ministers a Confession of Faith a few days ago. I also sold a Methodist brother a copy of the Great Supper. This is a fine field for the sale of the books of our Board, for I sold most of the books you sent me in the bounds of two congregations, and could now dispose of more in the same bounds, if I had them. The greatest difficulty I have to encounter is the scarcity of money, the staple of this country being unusually low; yet the anxiety of some for books is so great, that they would borrow money to purchase with."

#### A GOOD BEGINNING.

We are happy to hear that the appeal of the Secretary of the Board of Publication was very handsomely responded to by the McChord church, in Lexington, on last Sabbath week. One gentleman alone agreed to support a colporteur, and the whole collection amounted to upwards of four hundred dollars. If this noble example were generally followed, this Board would very soon become, what we doubt not it will be, a right arm of the Church's power. If the pastors would now look out pious, judicious, and energetic men, who would be willing to enter on this important and useful work, we have no doubt the Board would immediately commission them and send them the books, and then the enterprise would be at once fairly and efficiently under way in our part of the field.—*Presb. Herald.*

#### LIFE OF MACDONALD.

The Board of Publication have just received from the publisher in Scotland, a few copies of the Life of the Rev. J. Macdonald, late missionary of the Free Church of Scotland in Calcutta. It is a work of deep interest, portraying the character and labours of a man of God, equally distinguished for his intellectual endowments, his attainments in learning, and his deep-seated piety. The following notice of his death, copied from a Calcutta paper, shows the estimation in which he was held.

#### THE LATE REV. JOHN MACDONALD.

Another harp is heard in heaven! Another shout of thanksgiving has resounded above the starry pavement of the skies! Another burst of hallelujahs has welcomed a servant of the Redeemer to the mansions of the blessed!

The first breach in the band of Free Church missionaries in Calcutta, has been made, after seventeen years from the establishment of the mission, by the removal of the Rev. John Macdonald. About ten years since, he exchanged the responsibilities of the pastorate of a large and influential congregation in London for the labours and anxieties of a missionary life in Calcutta. But few ministers have commanded, while living, an equal degree of respect from the wise and good of all parties, or, when removed, have been mourned over with more sincere regret. Mr. Macdonald signalized himself by his vigorous and unsparing denunciations of the vain and sinful amusements and practices of persons bearing the Christian name. The Oratorio profanity—the Theatre—the Ball—the Duel, were successively attacked, and with a faithfulness and perseverance which secured no common measure of success. The faithful in Christ Jesus beheld his energetic attacks on the strongholds of the enemy with admiration; while the emissaries of the prince of darkness—true to their master—hurled at his devoted head the venomous arrows of their puny wrath. But he heeded them not—he went straight on, and the shafts of ridicule and sarcasm fell harmlessly by his side. In ministerial labours he was most abundant, and his pulpit ministrations, freely rendered, were gladly received by his privileged hearers of almost every denomination in the city. He was a bright example of consistent holiness, of

faith unfeigned, of meekness unaffected, and as such will long dwell in the memories of those who knew him. Mr. Macdonald was removed by fever, on the morning of the 2d of September, 1847, aged forty years.

The European edition is a 12mo, of 464 pages, and is offered for sale by the Board at \$1.50, with a discount of 20 per cent. to ministers of all denominations.

#### PUBLICATIONS.

*Is Christianity from God?* A Manual of Christian Evidence for Scripture Readers, City Missionaries, Sunday School Teachers, &c. By the Rev. John Cumming, D. D. Presbyterian Board of Publication, 18mo. pp. 330. Price 37 and 45 cents.

In a small compass this little work brings out a vast amount of important matter. In style and illustration it is well adapted to its object. And as it is of vital moment to have the young and the more neglected classes of community thoroughly rooted and grounded in the truth, this work may be of great service to all who are engaged in unfolding the gospel. It is worthy of a place in the closet of every teacher.

### The General Assembly.

The General Assembly of the Presbyterian Church met agreeably to appointment at Pittsburgh, on Thursday, the 17th of May, and was opened with a sermon by the Moderator of the last Assembly, the Rev. A. T. McGill, D. D.

The Rev. Nicholas Murray, D. D. was unanimously elected Moderator, and the Rev. W. W. Hill, Temporary Clerk. We have received reports of the proceedings up to the 25th of May; of which a brief synopsis is here given.

#### AMERICAN BIBLE SOCIETY.

The cause of this Society was ably advocated by the Rev. S. I. Prime, one of the Secretaries. A resolution was submitted to the Assembly, in connection with statements showing the great destitution in some parts of our land, recommending the cause to the patronage of the churches.

#### JUDICIAL CASES.

Much time has been occupied in hearing the cases of the Rev. W. H. Marquis and the Rev. J. Leroy Davies. The former is an appeal and complaint against the Presbytery of Nashville; the latter an appeal from the decision of the Synod of North Carolina, suspending Mr. Davies from the ministry. The Assembly decided that in the case of Mr. Marquis there was no ground of appeal or complaint. No decision had been reached in the other case.

#### CHURCH MUSIC.

The Committee appointed by the last General Assembly to take into consideration the subject of Church Music, with reference to the preparation of a book of tunes, reported that they had made a selection of tunes judged suitable for the purpose. The Assembly resolved to continue the committee, and authorized them to go on at their discretion to revise, change or enlarge, and complete the present



selection of tunes submitted; to complete and print the book through the Board of Publication. The ministers and members individually, and the Presbyteries are invited, as before, to communicate freely with the Committee. Communications to be addressed, post-paid, to the Rev. John M. Krebs, D. D. New York, before the 1st of December next.

#### PRINCETON SEMINARY.

The Committee on the Report of the Directors of this Seminary reported in relation to the resignation by the Rev. Dr. Miller, of his professorship, as follows:

1. *Resolved*, That the Assembly unites with the Board of Directors in expressions of thankfulness to God that he has spared the life and health of the venerable Professor of Ecclesiastical History and Church Government for so many years, and that our beloved Church has enjoyed the benefit of his valued instructions and labours from the infancy of this Seminary to this time.

2. *Resolved*, That the Assembly unites with the Board in recording their grateful sense of the manifold faithful and most important services which the venerable Professor has rendered to our Church, and to the cause of truth and righteousness, and they beg to assure him of their cordial sympathy in the bodily infirmities which have led him to seek a release from the duties of this office.

3. *Resolved*, That the Rev. Samuel Miller, D. D., be, and hereby is entirely released from all obligation to give instruction in each and all of the departments of the Professorship.

4. *Resolved*, That Dr. Miller be requested to give such instructions, and perform such services, as, on consideration with his fellow Professors, may be convenient and agreeable to himself.

5. *Resolved*, That the Rev. Samuel Miller, D. D., shall continue to enjoy intact the salary and all the other rights of his Professorship during his natural life, under the title of Emeritus Professor of Ecclesiastical History and Church Government.

6. *Resolved*, That this Assembly, upon the adoption of this report, will receive nominations, and fix a time for the election of a Professor of Ecclesiastical History and Church Government.

7. *Resolved*, That the Board of Directors of the Seminary be authorized to send an Agent or Agents to any and every part of this Church where they think proper, for the purpose of receiving a sum to pay the salary of the Rev. Professor, which is fixed at \$2000.

In answer to the objection urged by a member that the establishment of such a precedent would have a bad effect in the Church, and that it was not usual for any person appointed by the Assembly to hold any office expressly for the term of his natural life, Dr. Plumer thus replied:

In my youthful days, Dr. Miller bore with me, and treated me with the utmost kindness, and I feel as if I should like now to repay if possible the debt of gratitude and affection which I owe him. I would like that this Assembly should say to this venerable servant in the Church: You must not leave us—stay with us—you need not labour more than you please—stay and benefit the students with your valued counsels—God will some day take you from us, but he will never take from you your place in the Seminary you have so long honoured. Show me others alike deserving as Dr. Miller, and I will say when they are in the same position, do the like with them. I know that no one can have a higher respect for Dr. Miller than brother ——— has, but I would say, to remove his objection, that the passage of the resolution objected to could not operate as a precedent, except in precisely similar cases. I was present, I well remember, when Dr. Woods, of An-

dover, was ostracised, and I never recollect a more powerful scene. And his salary was cut down, reduced to a mere trifle, scarce enough to pay his board at a country farm house. And never let it be said that we thus serve a venerable and faithful servant of the Church of Christ.

The report was unanimously adopted.

Nominations were then made for Professor of Ecclesiastical History, as follows. The Rev. James W. Alexander, D. D.; Rev. W. S. Plumer, D. D.; Rev. G. Spring, D. D.; Rev. N. Murray, D. D.; Rev. Thomas Smyth, D. D.; Rev. N. L. Rice, D. D. Of these Dr. Plumer, Dr. Spring, and Dr. Murray, declined. The election resulted in the choice of the Rev. James W. Alexander, D. D. (now the pastor of the Duane street church, New York,) he having received 110 votes, and all others, 55.

#### THE BOARDS.

The Annual Report of the Board of Foreign Missions was read by Walter Lowrie, Esq. Corresponding Secretary. (Abstract of operations on page 94.)

The Annual Report of the Board of Domestic Missions was read by the Rev. Dr. W. A. McDowell, Corresponding Secretary. The Report of the Board of Publication was read by the Rev. John Leyburn, Corresponding Secretary; and that of the Board of Education, by the Rev. Dr. W. W. Phillips, in the absence, on account of sickness, of the Rev. Dr. Van Rensselaer, Corresponding Secretary. The Assembly had not acted upon these reports at our latest dates.

#### SLAVERY.

In answer to various memorials, the following resolutions were adopted by the Assembly.

1. *Resolved*, That the principles of the Presbyterian Church on the subject of slavery are already set forth in repeated declarations, so full and explicit as to require no farther exposition.

2. *Resolved*, That in view of the civil and domestic nature of this institution, the competency of secular Legislatures alone to remove it, and in view of the earnest inquiry and deep agitation on this subject, which we observe in one or more commonwealths of our country, where slavery exists, it be considered peculiarly improper or inexpedient for this General Assembly to attempt or propose any measures in the work of emancipation.

3. *Resolved*, That all necessary and proper provision is already made for the just exercise of discipline upon those who violate the mutual duties of master and servant, and the General Assembly is always ready to enforce these provisions, when the unfaithfulness of any inferior court is made manifest by record, or appeal, or complaint.

4. *Resolved*, That we rejoice to believe that the action of former Assemblies, so far from aiding or allowing the iniquitous oppression of man by his fellow man, has been steadily promoting amelioration in the condition of slaves, by winning the confidence of masters, in our freedom from fanaticism, and by stimulating the slaveholder and his pastor alike to labour in the religious instruction of the blacks.

5. *Resolved*, That it be enjoined on Presbyteries situated in slaveholding States to continue and increase their exertions for the instruction of slaves, and to report distinctly in their annual narratives to the General Assembly, the state of religion among the coloured population.

#### Ecclesiastical Record.

##### ORDINATIONS AND INSTALLATIONS.

On the 8th May, Mr. James L. Mackey was ordained with "the laying on of the hands of the Presbytery" of New Castle, as an Evangelist. Mr.

M. expects to sail in a few weeks to Africa, under appointment of the Presbyterian Board of Foreign Missions.

On the 4th May, Mr. Jonathan Osmond was ordained with "the laying on of the hands of the Presbytery" of Luzerne, and installed pastor of the church at Newton.

On the 10th May, the Rev. Henry Webber was installed by the Presbytery of Beaver as pastor for the one-half of his time, of the congregation of Hopewell.

On the 1st May, the Rev. James J. Bronson was installed pastor of the church at Washington, Pennsylvania, by the Presbytery of Washington.

On the 20th May, Messrs. Caspar R. Gregory and Charles Wood were ordained with "the laying on of the hands of the Presbytery" of Philadelphia, to the work of Evangelists. Mr. Gregory is under appointment of the Presbyterian Foreign Board, as a missionary to the Choctaws, and Mr. Wood goes to Texas, under the Domestic Board.

On the 16th May, the Rev. William Henry Green was installed pastor of the Central Church, Philadelphia.

On the 16th May, the Rev. William D. Howard was installed pastor of the 2d church, Pittsburgh, Pennsylvania.

On the 16th May, Mr. Alexander Reid was ordained with "the laying on of the hands of the Presbytery" of New York, second. Mr. R. goes out immediately to take charge of the Spencer Academy, among the Choctaws, in place of Rev. Mr. Ramsey, whose health is so much impaired as to oblige him to cease his labours for the present.

On the 17th May, Bradley Phillips and William W. McNair were ordained as Evangelists, by "the laying on of the hands of the Presbytery" of New Brunswick.

On the 22d April, Mr. William M. Baker was ordained as an Evangelist by "the laying on of the hands of the Presbytery" of Arkansas.

#### PASTORAL RELATIONS DISSOLVED.

The pastoral relation between Rev. J. Somerville and the Oak Grove Church, Alabama, has been dissolved.

Also, that between Rev. J. W. Johnston and the church of Highlands, Pennsylvania.

#### MISCELLANEOUS.

The Rev. R. V. Dodge has accepted a call to the Third Church in Springfield, Illinois.

The Rev. James M. Atkinson has accepted a call to the church in Frederick city, Maryland.

#### DEATHS.

On the 18th of April, the Rev. Robert Quarterman, late pastor of Midway Church, Georgia.

The Rev. Festus Hanks, died recently at McConelsville, Ohio, where he was engaged in teaching.

#### Reviews for the Month.

THOUGHTS ON PUBLIC PRAYER, by Samuel Miller, D. D. *Presbyterian Board of Publication.*

This is a rich, instructive work, containing the results of much thought and of enlarged experience. Our congregations should endeavour to give Dr. Miller's book an extensive circulation among ministers. The people have a deep interest in securing for themselves and their children edifying services of prayer and praise in the sanctuary. The leading principle of the volume is "that even in the hands of the most able and pious men, high excellence in public prayer is not, ordinarily, to be attained without much enlightened attention being directed to the acquirement." Although the work is specially designed for ministers, it may be read with profit by

all Christians. It contains a variety of discussions of general interest, such as the posture of public prayer, the claims of liturgies, &c. Moreover, the same considerations which urge the attainment of excellence in public prayer, apply, more or less, in reference to social, family, and even private prayer.

**BLOOD OF THE CROSS**, by the Rev. Horatius Bonar. *W. S. Martien*, Philadelphia.

This little book is full of pious meditations on the atoning work of Christ. Whilst it aims at practically enforcing the great truths exhibited by the cross, its method is logical, without being too didactic. There is an earnest piety at work among its treasures of truth, which invites the reader to be a partaker of everlasting wealth.

**Benevolent Institutions.**

During the last month many of the leading benevolent institutions of the land held their anniversaries and closed up their year's business. We annex brief statements from the Annual Reports, so far as we have observed them.

**METHODIST EPISCOPAL CHURCH MISSIONS.**

The receipts for the year ending 1st of May, were \$84,045; the disbursements within the same period were \$102,940, being \$18,895 more than the income.

The Oregon Mission numbers 317 church members, 3 Sunday schools with 108 scholars. Two missionaries were on their way to California, and two others had been sent to Germany.

**AMERICAN SEAMEN'S FRIEND SOCIETY.**

Receipts, \$18,582; expenditures \$18,497.

The Sailor's Home in New York has had during the last year 3635 boarders, and during seven years 25,544. The New York Marine Temperance Society now numbers over 23,000 members.

**AMERICAN HOME MISSIONARY SOCIETY.**

The Society has had in its service the last year, 1019 ministers of the gospel, in 26 different States and Territories—in the New England States, 302; the Middle States, 239; the Southern States 15; the Western States and Territories, 463. The number of congregations supplied in whole or in part, is 1510; and the aggregate of ministerial service performed, is equal to 808 years. Receipts during the year, \$145,925.91; expenditures, \$143,771.

**AMERICAN TRACT SOCIETY.**

The receipts in donations have been \$94,081, and from sales \$164,281, total, \$258,362; expenditures, \$258,283. The whole number of colporteurs employed has been 268.

During the year, the Society have issued 2145 new publications, of which 23 were books. They have put in circulation during the year, 744,664 volumes, and tracts enough to make a total of 7,203,582 publications. Total since the formation of the Society, 4,803,592 volumes, 104,153,674 publications, or 2,268,410,626 pages.

**AMERICAN BIBLE SOCIETY.**

The receipts of the Society during the year were \$251,870.16. The issues have been

Of Bibles,	205,307
Of Testaments,	359,419
	564,726

During the thirty-three years of its existence, it has issued 2,510,610 Bibles, and 3,836,530 Testaments, making a total of 6,347,140 copies.

Besides distributions in all the older States and

Territories, nearly 10,000 copies have been sent on request to California and Oregon. To France \$10,000 has been remitted for circulating the Scriptures.

**AMERICAN BOARD OF FOREIGN MISSIONS.**

The regular anniversary of this Board does not occur until September. A statement of the present condition of its funds and operations was made at a public meeting held during last month in New York.

In September last, the number of missionaries, assistant missionaries, and native helpers in the employ of the Board, was 557. Since that time, 15 missionaries and assistant missionaries, with their wives—making 30 persons—have been sent into the field; some to India, some to Africa, and some to the Turkish empire.

The Board has now under its care 75 churches, with 26,000 members. There are 12 seminaries for training native preachers and teachers, 18 other boarding schools, 302 free schools; whole number of pupils under instruction, about 12,000. The schools at the Sandwich Islands do not come into this account, being provided for by the Government of the Islands. It has 11 printing establishments, with facilities for printing in nearly 30 languages.

The financial condition of the Board is not in all respects what might be desired; yet it is such as to inspire its friends with good courage. At the last meeting of the Board, there was a debt of \$60,000. Towards the liquidation of this debt, \$46,000 have been pledged, of which \$39,000 have been paid in. The ordinary receipts, irrespective of the debt, for nine months of the financial year ending April 30, amounted to \$178,387—making the total receipts for nine months, \$217,000.

**AMERICAN PROTESTANT SOCIETY.**

Receipts during the year, \$28,704.13; expenditures about the same.

Within the past four or five years, more than 1500 Roman Catholics have been converted, and twice that number been brought from the Church of Rome.

**FOREIGN EVANGELICAL SOCIETY.**

Receipts during the year \$24,484.79; expenditures the same.

On this continent, aid has been afforded to societies in Canada. A mission has been established on the borders of Mexico and Texas. In St. Domingo, Valparaiso, and New Orleans, missionaries are labouring among the Catholics, under favourable auspices. In New York a French congregation has been gathered, who hold their meetings in the lecture-room of the Brick church. In the old world aid has been furnished to Sweden, and efforts have been made among the Laplanders. Five hundred dollars have been sent to Russia to employ an agent to circulate Bibles and tracts.

**AMERICAN SUNDAY-SCHOOL UNION.**

Receipts from donations, \$31,189, from sales \$128,094, total \$164,024. The total indebtedness of the Society at the close of the year, is \$66,425.39.

Seventy-one Sunday-school missionary colporteurs have been employed, and they have established 700 new schools, and visited and revived 2098 other schools, embracing 25,181 teachers and 157,069 scholars.

Eighty-eight new publications have been issued during the year. The new reading matter put in circulation amounts to nearly 400,000 volumes, 18mo, of 200 pages each. The total value of publications distributed during the year, is \$130,543.89.

**PRESBYTERIAN BOARD OF FOREIGN MISSIONS.**

Receipts—\$110,081.04. Expenditures—\$110,207.34.

**Publications**—The Missionary Chronicle, in newspaper and pamphlet editions, 8150 copies; The Foreign Missionary, 14,750 copies; Annual Report of 1843, 7850 copies; Letters to Children, 6000 copies; Letters to Sabbath-schools, 6000 copies.

**New Missionaries**—Twenty-one; of whom five were ordained ministers, two licentiate preachers, one physician, one superintendent of the printing press in China, two male and two female teachers, and eight the wives of missionaries.

**Summary**—Missions in several general fields of labour, viz. the Indian Tribes, Africa, India, Siam, China, Europe, and the Jews; Ministers of the Gospel, 49; Physicians, 3; Licentiate Preachers, 2; Male and Female Teachers, 12; Carpenter, Farmer, &c. 4; Native Christian Teachers and Catechists not fully reported; Schools at most of the stations; eleven Churches; Printing presses at four stations; the returns of the European missions not included.

**BOARD OF MISSIONS OF THE PRESBYTERIAN CHURCH.**

Receipts during the year, \$81,500.

The Board has had 514 missionaries in commission during the past year, 213 having been added since the last report, being an excess of increase over the last year of 54. The number of feeble congregations supplied during the past year has been 1400, situated in 26 States and territories. Missionaries have been sent to California and Oregon, (four to California and one to Oregon.) The number of new churches built, or in progress of erection, during the past year, has been 130, being an increase of between 50 and 60. The number of Sabbath schools has been 800, with 6000 teachers. The number of children in attendance has been 30,000. There have been, besides, more than 500 Bible and catechetical classes.

**BOARD OF EDUCATION OF THE PRESBYTERIAN CHURCH.**

Receipts during the year, \$37,116; expenditures, \$35,126.65.

The number of new candidates received during the year was 72; being an increase of ten over the previous year. The whole number on the roll was 373. During the year, forty-one candidates have finished their course and entered upon the active duties of the ministry.

The number of primary Christian schools is eighty-two, of which forty-three were received during the year.

Twenty-nine Presbyteries are reported as having twenty-nine academies under their supervision.

The following is a summary of the receipts of most of the benevolent institutions whose year of operations ends about the 1st of May.

American Tract Society,	\$258,362
do. Bible Society,	251,870
do. Home Missionary Society,	145,925
do. Baptist Missionary Union,	105,526
do. Sunday School Union,	164,024
do. Protestant Society,	28,704
do. Baptist Home Missionary Soc.	27,105
do. Colonization Society,	48,000
do. and Foreign Bible Society,	39,840
do. Anti-Slavery Society,	6,992
do. Seamen's Friend Society,	18,582
do. Board Foreign Missions, for nine months,	217,000
Presbyterian Board Foreign Missions,	110,081
do. do. Domestic Missions,	81,500
do. do. Education,	37,116
do. do. Publication,	46,041
Methodist Episcopal Missionary Society,	84,045
Foreign Evangelical Society,	24,484

\$1,695,197

General Intelligence.

FOREIGN.

IRELAND.—Such is the frightful depression of trade and business in Carrick-on-Suir, that between seventy and eighty shops have closed in one street only; they appear at midday as if the occupants were in bed—a complete wilderness of shutters.

At the express desire of the authorities of Galway, last week, the soldiers of the 68th regiment of foot, fired twenty rounds of blank cartridge in the square, for the purpose of purifying the air, and thus checking the spread of the cholera.

The House of Lords have endorsed the judgment of the Court respecting Messrs. Smith O'Brien and McManus; and Her Majesty may execute, hang, draw, and quarter the prisoners, transport them beyond the seas, or do anything else she pleases with them.

CONTINENTAL EUROPE.—The whole of Continental Europe seems ready to burst into one general conflagration. The quarrel between the Parliaments throughout all the various divisions of Germany and their respective Princes, has reached the highest pitch, and in Saxony a frightful conflict has already taken place. The people, or rather the red republican party, fought with the troops during seven hours on the 5th inst., and a great loss of life occurred.

A Provisional Government has been established at Dresden, owing to the refusal by Frederick Augustus to accept the German Constitution. A fearful conflict had occurred between the troops, aided by the Prussians and the insurrectionist party. The Provisional Government have issued an energetic proclamation, setting forth that the King had called Prussian soldiers to his aid in order to oppose his own will to that of the people, lauding the bravery of the insurgents, and urging them to fresh resistance. All is yet disorder.

HANOVER.—Intelligence has been received from Hanover, which states that a revolt had taken place in that city—the civic guard of which had sided with the students of the Polytechnic School, upon which a collision took place between them and the few troops that were in the city, who were overpowered. Subsequently the king had fled. It is said that an offer of the assistance of 5000 Prussian troops had been made to the king previous to, and in anticipation of this outbreak, but had been declined by him.

DENMARK.—The Danish war still continued, but it is conducted on both sides in a feeble and languishing manner. On the 7th inst., an engagement took place, in which the Danes were defeated. The loss on either side is not stated.

RUSSIA.—Russia is advancing a large body of troops against the victorious Hungarians. All accounts concur in representing the excitement of the Hungarians as raised to the highest pitch, and that something more than the united forces of Russia and Austria will be required to quell this natural insurrection.

ITALY.—In Italy the advance of the French expedition towards Rome has been checked by the resistance of the Republicans of the Roman States.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, IN APRIL, 1849.

<i>Presbytery of Steuben.</i>		
Vienna, 1st ch.		\$7 06
<i>Presbytery of Bedford.</i>		
South Greensburg ch., Rev. S. Kellogg, \$1 50, J. Banks, \$1 50		3 00
<i>Presbytery of Long Island.</i>		
Sag Harbor ch.		75 00
<i>Presbytery of New York.</i>		
Emmanuel ch. \$1; Presbyterial Fund 400;		401 00
<i>Presbytery of New York, 2d.</i>		
Scotch ch., of which \$50 paid to a candidate.		350 00
<i>Presbytery of New Brunswick.</i>		
Allentown ch. 30, Village ch. Freehold, 30; Princeton ch. Ladies Society 52 38		112 33
<i>Presbytery of Raritan.</i>		
Amwell 1st ch. \$20; Flemington ch. \$22; Clinton \$7; Pleasant Grove ch \$5; Lower German Valley. \$1; Kingwood \$2.		57 00
<i>Presbytery of Newton.</i>		
Easton ch. \$100; Stroudsburg ch. \$3 25		103 25
<i>Presbytery of Luzerne.</i>		
Mauch Chunk ch.		10 00
<i>Presbytery of West Jersey.</i>		
Woodbury ch. \$11 69; Pittsgrove ch \$15 25; May's landing. ch. \$5; Cold Spring ch. \$22; Camden ch. \$2; Columbus ch. \$3 75; Mount Holly ch. \$9 35,		95 04
<i>Presbytery of Philadelphia.</i>		
9th ch. Miss. Soc. \$25; 10th ch. Mrs. Hoge, \$10, Matilda Hawkins, \$1; a friend, by the pastor, \$15; Miss Wurts, \$2; Isaac R. Smith, \$25; a friend, by the pastor, \$100, Central ch. Jas. Field, \$75 00		253 00
<i>Presbytery of Donegal.</i>		
Cedar Grove ch. 17 75; Chanceford ch. 10;		27 75
<i>Presbytery of Baltimore.</i>		
1st ch. Baltimore, addl. 325; Franklin st. ch. ditto. in part, 99 79		424 70
<i>Presbytery of Carlisle.</i>		
McConnelshorg ch. \$38 12; Williamsport ch. \$22; Mouth of Juniata ch. \$5; Paxton ch. Joshua Elder \$5.		70 12
<i>Presbytery of Huntington.</i>		
Shirleysburg ch. J. Brewster \$10, cash \$10—\$50; 1st ch. Spruce Creek, \$56; 2d ch. do. \$17 50; Luck Run ch. \$18; Sinking Creek ch. \$52 27; Spring Creek ch. \$23; Shavers Creek ch. \$75; Williamsburg ch. \$49; Lewistown ch. Lad. Ed. \$31.		417 77
<i>Presbytery of Northumberland.</i>		
Pine Creek ch. \$2 25; Northumberland ch. Rev. W. R. Smith and family \$10; Mrs. Rebecca Boyd \$10; Lewisburg ch. \$44 Washington ch. \$24 34; Buffalo ch. \$17 75; Bethel ch. \$5 31		113 65
<i>Presbytery of Miami.</i>		
Dick's Creek ch. \$18 50; Harmony ch. \$18 50; Rev. James Coe, pastor, \$10; Springfield ch. paid to two candidates \$130; Lebanon ch. \$2.		199 00
<i>Presbytery of Madison.</i>		
Hanover ch. \$40; Pleasant township ch. \$7 50.		47 50
<i>Presbytery of Logansport.</i>		
Delphi ch.		6 00
<i>Presbytery of Lake.</i>		
La Porte ch.		5 00
<i>Presbytery of Lexington.</i>		
Sundry churches thro' Rev. B. M. Smith,		307 15
<i>Presbytery of East Hanover.</i>		
Diamond Grove ch.		4 00
<i>Presbytery of West Hanover.</i>		
Sundry churches thro' Farmers Bank,		360 25
<i>Presbytery of Orange.</i>		
Bethel ch. \$6; Lexington ch. \$10 62; Buffalo ch. \$8 25; Presbyterial Fund \$450; Yanceyville ch. \$22,		496 87
<i>Presbytery of Concord.</i>		
College ch. \$22; Concord ch. \$1 40; Bethany ch. \$6 56; Presbyterial Fund \$125.		160 96
SYNOD OF SOUTH CAROLINA.		
Payments during the year,		3100 00
SYNOD OF GEORGIA.		
Payments during the year,		680 94
<i>Presbytery of South Alabama.</i>		
Amount paid to candidates,		130 00
<i>Presbytery of Tuscaloosa.</i>		
Amount paid to candidates,		110 00
<i>Presbytery of Clinton.</i>		
Kosciusko ch.		9 00
<i>Presbytery of Mississippi.</i>		
Through T. Henderson, Treas. Natchez, Miss.		401 71
LEGACIES.		
Legacy of A. McLanahan, deceased, addl.		33 56
Refunded.		
T. C. M. \$25. O. T. \$20,		45 00
MISCELLANEOUS.		
Rev. J. McArthur, Oxford, Ohio, \$10; L. B.		

Schnellin, N. Y. \$50; Miss. Tract and Bible Soc. of Princeton, Tenn. \$93; Rev. J. J. Janney, D. D. Now Brunswick, New Jersey. \$150,	303 00
Total,	\$5,920 75

GENERAL EDUCATION FUND.

German Valley ch. New Jersey. \$21, Silver Lake ch. Pa. \$36; Staunton ch. Va. \$10, Total,	\$67 00
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AFRICAN FUND.

Donation of W. Cairnes, an elder in New Castle ch. Benver co. Pa. to educate coloured men for missionaries to Africa, \$1000 less exchange,	\$993 86
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RECEIPTS AT PITTSBURGH DURING THE MONTHS OF MARCH AND APRIL, 1849.

<i>Presbytery of Blairsville.</i>		
Bethel ch. 21 50; Rural Valley ch. 8; Elders Ridge ch. 8 15,		37 65
<i>Presbytery of Redstone.</i>		
McKeesport ch. 16; Dunlaps creek 4 75,		20 75
<i>Presbytery of Ohio.</i>		
Fairmount ch 10; 2d ch. Pittsburg, Mothers' Association, to con. Mrs. R. L. Patterson a life member, 23; East Liberty ch. 41,		77 00
<i>Presbytery of Beaver.</i>		
Pleasant valley ch. 3; Bridgewater ch. 32 65,		35 65
<i>Presbytery of Clarion.</i>		
Callinsborg ch 12; New Rehoboth ch. 16 12; Clarion ch. 10; Holidays Cove 4 50,		42 62
<i>Presbytery of Washington.</i>		
Cross Creek Village ch. 62 73 Fairview ch. 8 30; West Union ch. 10; West Alexandria 29 45; Forks Wheeling ch. 40; Washington ch. 34 37; Do. Fem. Ed Soc. 5; Wheeling ch. 100,		220 85
TOTAL,		\$503 52

RECEIPTS AT LOUISVILLE IN APRIL, 1849.

<i>Presbytery of Indianapolis.</i>		
Sand Creek ch. Ind.		10 55
<i>Presbytery of Louisville.</i>		
Louisville 1st ch. 75; Neweastle ch. 15,		90 00
<i>Presbytery of Muhlenburg.</i>		
Hopkinsville ch.		32 86
<i>Presbytery of Transylvania.</i>		
Danville ch. by Dr. Young,		500 00
TOTAL,		\$633 41

RECEIPTS AT COLUMBUS, OHIO, DURING THE YEAR ENDING MAY 1, 1849.

<i>Columbus Presbytery.</i>		
Troto ch. 27 85; Circleville ch. 10 60; Hamilton ch. 7 50; Columbus ch. 143 78; Do. Ladies Sew. Soc. 25; Mount Pleasant ch. 26; London ch. 4 87; Milfin ch. 2 00; Blenden ch. 4 62,		252 23
<i>Zanesville Presbytery.</i>		
Buffalo ch. 13 12; Brownsville ch. 5 30; Pleasant Hill ch. 7; Norwich ch. 4 02,		29 44
<i>Wooster Presbytery.</i>		
Wooster ch. 31 04; Congress ch. 3 73; Sugar Creek ch. 16 90; Jackson ch. 4 50; Fulton ch. 8 50; Chippewa ch. 5 46; Mount Hope ch. 3 62; Springfield ch. 5,		78 75
<i>Rickland Presbytery.</i>		
Jeromesville ch. 7; Rev. L. Dodd 1; Perrysville ch. 10; Orange ch. 5,		23 00
<i>Coshocton Presbytery.</i>		
Berlin ch. 7 75; Apple Creek ch. 9; Mount Eaton ch. 4 60		21 35
TOTAL,		\$101 82

PRESBYTERIAN INSTITUTIONS.

BOARD OF EDUCATION.—Address C. Van Rensselaer, D. D., Cor. Sec'y, No. 25 Sansom street, Philadelphia.

BOARD OF PUBLICATION.—All orders for books should be addressed to Joseph P. Engles, Publishing Agent, No. 144 Chestnut street, Philadelphia.

BOARD OF DOMESTIC MISSIONS.—Address W. A. McDowell, D. D., Cor. Sec'y, No. 25 Sansom st. Philadelphia.

BOARD OF FOREIGN MISSIONS.—Address Walter Lowrie, Esq., Cor. Sec'y, Mission House, corner of Centre and Read streets, New York.

MINISTERS' AND WIDOWS' FUND.—Address R. M. Patterson, M. D., Treasurer, United States Mint, Philadelphia.

TRUSTEES OF THE GENERAL ASSEMBLY.—Address Matthew Newkirk, Esq., Treasurer, Philadelphia.

## Children's Department.

For the Presbyterian Treasury.

A—is the Apple our First Parents took,  
 B—is the Bible that most Holy Book,  
 C—is the Cross on which Jesus died,  
 D—is the Devil who always has lied.  
 E—is for Eden where Sin first did come,  
 F—is the Fire—sin's endless doom,  
 G—is for God the Greatest and Best,  
 H—is for Heaven—the Saint's final rest.  
 I—is the Incense of Prayer and of Praise,  
 J—is the Judgment to try all our ways,  
 K—is the Kingdom of Jesus our Lord,  
 L—is the Life revealed in His word.  
 M—is the Mercy in Jesus so free,  
 N—is the Nailing of Christ to the tree,  
 O—is the Offering He made unto God,  
 P—is the Pardon He bought with his blood.  
 Q—is the quickening of souls from the dead,  
 R—the Redemption through Jesus our Head,  
 S—is the Sabbath the day of our Lord,  
 T—is the Testament of his written word.  
 U—for Us sinners—by grace we are saved,  
 V—is the Vengeance that waits the depraved,  
 W—the Wisdom which in Christ we may get,  
 X—the Example which He came to set.  
 Y—is the Yoke which he calls us to take,  
 Z—is the Zeal we must show for his sake.

Brooklyn N. Y.

M. W. J.

How TO BE HAPPY.—A little child, seven years old, one day said to her mother, "Mother, I have learned how to be happy, and I shall always be happy." "My dear," said her mother, "how can this be done?" She said, "It is by not earring any thing about myself, but trying to make every body else happy." O! children, this is the way—*Love God, and love to do good to all around you*, and you will be happy.

## CHILD'S HYMNS ON THE LORD'S PRAYER.

## I.

"Our Father who art in Heaven."

Dearest Father,  
 Lord above,  
 Best of Parents,  
 God of Love.  
 Thou, in Heaven, my Father art,  
 Never let thy child depart.

I'm thy daughter,  
 Given to God,  
 Born of water,\*  
 Born of blood.†  
 I would be, by faith, thy child,  
 'Through my Saviour reconciled.

Jesus, Saviour,  
 Let me be,  
 In behaviour,  
 Just like Thee.  
 Thou wast once a child on earth,  
 Make me thus of Heavenly birth.

\* John, iii. 5.

† John i. 13.

Brooklyn.

M. W. J.

## A COMPREHENSIVE REASON.

Two little girls, (the eldest not six years,) were amusing themselves one day by telling Bible stories. The eldest, named Annette, related with great accuracy, the account given in Genesis, of Abraham's offering up Isaac. Her little auditor listened in perfect silence, until she came to the command, "Take now thy son, thine only son, whom thou lovest, and get thee to the land of Moriah, and offer him there for a burnt-offering, on one of the mountains that I will tell thee of." This was too much, and the astonished child cried out, "Why, what did God tell him to do so for?" "Sister," said Annette, "God meant to see if Abraham would mind him." The dear little one knew well the practical meaning of subordination to kind, parental authority, and she took in the idea at once—the difficulty was all solved, and her mind put at rest.—*Boston Reporter.*

## Miscellaneous.

## REDEEMING THE TIME.

Coming hastily into a chamber, I had almost thrown down a crystal hour-glass; fear lest I had, made me grieve as if I had broken it; but alas! how much precious time have I cast away without any regret! The hour-glass was but crystal—each hour a pearl; that but like to be broken, this lost outright; that but casually—this done wilfully. A better hour-glass might be bought; but time, lost once, lost ever. Thus we grieve more for toys than for treasure. Lord, give me an hour-glass, not to be by me, but to be in me! *Teach me to number my days.* An hour-glass, to turn me, that *I may turn my heart to wisdom.*—*Fuller.*

## TOKEN OF FAITH.

I revisited Greenwood Cemetery, a few days ago, and found many new monuments; one of which particularly interested me, from the cheerful simplicity of its epitaph. The body of a mother and child rested beneath the marble, and on it was inscribed the words: "Is it well with thee? Is it well with the child? And she answered, it is well."—2 Kings iv. 26. This gives pleasant indication of real faith in immortality; like the Moravians, who never inscribe on their tombs the day when a man was born and when he died, but simply "the day he came hither and the day he went home."—*Mrs. Child's Letters.*

## DROPS FROM "CANAAN'S FLOWINGS."

God hath two dwelling-places—the highest heavens, and the lowest hearts; that is the habitation of his glory—*this* of his grace.

There are two choice mercies—1st, To have a broken heart for sin; 2d, To have a heart broken off from sin.

If Love find fault, it is that there may be no fault to be found. God on this ground, finds fault with his people, that his people may be without fault.

The Son of God became the son of man, that the sons of men might become the sons of God.

The love of God doth not know what it is to be idle, and idlers do not know what it is to love God.

Christ is the Son of God, and therefore beloved.—Matt. iii. 17. We are beloved, and therefore the sons of God.—1 John iii. 1.

## Fragments.

SOURCE OF WISDOM.—Other books may render men learned unto ostentation, but the Bible only can make them really wise unto salvation.

BE CONTENT.—Were saints their own carvers, they would soon cut their own fingers.

THE END OF LIFE.—To die well, is to live well; and to live a Christian here, is to live eternally hereafter. To this great end let all our studies and actions, works and motives be continually directed.

DOCILITY.—Do not you teach the Bible, but let the Bible teach you.

NEGLECT OF TRUTH.—The dust, about your Bible is a witness now, and will, at the last day, be a witness of the enmity of your heart against Christ as a prophet.

CROSS AND CROWN.—Christ with the cross is better than the world with its crown.

TRUE RICHES.—The rich man is often poorer than the beggar upon the dunghill: and the man of poverty may possess riches as lasting as the mind, and as durable as the pillared firmament.

## 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 subscribers at the rate of FIFTY CENTS a year, when TEN or more copies are sent to one Post Office, (with the name of each subscriber written on the paper;) FIVE copies will be sent for THREE DOLLARS; and SINGLE copies for ONE DOLLAR each. Payments to be always made IN ADVANCE. Persons wishing to subscribe for the TREASURY may remit by mail.

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Our ministerial brethren, who think this paper is worth taking, are invited to recommend it to their congregations in any way that may seem proper. The paper 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.

## TO SUBSCRIBERS.

As the year of subscription of many of the Clubs of our subscribers ended with the last number, they are respectfully reminded of the terms, as published above. In most cases, the club can probably be continued, if some one member of it will do us the kindness to receive the subscriptions, and remit the same to the office. New subscribers will oblige us by stating with which number they wish to commence.

\*\* NOTICE.—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 is inserted in the January number.

# THE PRESBYTERIAN TREASURY Of Education, Religion and General Intelligence.



VOLUME II. }  
No. 7. }

PHILADELPHIA, JULY, 1849.

{ PRICE  
{ ONE DOLLAR.

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For the Presbyterian Treasury.

### Practical Selections.

[From Jonathan Edwards.]

#### SIN AND PUNISHMENT.

It is but suitable, that men should reap what they sow, and that the rewards of every man's hand should be given him. This is what the consciences of all men naturally declare. There is nothing that men know sooner, after they come to the exercise of their reason, than that, when they have done wickedness, they deserve punishment. The consciences not only of Christians, and those who have been educated in the principles of divine revelation, but, also, the consciences of heathens inform them of this: therefore, unless conscience has been stupified by frequent violations, when men have done wickedness, there remains a sense of guilt upon their minds; a sense of an obligation to punishment.

#### FAITH REASONABLE.

It is fit that, seeing we *depend* so entirely and universally, visibly and remarkably, on God, in our fallen state, for happiness—and seeing the special design of God was to bring us into such a great and most evident dependence—that the act of the soul, by which it is interested in this benefit, bestowed in this way should correspond; *viz.* a *looking* and *seeking* to, and *depending* on God for it; that the union of heart, (that is the proper term,) should imply such an application of the soul to God, and seeking his benefits only and entirely, and with full sense of dependence on him. As the condition before was *obedience*, or rendering to God, so now it is *seeking* and *looking* to him, *drawing* and *deriving* from him, and with the whole heart *depending* on him, on his power and free grace,

&c. Faith is the proper active union of the soul with Christ as our Saviour, as revealed to us in the gospel. But the proper active union of the soul with Christ as our Saviour, as revealed to us in the gospel, is the soul's active agreeing, and suiting or adapting itself in its act, to the exhibition God gives us of Christ and his redemption; to the nature of the exhibition, being pure revelation, and a revelation of things perfectly above our senses and reason; and to Christ himself in his person as revealed, and in the character under which he is revealed to us; and to our state with regard to him in that character; and to our need of him, and concern with him, and his relation to us, and to the benefits to us, with which he is exhibited and offered to us in that revelation; and to the great design of God in that method and divine contrivance of salvation revealed. But the most proper name for such an active union of the soul to Christ, as this, of any that language affords, is *faith*.

#### DISTINCTION BETWEEN REASON AND A RULE OF REASON.

Many of the free-thinkers of late deceive themselves, through the ambiguity or equivocal use of the word *Reason*. They argue that we must make our reason the highest rule by which to judge of all things, even of the doctrines of revelation; because reason is that by which we must judge of revelation itself. They blunder exceedingly, through not making a distinction between *reason* and a *rule of reason*. They say, that reason is our highest rule by which to judge of all things and therefore they must judge of the doctrines of revelation by it; whereas, they seem not to consider what they mean by reason being the highest rule. It is true, our reason or understanding is the only *judging faculty* by which we determine truth and falsehood. But it is not properly our highest *rule* of

*judging* of truth and falsehood, nor any rule at all. The *judge*, and the *rule* by which he judges, are diverse. A *power* of discerning truth, and a *rule* to regulate and determine the use of that power, are quite different things. The *rule* may be divine revelation, especially in matters of religion. As it is with the faculty or organ of sight, the organ is not properly the *highest* means, but the only *immediate* means we have of discerning the objects of sight. But if men were talking of *rules* how to *use* their eyes to the best advantage, so as to see most certainly and clearly—to see the most distant or the minutest objects, so as to have the most certain and full information—it would be ridiculous for any one to say that his *eye* was the highest *rule* to regulate his sight.

#### THE AWFUL INSTRUCTIONS OF GOD.

Consider what is the course that God will take to teach those who will not be taught by the instructions of his word. He will teach them by briars and thorns, and by the flames of hell. Though natural men will remain to all eternity ignorant of the excellency and loveliness of God's nature, and so will have no spiritual knowledge; yet God in another world will make them thoroughly to understand many things, which senseless unawakened sinners are sottishly ignorant of in this world. Their eyes in many respects shall be thoroughly opened in hell. Their judgments will be rectified. They shall be of the same judgment with the godly. They shall be convinced of the *reality* of those things which they would not be convinced of here; as the being of God; his power, holiness, and justice; that the Scriptures are the word of God; that Christ is the Son of God; and that time is short and uncertain. They will be convinced of the vanity of the world; of the blessed opportunity they had in the world; and how

much it is men's wisdom to improve their time. We read of the rich man, who was so sottishly blind in this world, that *in hell he lifted up his eyes, and saw Abraham afar off, and Lazarus in his bosom.* Luke xvi. 23. With many men, alas! the first time they open their eyes is in hell.

God will make all men to know the truth of those great things which he speaks of in his word, one way or another; for he will vindicate his own truth. He has undertaken to convince all men. They who will not be convinced in this world, by the gentle and gracious methods which God uses with them now, shall be convinced hereafter by severe means. If they will not be convinced for salvation they shall be convinced by damnation. God will make them know that he is the Lord.

### Miscellaneous Communications.

For the Presbyterian Treasury.

#### CHOLERA, OR EPIDEMIC DIARRHŒA.

We hope the readers of the Treasury will not accuse us of quackery in bringing before them some practical suggestions relating to Cholera and its cure. We shall quote the testimony of medical men.

These suggestions are only intended for general information, or for practical use, *until a physician can be sent for.*

#### SYMPTOMS.

There are three stages of Cholera, viz. 1. Common Diarrhœa; 2. Choleric Diarrhœa; 3. Collapse. Dr. Ridgely, of Cincinnati, thus characterizes the symptoms:

1. The first stage is that of *common diarrhœa*; of which the usual intimation is a loose discharge from the bowels, moderate in amount and natural in colour, without pain or uncomfortable feeling. Such discharges may be often repeated. They are however sometimes large, occur in quick succession, and accompanied by a sense of nausea and debility.

The second, or that of *choleric diarrhœa*, in which the discharges are thin and light colored, sometimes resembling dirty soap suds; or it may be, are watery, with a sediment resembling well holed rice. In this stage the skin is fast losing its heat and colour; the pulse falls as the case advances; while thirst, vomiting and cramps of the extremities, come on with fearful violence.

The third, or *stage of collapse*, characterized by an aggravation of all the distressing symptoms of the second. The skin cold and livid, is covered with a clammy sweat; the voice feeble and strangely altered; the pulse scarcely discernible; the hands and feet blue and shrivelled.

The duration of these stages is not uniform. The first may quickly pass into the second, the second into the third, or either may be protracted, the first, even for days.

Between the discharges, there may be intervals of only a few minutes, or of hours; but mark, each is more liquid than its predecessor, and generally more free, and each is usually of a lighter hue. If they continue of a natural colour, there is less danger; as they become thinner and lighter coloured, the disease is advancing, and there is no time to be lost.

#### REMEDIES.

The medical men among the American missionaries in Asiatic Turkey and Syria, published the following mode of treatment as one in general and highly efficacious.

To check the diarrhœa of this epidemic, connected as it is with much depression and irritability of the nervous system, opiates, whether in the form of opium, morphine, laudanum, or paregoric, are the right arm of the healing art. In prescribing for the diarrhœa, your object should not be accounted as secured, so long as the discharges are fluid, however rare they may occur; but as soon as they become of a natural consistency, the occasion for prescribing this class of remedies may ordinarily be viewed as past. The different opiates above mentioned (and so with other forms) may be substituted, one for another, if their relative power be kept in mind. The following equivalents are sufficiently accurate, viz: one grain of morphine, six grains of opium, 150 drops of laudanum, 1500 drops of paregoric.

An adult in good health may take six drops of laudanum and yet pursue his ordinary business without interruption. This, then, is a dose which every adult should take in cholera times, for any *slight diarrhœa*, however slight. And it should be borne in mind that such a dose produces no constipating effects after three or four hours, after which time the system is in the same state, so far as the present constipating action of the remedy is concerned, as though no opiate had been given. Let this dose then be repeated every four

hours, until night succeeds, even if the discharge is not repeated, for if one discontinues the use of an opiate during the day, he will feel many disagreeable symptoms after getting out from under its influence, (say in four hours,) which at night he will not notice, when in a recumbent posture.

Should not six drops of laudanum check the diarrhœa in an hour, and yet the discharge continue *slight*, take six more, and so on *each hour*. If after four hours it is not checked, *double the dose*, and repeat as before. This being ineffectual, increase again, there being no limit which you may not go at this rate, provided the effects of the narcotic do not become manifest.

When the diarrhœa commences *actively* or *increases rapidly*, let the size of the dose and the frequency of repetition correspond. At such times absolute rest, in a horizontal position, will do more than almost any thing else to favour the action of the opiates. Fluids should be taken as seldom and in as small quantities as may be, and where vomiting is an urgent symptom, let opium, or, better still, morphine, be preferred to laudanum. When great depression exists, and the opiate given seems to produce no effect, it will often do well if a table spoonful of hot brandy be added, and if the brandy is made more active by adding a little red pepper, all the better. These seem to arouse the stomach to the action of the opiates, and thus they powerfully contribute to a cure. Strong mint drinks probably act in the same way.

If a person be suddenly seized with an active diarrhœa and severe pain in the bowels, an active emetic of ipecac., a scruple at a dose, repeated once in ten minutes until it operates, will produce a most excellent effect, especially if the stomach be recently distended with food. If anything is needed to quicken the action of ipecac., add some astringent emetic, (as sulphate of zinc 5 grains, or sulphate of copper 3 grains) to each dose, as above recommended.

To labour perspiration and secure warmth of the limbs when cold, warm applications should be made to the feet, and the patient be kept covered up in bed.

To secure a return of bile to the discharges, Turpeth mineral (3 grains) may be added to each dose of the ipecac., as recommended above. Colomel is also good *after the discharges are checked* by opium; in which case, a grain or two may be combined with the opiate for three or four doses. So long as the discharges continue frequent, it is impossible to secure this effect, for the secretion of bile depends for its supply upon a comparatively quiescent state of the bowels.

After the violent symptoms of this disease are passed, the patient is left peculiarly weak. In this state, tonics—stimulants it may be—and a nourishing diet, are to be recommended, governed by the same principles as in the convalescent stage of typhus fever.

The Rev. Mr. Dwight, missionary at Constantinople, states that the same remedies, in substance, are used there. He gives the following prescription when the disease has advanced a little—which may also be used to advantage in the earliest stages—as the writer of this and friends who have tried it, can testify.

When there is much pain, and *tendency* to cramps and coldness in the extremities, a mixture of equal parts of laudanum, tincture of camphor, and tincture of rhubarb may be given; *eighteen drops* is a dose for an adult in mild cases, to be increased according to circumstances.

On the Mississippi, laudanum is used in larger doses. Dr. Edwards, M. C. from Ohio, gives the following advice:

I would advise every family and traveller to obtain spirits camphor, tin. opi. camph., and tin. opi. and mustard. In simple nausea, a tea spoonful of spirits of camphor, given in cold water, and repeat twenty drops every fifteen minutes until the symptoms subside.

If nausea be connected with diarrhœa without pain the same quantity of paregoric with the spirits of camphor may be administered; if pain be present with nausea and with diarrhœa, the laudanum, in doses of from thirty to sixty drops may be administered; and in all cases of pain or nausea, apply a synapism over the whole abdomen. If thirst, give ice, and in every case send for your physician, and follow his directions.

Dr. Ridgely recommends the same general treatment; and insists upon the patient "going to bed."

Disorder of the bowels, every body knows is increased by going about, even by standing on the feet, and is much relieved by lying down. Without the recumbent posture *all other remedies will probably prove unavailing*. In the first stage of the disease, a tea-spoonful or two of paregoric, or a camphor and opium pill, will usually suffice. \* \* \*

At any stage, if there is nausea or vomiting, a large mustard plaster should be placed over the stomach and bowels. When cramps occur, brisk frictions with the hands, or with dry flannels, will relieve. If the skin is cold, warm spirits of turpentine, or warm tincture of Cayenne pepper, may be applied by friction. The rubbing should be done, as far as practicable, without uncovering the patient.

Hot bricks, bottles of hot water, and hot flannels or blankets should be called into requisition, whenever there is loss of heat in the surface.

Brandy may be given in any stage of the disease, but with most advantage in its earliest period.

Lord Ponsonby, in a letter published in the British journals, says, that to his own knowledge, dissolved camphor has proved a certain cure for cholera, both in Paris and Germany, and if taken

in time, the cure is generally effected before it is possible to procure a physician. The following is the recipe:

*Recipe*—One and a half ounces of spirits of wine; one quarter of an ounce of camphor dissolved in the wine. Get a small vial of the spirits of hartshorn.

*Directions*.—First, give a tea-spoonful of hartshorn in a wine-glass of water. Begin immediately and give five drops of spirits of wine, (camphor,) filling the tea spoon with cold water and a little sugar. Repeat this every five minutes until you have given three doses. Then wait fifteen minutes, and commence again as before, and continue half an hour, unless there is returning heat. Should this be the case, give one dose more, and the cure is effected. Let patients perspire freely, as on this life depends; but add no additional clothing.

#### POPULAR ERRORS.

1. The great prevailing error consists in *neglecting common diarrhœa*, and in supposing that it has nothing to do with cholera. Dr. Edwards thus warns the public:

There are, properly speaking, no premonitory symptoms. The diarrhœa, stomach, and bowel irritation, now so common, are *all cholera*, and are simply in contradistinction from that collapse, which supervenes from one hour to ten days, upon the mild or curative form. I have seen no case, and have conversed with no physician who has seen a case, that was not in the beginning curative; and I fear that the "premonitory symptoms" have done much to direct public attention from the *proper time* of medical interference. The premonitory symptoms are *THE DISEASE ITSELF*; and cholera in that stage may be treated successfully; whilst a neglect by proper treatment, (in which diet and rest are largely included) of diarrhœa and nausea, may and will end in collapse as incurable as death.

The medical men in the Syrian mission speak in the same decisive language:

It were better to call the disease an *epidemic diarrhœa*. Should the name be changed from cholera to diarrhœa, we believe it would save thousands of lives—for the present name leaves every body to pass unnoticed a fluid evacuation of the bowels, so that if he slight—whereas, were the epidemic called a diarrhœa, every one would see this to be a warning voice calling them to immediate action.

Let no one remain under the delusion that common diarrhœa has nothing to do with cholera.

2. Another popular error, akin to the one just mentioned, but expressed in a different form, is the idea that cholera always begins in *some violent manner*. Dr. Ridgely declares that it is rarely so in this country. He also adds:

I have met with many cases, in full development, or hastening to a fatal issue, which might have been easily arrested in the beginning, had not the victim been deceived by the too prevalent notion, that the attack is known by some painful or deeply distressing symptom from the commencement. When asked why they permitted the diarrhœa to continue for hours, or days, without proper attention, the common reply is, "why, doctor, I felt as well as ever I did in my life. I had no pain and had no sickness at the stomach." Our common cholera morbus generally makes its onset suddenly, but this foreign invader is but too frequently insidious and deceptive.

3. A third popular error is that a state of constipation is favourable.

This error [says Dr. Ridgely] has often led to a sudden reverse. Rather consider constipation a premonitory symptom, to be removed by some gentle medicine.

The same physician says in reference to laxative medicines, to be used under such circumstances,

It is not safe in cholera times to use Saline medicines, such for example as Epsom Salts, or Seidlitz Powders, nor indeed any active cathartic. If a laxative is needed, Castor Oil, or Pills of Blue Mass and Rhubarb may be used, or pills composed of 2 grains of Aloes, 1 grain of Rhubarb, and half a grain of Capsicum. Two pills at a dose, to be repeated every five or six hours, if necessary.

#### FAMILY MEDICINES.

Every family ought to have a few of the medicines that are commonly used in cholera times. For example,

- A vial of laudanum,
- do. of paregoric,
- 1 pint of spirits of camphor,
- 1 pint of brandy,
- 1 pint tincture of cayenne pepper,
- 2 or 3 canisters of best mustard.

A person travelling should carry laudanum,

or some equivalent medicine, to be used in exigencies.

#### CONCLUSION.

1. The efficacy of *all* remedies depends on God.
2. Be humble and prayerful before divine judgments.
3. Prepare for death.
4. Faith in Christ is the cure for sin. R.

## Biographical.

For the Presbyterian Treasury.

### PRESBYTERIAN BIOGRAPHY.

#### John Calvin.

This eminent Reformer was born at Noyon in France, 10th July, 1509. His parents, who were respectable both for rank and fortune, gave him a liberal education, intending him for the Church, though his father afterwards changed his mind, and wished his son to enter the legal profession. While a mere boy, in 1521, Calvin obtained a benefice, and in 1527, he was formally presented to the cure of Marteville, and became an ecclesiastic *by tonsure*, though he was never admitted to priest's orders.\* In consequence of the change in his father's views, Calvin gave up his cure about 1530, and engaged with great zeal in the study of the civil law. He enjoyed the aid of the best teachers in the various branches of literature, and he ever afterward testified for them the most affectionate regard.

His mind seems to have been first turned to the subject of religion, through the influence of his relative Olivetan, and Wolmar, professor of Greek at Bourges, where he was studying law. After the death of his father in 1532, he came to Paris, resolved to make theology his chief study. Here he became acquainted with the Reformed, joined their society, and was so active in propagating their doctrines, that he was forced to fly for his life, and attended by his brother Anthony he quitted France, fixing upon Basel as his place of retreat. In this city he remained for some years, which were given to the composition of that "incomparable book," as Beza calls it, "The Institutes." It was published 1st August, 1536, prefaced by a Dedicatorial Epistle to Francis I., which contains a defence of the Reformation unsurpassed for eloquent and powerful reasoning, and sufficient of itself to secure for its youthful author undying renown. From Basel, Calvin went into Italy, and spent a short time at the court of Renè, Duchess of Ferrara; but the Duke being a bitter enemy of the Gospel, he was not allowed to stay long here. Accordingly he again set his face towards France. On his way thence, he passed through Geneva, where he became acquainted with the heroic Farel, and through his influence he was induced to remain at Geneva, to perform the double office of pastor and professor.

Under a deep sense of insufficiency he yielded to this call; but before two years had elapsed, the hostility which he aroused by his faithful

preaching, was such as to compel both Calvin and Farel to quit Geneva. This was in 1538; from this time until 1541 Calvin resided at Strasburgh, where he gathered a French church, and was chosen professor of divinity. Meanwhile his fame was extending throughout Europe, and probably on this account the people of Geneva became all the more anxious to get him back. They would take no denial; and accordingly he returned and re-entered Geneva 13th September, 1541, to the great joy of magistrates and people. One of the first things he did after his return, was to set up a form of government, of which even the prelate Hooker says—"I see not how the wisest at that time living, could have bettered, if we duly consider what the state of Geneva did then require." Being thus reinstated in his offices, he continued in the discharge of their duties, with rare intervals of absence from the city, until his death.

Of Calvin it might be said with eminent truth that he was in "labours more abundant," and in trials frequent. By the splendour of his reputation, and his far reaching influence, he made Geneva a sort of metropolis of Protestantism. Scholars resorted there from all the kingdoms of Europe to sit at the feet of the Great Reformer; exiles for the gospel's sake made it their home that they might enjoy his friendship. The limits of this short sketch compel us to pass over the dates and titles of the elaborate productions which year by year issued from his prolific pen; and also to forego the discussion of the chief charge that has been brought against Calvin, viz. his concern with the condemnation and death of Servetus in 1553. He has been ably vindicated by Mr. Tweedie of Edinburgh, in a volume expressly devoted to this very question.

Calvin preached his last sermon on the 6th February, 1564; on the 2d of April he was carried to the church where Beza administered to him the sacrament, and on the 27th of the same month he died, and was buried according to his express desire, without pomp or epitaph. The last exercises of his mind were in the highest degree edifying; he had made full proof of his ministry, and was assured that a crown of glory awaited him in the kingdom above. F.

\* We remind our respected correspondent that this point is not generally admitted by Protestants.

### Glimpses of New Books.

HISTORICAL GEOGRAPHY OF THE BIBLE, by Rev. Lyman Coleman, E. H. BUTLER & Co. [Price \$1.00.]

This Geography will prove a welcome assistance to readers of the Bible. Its plan to unite the study of history and geography is excellent. We cannot give a better account of the work than by quoting from its preface.

The present work is the result of an endeavour to interest the reader in the study of Scripture by directing his attention to the historical incidents therein recorded, in connexion with a geographical descrip-

tion of the localities mentioned in the progress of the history. It is an attempt to put in requisition the principle of *association*, to give interest to the study of the Bible, and to employ this great law of our nature in the study of sacred geography, by connecting it with that of sacred history.

In the universities of Europe, geography is taught chiefly, if not entirely, by associating it with history. Ritter, the great geographer of the age, pursues this method. His learned and voluminous works are *historical geographies* of the countries of which they treat. Rohr's *historico-geographical account of Palestine* has had a wider circulation in Germany than any kindred work. To associate the geography of a country with its history, is indeed the most efficient, if not the only effectual method of rendering the study of both mutually entertaining and instructive.

It wonderfully aids the memory to know where any historical event occurred, while it quickens, in an equal degree, our interest in the narrative. On the other hand, we read with indifference what we do not understand. To one who has no knowledge of Biblical history and geography, what is the Bible itself but an antiquated record of dim and distant events about which he knows nothing, and cares as little, and full of mysteries alike uninteresting and unintelligible! But to one of different qualifications, it may become the most attractive of books. The study of sacred geography is accordingly an indispensable requisite for an intelligent and interested perusal of the Scriptures. Tell a child of the Mount of God, of the desert, the plain, the lake, the city, where each moving incident of Scripture narrative occurred, and the reading of the Bible, which seemed so dull, becomes attractive and entertaining. The historical associations that cluster thickly around the sacred names of Sinai, Hebron, Bethel, Bethlehem, Nazareth, Gennesaret, Jordan, Jerusalem, and other localities of the Holy Land, give to Biblical history a charm that never tires.

With these views, the author has laboured to bring together, in the following manual, the results of modern research in the department of sacred geography, in connexion with the historical events associated with each locality. In the progress of the work, he has had continually in mind not only those who, in Sunday-schools and Bible-classes, may be engaged in the study of the Scriptures, but the youth of the land in our schools, academies, and colleges, who are expected to study the geography of the Bible as an indispensable part of their education. At the same time he has studiously sought to make it a convenient assistant to the theological student, the instructor, the parent, and the pastor, in his efforts to interest others in the reading of the Scriptures.

### Descriptive.

#### MOUNT ARARAT.

[From Professor Parrot's Account.]

"At half-past five in the evening we were not far from the snow-line, and considerably higher than the place where we passed the night on our previous excursion.

"The elevation of this point was 13,036 Paris

feet above the level of the sea, and the large masses of rock determined me to take up our quarters here. A fire was soon made and a warm supper prepared.

"It was a magnificent evening, and, with my eye fixed on the clear sky and the lofty summit which projected against it, and then again on the dark night which was gathering far below and around me, I experienced all those delightful sensations of tranquillity, love, and devotion, that silent reminiscence of the past, that subdued glance into the future, which a traveller never fails to experience when on lofty elevations and under pleasing circumstances. I laid myself down under an overhanging rock of lava, the temperature of the air at  $4\frac{1}{2}^{\circ}$  (about  $40^{\circ}$  of Fahrenheit,) which was tolerably warm, considering our great height.

"At day-break we rose and began our journey at half-past six. We crossed the last broken declivities in half an hour, and entered the boundary of eternal snow nearly at the same place as in our preceding ascent. In consequence of the increased warmth of the weather, the new-fallen snow, which had facilitated our progress on our previous ascent had melted away, and again frozen, so that in spite of the still considerable slope, we were compelled to cut steps in the ice. This very much embarrassed our advance, and added greatly to our fatigue.

"One of the peasants had remained behind in our resting-place, as he felt unwell; two others became exhausted in ascending the side of the glacier. They at first laid down, but soon retreated to our quarters. Without being disheartened by these difficulties, we proceeded, and soon reached the great cleft which masks the upper edge of the declivity of the large glacier, and at ten o'clock we arrived at the great plain of snow which marks the first break on the icy head of Ararat.

"At the distance of a mile, we saw the cross which we had reared on the 19th of September, but it appeared to me so extremely small, probably on account of its black colour, that I almost doubted whether I should be able to find it again, with an ordinary telescope from the plain of the Araxes. In the direction towards the summit, a shorter but at the same time a steeper declivity than the one we had passed, lay before us; and between this and the extreme summit there appeared to be only one small hill.

"After a short repose we passed the first precipice, which was the steepest of all, by hewing out steps in the rock, and after this the next elevation. But here, instead of seeing the ultimate goal of all our difficulties, immediately before us appeared a series of hills, which even concealed the summit from our sight. This rather abated our courage, which had never yielded for a moment so long as we had all our difficulties in view; and our strength, exhausted by the labour of hewing the rock, seemed scarcely commensurate with the attainment of the now invisible object of our wishes.

"But a review of what had been already accomplished and of that which might still remain to be done, the proximity of the series of projecting elevations, and a glance at my brave companions, banished my fears, and we boldly advanced. We crossed two more hills, and the cold air of the summit blew towards us. I stepped from behind one of the glaciers, and the extreme cone of Ararat lay distinctly before my enraptured eyes. But one more effort was necessary. Only one other icy plain was to be ascended, and at a quarter past three, on the 27th of September, O. S., (October 9th, N. S.) 1829, we stood on the summit of Mount Ararat!"—*Extracted from Dr. Coleman's Geography.*

## Ministerial Education.

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

### PREPARATION FOR THE SANCTUARY.

The Rev. Thomas Shepard, who fled from persecution in England in 1635, and settled at Cambridge, Mass., took great pains in his preparation for the pulpit. He used to say, "God will curse that man's labours, who goes idly up and down all the week, and then goes into his study on a Saturday afternoon. God knows that we have not too much time to pray in, and weep in, and get our hearts into a fit frame for the duties of the Sabbath."

The pious remark of this godly man is a word spoken in season to many ministers of the present age. How great is the hardihood—not to say impiety—of those ministering in a church entertaining the views of ours—who make no preparation, or little preparation, for the duties of the sanctuary! The declaration of some that they did not select their text until after they entered the pulpit, instead of exciting self-complacency, should be followed by humiliation, penitence and reformation.

But if ministers should prepare for the pulpit *after* entering upon the active duties of their vocation, so should candidates for the ministry be diligent in preparing for the pulpit *before* engaging in regular ministerial duties. The foundation of future usefulness is laid in a close attention to the early course of studies. Our Church has steadily maintained the necessity of mental cultivation in her ministry, and has liberally provided the full apparatus of instruction. Her testimony is full and emphatic upon the importance of high ministerial qualifications in order to usefulness.

If, in the language of Thomas Shepherd, "God will curse that man's labours who goes idly up and down all the week, and then goes into his study on Saturday afternoon," what blessing can those candidates expect to receive, who "go idly up and down" all their preparatory course, and then go into the ministry with a "Saturday afternoon" or eleventh-hour loitering and carelessness?

### AMERICAN EDUCATION SOCIETY.

We are gratified in observing that the American Education Society is in a prosperous condition. The number of young men under its care for the last year was 396, and its receipts from all sources about \$30,000.

We extract from *The Congregationalist* the following remarks from the anniversary addresses.

#### "TOO MANY MINISTERS."

The Rev. JOHN TODD, D. D. said that there was an impression that there were too many ministers, which had weakened the hold of the Society upon

the churches, and said he had seen a statement by a distinguished medical professor, who had entered into a minute calculation that the medical schools in the United States must turn out fifteen hundred physicians in a year, in order to have one physician to every one thousand inhabitants; and if this was true of physicians, it was no less true of ministers. It had been said that New England was full of ministers. Suppose, when the cry came over that the Irish were starving to death, the messenger who brought the news, had passed up the Erie canal, and appealed to the people of Rochester, and they had replied, "We see no reason for all this outcry—this city is full of flour." They might as well, and with equal cogency. As Rochester is the place of mills, New England is the place of schools and ministers.

#### TWO DISCOURAGEMENTS.

There were two things, in relation to this cause, which affected him discouragingly—the apathy of the churches, and the fact that the young men hold back. Ten thousand young men can be found to cut timber in the depths of winter, and twenty thousand to go to California, for the sake of gain; but when the call is for a crown of life, there is no response.

#### NEW ENGLAND AND EDUCATION.

There is no other people that can educate a ministry for the world with equal advantages with us. Where else is the human mind so active? Sir James McIntosh said, if a prize of £1000 were offered for a new translation of the Bible, and no one could read Greek, a Yankee would read it and carry off the prize. *We alone* have the means of raising up the right kind of men for the work that is to be done to evangelize the world.

[There is a reasonable degree of self-complacency, some will think, in this last extract. "*We alone*" is rather a humiliating confession for the Church at large. We rejoice in the many glories of New England; and though we cannot desire to see all of Dr. Todd's language made reality, we hope that New England may raise up *in all* her theological seminaries, *orthodox* ministers—"the right kind of men"—who may indeed be examples to every church of piety, zeal, enterprise and enlightened devotion to the great work of preaching the Gospel to every creature.]

#### EDUCATION AND MISSIONS.

Rev. DR. POMEROY, (one of the Secretaries of the American Board,) spoke of the relations of the Education Society to the American Board, and the cause of foreign missions generally. There are calls for men from China, India, Africa, the Turkish Empire, and the Sandwich Islands, while the whole heathen world, except Japan, is open to missionary operations. But where can the men be found? He did not know. If this Society should be annihilated, he did not know, but the American Board would have to wind up its concerns. This Society brings forward the right kind of men for this work—hardy, laborious men, accustomed to toil and hardship. The character of American missionaries, he had reason to know, stands very high. It is a perfect marvel in England and the whole Christian world, that American missionaries can do as they do, throughout the world. But it is no marvel to us. The Ameri-



can Education Society has had not a little to do with this fact. Look at the three thousand ministers of the Gospel which this Society has helped into the ministry. They are dispersed all around the globe, and the class from which they were taken, and the discipline they have passed through in the process of their education, just fit them for the work which they are to do, as missionaries.

The remarks of Dr. Pomeroy are full of sober truth. Every friend of foreign missions should be a friend of ministerial education.

#### “READING IS NOT PREACHING.”

It will be seen by the resolution of the General Assembly, [on page 110] that the reading of sermons is discountenanced by our highest judicatory. The following remarks were made in the Assembly on the subject, as reported by the “Daily Reporter.”

Dr. Plumer moved to lay the resolution on the table. Lost 56 to 76.

Dr. Plumer—When such a subject as this is taken up by an Assembly, it is absurd to expect to do any thing for the edification of the church of God, by means of a mere resolution; and if this resolution is adopted, does not the Assembly thereby express by their vote that Samuel Davies was not a pattern of preaching—that he who never, on any solemn occasion, entered the pulpit without having every word written, with a determination not to depart from his manuscript, who was the best preacher of his day—the man who has left behind him the best gospel sermons which were ever printed, that he to whom the king of Great Britain listened with awe—that this servant of God knew not how to preach to edification; and that Dr. Chalmers did not do right who always laid his manuscript before him. The best sermons I ever heard from Dr. Archibald Alexander, of Princeton, were from his manuscripts. What do you do by this vote? Do you change the practice of the Church? Do you effect any thing but to put an instrument in the hands of certain self-conceited members of the Church to find fault with their minister. Whenever I preach on the Trinity, or any abstruse doctrine of the Gospel; when I want to weigh every word, and give sound doctrine to my people, I will use a manuscript. I will do it when I please. \* \* \*

Mr. Dunlap—I was grieved at the attempt made yesterday to throw ridicule on this matter. I thought Dr. Plumer was mistaken in saying that Dr. Davies used notes, but when he speaks of Dr. Alexander, I am sure he is mistaken. When that venerable man came to Baltimore, he used no notes on any occasion, so far as I could see. In Princeton there is a rule against allowing the young men to use notes, and the Professors earnestly besought the students to preach extemporaneously.

I recollect an anecdote they used to relate to the students to enforce this. A minister's wife came to his study one day, and told him that she wanted him to go into the kitchen and scold one of the girls for her. No, my dear, he said, I am writing my sermon and cannot go, but I will write a scolding for you and you can read it to her. Well, the preacher wrote the scolding, and his wife took it into the kitchen and began to read it. The girl soon began to laugh, when the lady then threw down her notes and began an extemporaneous harangue that had a much better effect.

Dr. Plumer—I fully agree that scolding is usually best done extemporaneously, but I heard a preacher in this house say yesterday that he hoped his young extemporaneous brethren would not come to his pulpit. Preaching is, I think, best done with study.

M. B. Lowrie—I believe that our Church is suffering by this means of dispensing the word of God. Look at the growth of our Seceder and Associate Churches. Not one of their preachers ever carry their copy books into the pulpit. I hope the young men sent out of the Seminary will be told to preach, and not to read to their congregations.

The previous question was then called for, and on motion, the resolution was adopted.

From the Boston Recorder.

#### HOW TO MAKE A CONGREGATION A GOOD ONE.

If a good people will make a good minister, then a good minister will make a good people.

1. *Let the minister pray for them.* If he bear them on his heart in prayer, in the closet and the family, as well as in the house of God, he will be interested in their welfare, and he will have their prayers in return. They will become a praying people.

2. *Let him love and respect them.* Love is forbearing, tender and active. If love dictate his messages they will be well received, and will take effect. “If a minister loves his people, he can say any thing to them.” Love, like the dew, will soften the soil and prepare it to receive the good seed. “Love begets love;” if he love them, in their attachment they will throw over him the mantle of charity.

3. *Let him watch for their souls.* If they see him always anxious to promote their salvation, they will be solicitous for themselves. A serious, anxious minister, will make an attentive, inquiring people.

4. *Let him visit them.* From his intercourse with his people, they will learn his interest in them. If he visits them in their habitations, they will desire to meet him in the sanctuary. A timely, kind, and faithful visit, will render the sermon profitable. Especially let him visit the sick, nor wait to be sent for. Delay may make it too late. *Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction.* If a minister exhibit much of this religion, it will abound among his people. Surviving friends never forget the kindness shown by the pastor to the loved ones who are gone.

5. *Let him pay particular attention to the youth of his charge.* They are the hope of the church. The hearts of parents are reached through the attention paid to their children. If he secure the love and esteem of the youth, they will adhere to him as they advance into life, nor will they cast him off when he is old.

6. *Let him bring beaten oil into the sanctuary.* A studious, able minister makes an attentive, intelligent congregation. The morning devoted to study, and the afternoon to pastoral visitation, will make an enlightened and pious people.

Let every minister keep these rules on his study table, and read them prayerfully once a week: if prone to violate them, oftener, and he will cease to complain of his church. Let him observe these rules, and he will have a kind, attentive and prosperous people. Let him neglect them, and he will soon have a poor people; his condition will be uncomfortable, and his labours unfruitful. ONE WHO HAS SINNED.

#### Presbyterian Education Rooms.

25 Sansom Street, Philadelphia.

JULY, 1849.

The following is the action of the General Assembly upon the Annual Report of the Board of Education.

Dr. Phillips, from the committee appointed to examine the Annual Report of the Board of Education, presented the following paper:

The committee to whom was referred the Annual Report of the Board of Education, recommend that it be approved, published under the direction of the Board, and commended to the careful perusal of all the churches; and they recommend the adoption of the following preamble and resolutions, viz.

*Whereas*, It is the prerogative of God to call men to the work of the ministry, and to bestow upon them the essential qualifications for the office; and whereas he is a prayer-hearing God, and has enjoined it upon his people to pray to the Lord of the harvest to send forth labourers into his harvest; and, whereas there is a pressing demand for an increased number of pious and educated ministers, therefore,

1. *Resolved*, That it is the duty and privilege of the Church to obey this command.

Inasmuch as God works by means, and ordinarily blesses the faithful exertions of his people to secure a competent ministry; and whereas there are to be found young men of piety and talents, to whom he has given hearts to devote themselves to his service in the ministry, but who have not the pecuniary means necessary to defray the expenses of their education; therefore,

2. *Resolved*, That it is the duty of the Church, whose work they are willing to perform, to search them out, and to provide funds for their education, and as far as they can do it instrumentally, to aid them in entering the ministry.

3. *Resolved*, That it be earnestly recommended to our Presbyteries to exercise great care in receiving candidates for the ministry, and a constant supervision over them during the preparatory course of their education.

4. *Resolved*, The Assembly would again recommend to ministers and elders the establishment of primary schools, academies and colleges, in which our youth may receive Christian and religious training.

5. *Resolved*, To enable the Board to prosecute their important work, and to follow up the successes which God has given them in it, the Assembly would, and hereby do most earnestly request all their churches to contribute annually to their funds.

The action of the Assembly on the Report of the Board was harmonious. A motion to strike out colleges, as institutions for ecclesiastical supervision, was not even seconded. This shows that public opinion in our Church is strongly in favour of our existing plans.

The past year seems to have been one of prosperity with all our benevolent institutions. There has been, in most respects, a gradual progress which augurs well for the general prosperity of the Church. The spirit and action of the General Assembly was such as to encourage all the Boards to go forward in their good work. May they be always so conducted as to receive the approbation of the highest Judicatory of our Church and of all reasonable men!

## Historical.

## SHRINES AND PILGRIMAGES.

The custom of making pilgrimages to spots of reputed sanctity, prevailed to a great extent in the later ages of *Paganism*, and, coupled with a reverence for relics, was transferred, at a very early period, to the *Christian Church*. Journeys of this kind to Jerusalem are mentioned in the third century; and, in the fourth, they are said, by St. Jerome, to have been common from all parts of the Roman empire. The custom of worshipping the relics of martyrs also prevailed in Egypt in the same century. It was, however, much later before such practice became established in its full extent; probably, not till the time of the Crusades. In England there were few shrines or relics of great repute, which dated beyond this period. In some of the most celebrated, as that of the Virgin of Walsingham, and the true blood at Hailes, the sacred *materiel* was professedly imported by the Crusaders; whilst the greatest of all, the shrine of Becket, at Canterbury, derived its existence as late as the twelfth century.

The passion of visiting shrines and other sacred places, appears, in the middle ages, to have prevailed *pre-eminently in England*. In the days of Bede (in the seventh and eighth centuries,) a pilgrimage to Rome was held to be a great virtue. In later ages, the "shadow" of St. James, at Compestella, was chiefly visited by English pilgrims, and appears to have been set up to divert a part of the inundation which flowed upon Rome.

In the days of Chaucer, it seems to have been almost as fashionable to make occasional visits to the tomb of some favourite saint, as it now is to frequent the different watering places.

In the number of her domestic shrines, England alone exceeded *all other countries*. Thirty-eight existed in Norfolk alone; and to one of these, that of our Lady of Walsingham, Erasmus says, every Englishman, not regarded irreligious, invariably paid his homage. The pilgrims who arrived at Canterbury, on the sixth jubilee of the translation of Becket, are said to have exceeded one hundred thousand; a number which, if correctly given, must have comprised nearly a twentieth of the entire population of the kingdom. Even on the eve of the Reformation, when pilgrimage had much declined, it appears that upwards of five hundred devotees, bringing money or cattle, arrived in one day at an obscure shrine in Wales. These facts give some idea of the extent to which pilgrimages were carried in this country.

The pilgrimages of the middle ages may be divided into four classes—first, pilgrimages of penance or devotion to foreign shrines; secondly, pilgrimages of the same kind to English shrines; thirdly, pilgrimages to medical or charmed shrines; and, fourthly, vicarious pilgrimages for the good of the soul.

The professional costume of a pilgrim is usually described as consisting of a long, coarse, russet gown with large sleeves, and sometimes patched with crosses; a leathern belt worn round the shoulders or loins, a bowl or bag suspended from it; a round hat turned up in front, and stuck with scallop shells, or small leaden images of saints; a rosary of large beads hanging from the neck or arm, and a long walking-staff (the bourdon,) hooked like a crosier, or furnished near the top with two hollow balls, which were occasionally used as a musical instrument.

Before setting out, the pilgrim received consecration, which was extended also to the several articles of his attire. He also settled his worldly affairs.

The pilgrims to foreign places were compelled, by a law of 9 Edward III. to embark and return by Dover, "in relief and comfort of the said town."

At Dover was founded a hospital called the *Maison Dieu*, for the reception of poor pilgrims; a considerable portion of which building remains to the present day.

## Christian Education.

## IN SCHOOLS, ACADEMIES, AND COLLEGES.

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

For the Presbyterian Treasury.

## THE EDUCATION OF OUR FATHERS.

It was the adoption of the divine plan and theory of education, that gave to the church of the reformation its potency, and made it mighty to compete with the overwhelming power of error by which it was assailed.

"Before the period of the Reformation," says the Free Church Magazine, "the very idea of national education did not exist. It could not, indeed, be expected to exist in any country where Popery ruled supreme, so long as that Antichristian system held the repulsive dogma, that "ignorance was the mother of devotion." But although the Reformed Churches all rejected that monstrous dogma, and were all anxious for at least so much education being rendered universal as might enable the whole community to read the Sacred Scriptures in their native tongue, yet it was only where Presbyterianism prevailed that any very strenuous exertions were made to realize national education. This truly noble distinction arises from the very essence of the Presbyterian system; for as that system recognizes the spiritual liberty, and consequent rights and privileges which the gospel confers on every true believer, it strives earnestly so to instruct and train his mind, that he may be properly qualified for the discharge of his duties and the enjoyment of his rights and privileges. Education, therefore, both religious and secular, and in the most ample sense of the term, is essential to the Presbyterian Church system. It is essential in every point of view. No true Presbyterian can venture to deny the rights and privileges which Scripture bestows on Church members; and every wise Presbyterian must at once perceive, that to admit members to rights and privileges, and to leave them unqualified for their peaceful and orderly enjoyment, would be suicidal infatuation, and would very speedily end in the destruction of the system. Our duty and our safety, as Presbyterians, equally consist in giving to our people the utmost amount of education, both religious and secular, which it may be possible for us to give and them to receive. But what even a wise principle of self-preservation would require, the infinitely higher principle of allegiance to our Divine Head and King demands. In very faithfulness to him, we must train up his free subjects for the most full and enlightened enjoyment of their spiritual freedom. And the more that any Church is filled with faith and love, the more earnestly will it engage in the work of education, and the more also will that work be felt not more a duty than a delight.

Such being the essential nature and operation of Presbyterian principles, it was not strange that John Knox and his fellow-labourers made it one of their most early and strenuous endeavours to obtain a system of education commensurate with the wants of the community. The plan proposed by John Knox was most liberal and comprehensive. It stated as the object of the whole scheme, "the necessity of being most careful for the virtuous education and godly upbringing of the youth of this realm, the advancement of Christ's glory, and the continuation of his benefits to the generation following." The outline of the proposed scheme was, "that

every several kirk should have one schoolmaster appointed, able to teach grammar and the Latin tongue; that in every notable town there be erected a college, in which the arts, at least logic and rhetoric, together with the tongues, be read by sufficient masters, for whom honest stipends must be appointed; and that the stipends of the masters should be drawn from the patrimony of the Church." In recommending this scheme, the Reformers pointed out the direct benefit to youth, both in the instruction communicated, and in their being kept out of idleness and immorality; the indirect benefit to the more advanced in life; and the replenishing of the universities with those who showed ability and inclination to prosecute the pursuit of learning."

It is true that owing to the rapacity of the nobles in seizing upon all the funds of the Church this scheme was but partially carried out in Scotland. And yet, if you would see the influence of even an imperfect school and college education, *under the direction of the Church, and imbued with the spirit of religion, doctrinally and catechetically taught*, compare the present condition of the people of Scotland with that of the people in Ireland, in view of the perfectly similar character and condition which existed when that system was introduced.

The same school and collegiate system was to a considerable extent adopted in the New England States; and in their condition when contrasted with that of South America, we have another demonstration of the truth that as "righteousness exalteth a nation," so an education, imbued with its doctrines and spirit, is the only leaven by which the masses of a nation can be leavened with godliness.

The following anecdote illustrates the importance of education.

While Gen. Jackson was President, and Gen. Cass Secretary of War, they visited a portion of New England together. In riding over that highly cultivated country, Gen. Jackson was much pleased with the appearance of the people, and expressed his gratification to his companion.

"What fine manly countenances these men carry!" exclaimed the President. "How robust and vigorous they are! and what a spirit of enterprise and perseverance they manifest! Why, with an army of such men, I would undertake to face the world."

"Do you know the cause of these characteristics that you prize so highly?" rejoined the veteran Secretary.

"What is it?" asked the old hero.

"Do you see the steeple of that meeting house yonder on the hill?" "Ycs," replied the President.

"And that low school house near it?"

"I see them both," said Gen. Jackson.

"Well," answered Gen. Cass, himself a native of the Granite State, "here is where New England men are made. The instructions they receive in the school house and meeting house give them the pre-eminence over others which you have so justly described."

As it regards England, Dr. Vaughan testifies that he considers the moral influence of the Sunday School instruction as of more value than all other kind of instruction put together; and the Edinburgh Review, in a recent article, points to the religious element as the only possible security and hope of that mighty empire.

T. S.

For the Presbyterian Treasury.

PASTORS AND SCHOOLS.

Every wise pastor will take special care of the lambs of the flock. A public address to them occasionally will not suffice. The fact that there is a Sabbath school in the congregation avails but little, unless the pastor and session see to it, that the teaching is of the right kind. And in the best regulated and most efficient Sabbath school, the pupils will receive but a small part of the training that will form their character. Six days will make more strong and abiding impressions than an hour or two of the Sabbath. An ungodly teacher, through the week may effectually prevent the success of the most pious efforts of a Sabbath school teacher. An irreligious school through the week, and an hour or two devoted to religious instruction on the Sabbath—it is not *thus* that the “strong man” is to be despoiled. An irreligious week-school—that is, a school from which religious instruction is excluded under the name of sectarianism, will generally make irreligious men and women. A teacher may be both pious and orthodox, and yet the school be irreligious. Many such teachers feel prohibited by the arrangements of the school and the habits of the community, from teaching the Bible and all its truths. At best, in all schools not organized with special reference to the religious interests of the young, this most important of all instruction is crowded into a corner as unimportant.

The Church *must* see to the training of her own children. Necessity is laid upon her; she must do it or sacrifice her youth, and offend her King. Who so deeply interested in this matter as the pastors of the flocks? It is a help they cannot afford to dispense with. The position they occupy, points them out as leaders in this enterprise. By office teachers, they had better sit down in the school, at least part of the time and temporarily, than have no religious school. This would be a different thing from turning aside to teach in a popular secular school for a livelihood. But generally, suitable, persevering efforts will accomplish the object without the pastor wearing himself out in the daily duties of the school-room. While the whole Church is deeply interested in education, let the pastor to whom the great interests of the Church are especially committed, lead the way. Education has a place in the pulpit, in sermons and in prayers; it should be often discreetly urged in private intercourse, its importance explained and difficulties and objections obviated.

*The establishment of one or more parochial schools is in almost every congregation entirely practicable, provided suitable effort be made.* And why should not the proper effort be made? Why wait till next year, or some time indefinitely future? The pastor who succeeds in establishing a Christian school on a solid basis, will probably accomplish more by that very effort for the glory of God and the future prosperity of the Church, than by a dozen years of ordinary labour. He will thus be laying a foundation to preach the gospel most effectually to the young, year after year, and through them, as they shall take their places in society to exert a hallowed influence around, in hundreds of family circles, neighbourhoods, churches, and missionary stations;—an influence constantly widening and extending and blessing distant generations of men, and peopling heaven.

Pastors! is not this cause worth a strenuous, persevering effort? If it extend no further, the interests of the precious youth in your present charges furnish motive enough. But avoid fashionable and expensive schools. Let them be arranged so as to reach *all* the lambs of your

flocks. Don't exclude the poor, either formally or virtually. A *parochial* school is for *all* the parish. QUISQUIS.

For the Presbyterian Treasury.

A REVIEW.

DENOMINATIONAL EDUCATION in Parochial Schools and Religious Colleges enforced upon every Church, by Divine authority. By the Rev. Thomas Smyth, D. D., Columbia, South Carolina. J. C. Morgan, printer, 1849.

Few men appear to entertain a higher estimate of the efficacy of the press, than the Rev. Dr. Smyth. Hardly a month is permitted to pass away without something from his prolific pen; and we are happy to be able to say, that, *generally*, he espouses the right side of every question which he discusses.

Dr. Smyth is no *half-way* man in his opinions. He always comes out with decision; and sometimes presses a good opinion to the verge of an extreme. An example may be found in the title of the pamphlet now under review; where “Parochial Schools” are represented, “as enforced by Divine authority.” Now, in one sense, this is true—and the truth is abundantly confirmed, by a copious citation of Scripture-texts in this pamphlet. That is, it is of divine authority, that the young should be instructed in the Christian religion; but that this should be done *always*, in what are technically called “Parochial Schools,” is not of divine authority. If all needful instruction were given in the *family*, or in national schools, parochial schools might be dispensed with. But we mean not to be hypercritical—we are pleased with Dr. Smyth's sentiments, and with the freedom with which they are inculcated.

The strongest objections which have been published against schools of this description, are found in a number of the “New Englander,” supposed to be from the pen of the Hon. Horace Mann, late superintendent of schools in Massachusetts.\* Some of these objections are weighty. The writer of the present article, did intend to try his hand at an answer, but was prevented by circumstances, not necessary to mention. But he was convinced, that the only solid ground of a satisfactory answer is, that though there are evils to the public from denominational schools, the balance of evil is on the other side. The system of Parochial Schools will, doubtless, interfere with the institution of State-schools, and in some places may prevent their operation; but this evil, in the view of any serious Christian, is not to be compared with that of excluding all religious instruction from the public schools. The friends of national schools will have themselves to blame, for the institution of denominational schools. If they had, from the beginning, made the Bible a class book, and insisted on giving instruction on all subjects on which evangelical Christians agree, most denominations would have been contented; but as soon as it was found that religion was entirely excluded from the public schools, Christians found it expedient to establish schools of their own. **AND THEY DID RIGHT.**

As our author has noticed the objections to paro-

\* It is from the pen of the Rev. Mr. Dutton, of New Haven. *Ed.*

chial schools in a series of articles, published in the “Watchman and Observer,” it may be acceptable to our readers, that we should furnish them with an extract.

The Church has no *compulsory* power even within itself over its own members, and no power at all, over “them that are without.” It is only so far as it can “commend any object to the consciences of men,” that it can morally constrain them to sustain it, and co-operate in its advancement. The objections, therefore, which have been recently founded upon the supposition of a compulsory power on the part of the Church which it is under a divine requirement to enforce, are perfectly gratuitous, and are as contrary to the free principles and spirit, as they are to the free conduct and action, of the Presbyterian Church. In no one particular does this Church assume, or exercise such power in carrying out any scheme, plan, or purpose, however she may believe them to be in conformity to divine appointment, and in furtherance of the divine will. Her office is ministerial and declarative, and she has, in many cases, *authority* to act, when she has *no power to coerce*—where expediency, that is, a due regard to the great ends of the Church, determine her course and measure her progress, and where conscientious preference will in like manner determine the co-operation of her members. “Our Church,” as Dr. Chalmers says, “wants no such discipleship as that which is grounded on blind submission to her authority, but only the discipleship of those who in the free exercise of their judgment and their conscience, honestly believe her doctrine to be grounded on the authority of the word of God.”

The system of denominational education for which we plead *has worked well* for centuries in the most free and republican countries. And those doctrines and principles which make their actual and living professors better men of business, and better citizens;—and which, while they are “first pure,” are also peaceable, gentle, liberal, full of mercy and of good fruits, law-abiding and law-honouring,—these doctrines and principles cannot surely produce contrary effects in children who are taught to walk in the steps, and to imbibe the spirit of their fathers. That this system of education *will* produce, as is alleged, variance, bigotry, and animosity, is not then true, because it *does not do it*, and “the tree is known by its fruits.” All such objections are founded, not upon experience, but upon prejudice—upon theory, and not upon fact—upon worldly wisdom and not upon “the wisdom that is from above”—or upon the unbelief of the carnal heart. They may all be triumphantly answered and they have been. But they are irrelevant and out of place altogether. When God speaks man should be silent. When God commands man should obey. When God testifies “we are sure that His judgment is according to truth.” And when God commissions and warrants, it is for His servants to go forward in the execution of His will.

The Church, therefore, has nothing to do with difficulties and objections when Christ has instituted and appointed her to be his agency—in training up the youth of the Church in that way which can alone fit them to live holy lives, to die happy deaths, to glorify God here, and to enjoy Him hereafter.

As to any practical difficulty, there is in this country at least, none. The parents and friends of any city, and of most country congregations, could with all possible ease organize and support a school, which would ultimately secure to our children the very best and cheapest education, and at the same time imbue their minds with sound principles of religion and morality, and with a heartfelt attachment to our doctrines and order. And what they ought to do, they must do, if they will be faithful to themselves, to the truth, to the Church, to their children, and children's children, and to their God and Saviour.

PRESBYTERIAN CHILDREN IN ROMAN  
CATHOLIC SCHOOLS.

It has always struck us with astonishment that Christian parents should allow the teachers of an anti-christian church to train up their children. Worldly persons, who do not recognize much distinction in religious systems, may be supposed to be comparatively indifferent to the religious character of the teachers of a school, provided the school itself be a good one in other respects. But mere intellectual advantages ought not to be regarded by the *disciples of Christ*, as paramount to the training in religion which ordinarily decides character for eternity.

This question came up before the last General Assembly, on an overture from one of our churches, in the following form.

What course ought a Church Session to pursue with members of the Church who send their children to Catholic boarding schools, where they are entirely deprived of the evangelical means of grace, and are obliged to attend upon papistical service?

The Committee offer the following resolutions for adoption by the Assembly:

1. *Resolved*, That this Assembly deem such conduct on the part of any Protestant parents, whether church members or not, as highly injudicious, fraught with great danger to their children, and utterly inconsistent with every principle of Protestantism.

2. *Resolved*, That we deem such conduct in church members, whose children have been dedicated to God in baptism, as a violation of their vows made in that ordinance, and a great hinderance to the training up of their children in the nurture and admonition of the Lord.

3. *Resolved*, That it be recommended to all ministers in our connexion, where such a practice exists, to present this subject from the pulpit, and in other suitable ways to admonish those who offend.

The third resolution originally contained the following addition: "And that sessions be authorized to administer discipline according to the circumstances of any case," but this was stricken out by a vote of 75 to 63, and then the resolutions were adopted.

There was not the slightest difference of opinion in the Assembly in regard to the recklessness and guilt of church members who send their children to be educated by Papists, as appears from the first and second resolutions. The only point that elicited discussion was whether church sessions should be authorized to administer discipline. It seems that the Assembly did not deem it expedient to insert any such recommendation in regard to the question in the abstract. The church sessions, we suppose, have the power to administer discipline, as matters now stand; and appeals, taken before the General Assembly, would be decided according to their respective merits.

We trust, however, that the parent of no child that has been solemnly dedicated to God by baptism in our Church, will so far violate religious vows as to commit his education to anti-christian teachers. The occasion of admonition or discipline—may it never occur in the Presbyterian Church!

For the Presbyterian Treasury.

EAST ALABAMA PRESBYTERIAL  
ACADEMY.

[We invite attention to the following interesting account of the *working* of the Assembly's plan.—*Ed.*]

We attended last week a public examination of the pupils of this Institution, and came home feeling ourselves abundantly repaid for a two day's ride under a hot summer sun. And as the system of blending religious with scholastic education, is, with the present generation, in its period of experiment, we deem it not amiss to give to the readers of the Treasury some of the results of the experiment thus far in the school above named, the exercises of which, at the close of the first session, we attended as a visiting committee of the Presbytery.

We were greatly gratified to discover the interest felt in the Institution by its patrons and friends, as evinced by a large gathering of attentive spectators, who for two days were seen assembling punctually at the hour, and remaining in their seats three or four hours successively without any indication of weariness.

A truly able and eloquent address, on the advantages of education and the characteristics of a correct and thorough system of education, was delivered on the occasion by Rev. W. M. Cunningham, of La Grange, Georgia.

The examination, conducted under the direction of the Visiting Committee, was thorough, and in every respect satisfactory. We do not remember to have attended a better, and we have been present at examinations in some of the best institutions, North and South. It was obvious that the religious features of the school had not tended in any degree to retard the intellectual progress of the pupils.

A by-law of the Academy requires every pupil to recite daily a portion of the Scriptures. Under this rule, the principal has required of each two verses a day, and six on Monday, allowing the pupil to increase the number *ad libitum*, his grade of merit being increased accordingly. The whole number of verses recited during the session of five months is 31,875; being equal to the entire New Testament, and nearly three-fourths of the Old, or to about four-fifths of the whole word of God. One lad recited the surprising number of 3763 verses, nearly equal to the four Gospels. At the same rate he will have committed to memory the whole Bible in less than five years and a half, or by the time he is of proper age to enter college. One would think that to accomplish this he must have neglected other studies. The result, however, proved otherwise. He was equal to the best of his classmates, and, if we remember rightly, shared with some half dozen others, the second honour of the session.

A considerable number of the pupils recited the Shorter Catechism, giving verbatim, and with great promptness, the answer to any question, promiscuously selected. The laws of the Institution do not require the Catechism to be studied, except when the parent or guardian desires it.

The history of this religious school thus far confirms the following positions:

1. That *sacred and secular learning may be combined* without any detriment to the pupil's progress in the latter.

2. That the *moral influences* of the religious system tend greatly to promote good order and easy discipline. Some of the pupils of this school had been proverbial for their insubordination. Their steady and studious habits, and gentlemanly deportment, are now worthy of all

praise. The session has passed in the most peaceful and orderly manner, there being no occasion for serious discipline in any case.

3. That much time usually wasted by boys at school, is by this method not only saved from waste, but *devoted to the wisest purposes*. We chanced, not long since, to have an opportunity of visiting this school, and at early hour one morning proceeded to the Academy. From the stillness that prevailed around it as we approached, we supposed we had anticipated the hour; that the pupils had not yet arrived. On entering the school-room we were as delighted as surprised to see all in their seats, about forty in number, with Testaments in hand, silently engaged in looking over their Scripture lessons for the morning. In a few minutes they began to present themselves before the teachers, the largest with the smallest, and for half an hour we quite forgot that we were not in a Sabbath school. By half-past eight the verses were all recited and duly recorded, and the school was called to order. Here was an hour devoted to the acquisition of the most important and abiding of all truth, which had otherwise been thrown away upon marbles and more dangerous sports. And the pupils then entered upon their daily routine of study, free from the excitement and distraction of mind which are usually carried into the school room from the noisy, not to say quarrelsome scenes of the Academic campus.

4. The calmness of mind and the orderly habits which this system tends to produce, are highly *favourable to intellectual application*. It is the unanimous testimony of the patrons of the school that their children have studied better and advanced faster than they ever did before. In justice, however, to the principal, we must give him the credit of having done much to effect this change, by the enthusiasm with which he inspires his pupils, and by a well conceived system of *grades*, which has obviously stimulated their literary ambition.

5. The knowledge of divine truth acquired by this method will be an *important safeguard* to the young against the assaults of infidelity, Popery, and other forms of religious error. The child who has thus for years drank freely at the pure fountains of inspiration, will not easily be drawn into the belief that the Bible is a lie, or that it is not a book fit to be studied by all; nor will he be easily deceived by the false interpretations with which ingenious sophists impose upon the ignorance of those who do not read and treasure up for themselves the word of God. It will not be among those of the next generation who shall have come forth from our religious schools fully equipped in the armour of God's own truth, that error and fanaticism will select their victims and recruit their forces. They will find their apostles and worshippers among the thousands whom State policy is leaving utterly untaught in the vital doctrines of our Christianity; among those whose knowledge of the Bible scarcely goes beyond the fact that such a book exists, and that the wisdom of statesmen has declared it unfit or unsafe to be put into their hands with other books. We would say then to the Christian parent, and to every parent, if you would give to your children a character that will stand firm against error's attacks; if you would not leave them a prey to the insidious delusions, whose name is Legion, through which they will have to make their way in this world of deception and sin; if you would bless them with such an education as will alone prove truly a blessing to them—sustain our CHRISTIAN SCHOOLS.

J. HOYT, } Visiting  
W. H. MOORE, } Committee.

June 11, 1849.

### Sermon on Popery.

[The following is a sketch of Dr. MURRAY'S sermon on Popery, delivered before the General Assembly at Pittsburgh.]

The progress of Popery was gradual and cunning, till it grew to be the impersonation of wickedness—"that Wicked" as it is called. But its doom is sealed. "The Lord shall consume it with the spirit of his mouth, and shall destroy it with the brightness of his coming."

#### I. Popery, what is it?

1. The *polity* of the Church of Rome, i. e. its form of government. This is unscriptural. It is an imitation of the despotic government of the Roman Empire, with its gradation of orders and an Imperial Head. The State had its Cæsar, the Church its Pope; the State its Senate, the Church its Cardinals; the State its Prefects, the Church its Patriarchs.

2. The *doctrines* of the Church of Rome are equally unscriptural. All is pomp, tinsel and ceremony; the tragedy of the Cross degraded to a pantomime; the stage, the altar; and the actors, priests. Take the doctrine of the *Atonement*. The sign of the cross is every where, but the thing signified is wanting. So the *mediation of Christ* is thrown into the shade by the mediation of Mary and of the saints, so called, some of them holy men of God and some of them sons of Belial. *The Word of God* is our only rule of faith and practice; but Popery calls it dark and obscure, and needing its interpretation. It sanctions an imperfect version. It adds uncanonical writings. It appends notes solely for the purpose of inculcating its own dogmas. It, after all, refuses free access to the waters which it has made turbid; as the elephant stirs up the mud with its big feet, lest it should see the reflection of its own horrid head in the stream. *Regeneration* is also caricatured. Blowing thrice in the face at baptism to expel the devil, putting salt in the mouth, anointing, baptizing, chrism placed on the head, and a caudle in the hand, this is the only regeneration known to Popery.

There is not a doctrine or ordinance left in its original simplicity. It has adopted the attire of heathenism. Its gloomy cathedrals, its gorgeous vestments, its mysteries, pageants, and penances, were borrowed from what was in being before its birth, and may yet be found around the shrine of Juggernaut.

#### II. The best means to oppose Popery.

These means are *Light and Love*.

The errors of the Church of Rome should be made known. The Protestant pulpit has been too silent. How rarely do you hear a sermon on this error, while Unitarianism, Universalism, and the like are discussed on every side. The press should lend its aid. The people should be educated. Look at Ireland, Italy, Portugal, Spain, Mexico, and see the ignorance and degradation to which Popery has reduced them. France is no exception to the rule, being almost infidel.

Even in Italy, the triple crown and cardinal's

hat have often covered an infidel's head. Indeed there is a natural alliance between Popery and infidelity. The Romish Church would sooner canonize Voltaire than Luther. With an educated people, we need fear nothing.

The doctrines of the Reformation should be widely proclaimed. And, as a further means, piety and godliness must increase.

III. The *Motives* to the employment of these means.

Popery is adverse to free institutions. Witness Portugal, Spain, France, Ireland. The very people that pretend to rejoice in the emancipation of France, are praying for the restoration of the Pope, and the extinguishment of the Republic of Rome. As well might an eagle rise to the sun with Chimborazo on its back, as any country under the influence of Popery take an exalted stand among the nations of the earth.

But the religious motives are yet stronger. There is little more true religion in Italy now than in the time of the Pontifex Maximus. Go to the holy wells of Ireland, and see the people crawling on their knees, and hanging rags on the bushes to remind the saints of their case. See the people and priests hurrying from the mass, in Mexico, to the cockpit.

If the millions now under the influence of Popery were evangelical, how much more might be done for the conversion of the heathen world!

IV. The *right mode of exercising* these means.

Love is better than fanaticism. The people require a mild treatment and respect shown for their prejudices; while we yield nothing to their errors. As the angler proceeds gently, so should the fisher of men.

#### Conclusion.

Popery must become extinct. It is not now what it was. The calcined bones and long hair discovered recently in the cells of the Inquisition at Rome, tell a story of inhuman power now lost. The successor of Hildebrand is now begging Peter's pence in his exile at Gaeta, and imploring assistance from the European powers. We have no need to fear the final result. We need not be alarmed by the crowds of Papists flocking to our shores. Let them come and welcome! It is God's way of leading them from midnight darkness into the light and liberty of the children of God. It is their Exodus from Egyptian bondage into the land of promise.

Let us prayerfully go on in the use of God's appointed means. The Bible is with us, the Spirit of God is with us, and victory is certain.

### Anecdotes.

PRECIOUS DUST.—The late Dr. Mason was sorely afflicted at the death of a promising son. When the companions of the deceased youth had lifted the bier on which the mortal remains were placed, the father under the influence of the tenderest

emotions, said: "Tread lightly, young men, tread lightly; ye carry a temple of the Holy Ghost."

TRUE POSITION OF SCIENCE.—It was a fine reply of a converted astronomer, who, when interrogated concerning the science he had been idolizing, answered, "I am now bound for Heaven, and I take the stars in my way."

PRAY AND THRIVE.—The Rev. Mr. Carter, a Puritan divine, was once in company with a poor man, who complained of the hardships of his condition, saying, "Mr. Carter, what will become of me? I work hard and fare hard, and yet I cannot thrive." The reply of Mr. Carter was, "You still want one thing; you must work hard, and fare hard, and pray hard, and then you will be sure to thrive."

### Poetry.

#### SUMMER.

The early Spring hath gone; I see her stand  
Afair off, on the hills—white clouds, like doves,  
Yoked by the south wind to her opal ear,  
And at her feet a lion and a lamb  
Couched side by side. Irresolute Spring hath gone!  
And Summer comes, like Psyche, zephyr-borne,  
To her sweet land of pleasures.

She is here!

Amid the distant vales she tarried long;  
But she hath come, oh, joy! for I have heard  
Her many-chorded harp the live-long day  
Sounding from plains and meadows, where, of late,  
Rattled the hail's sharp arrows, and where came  
The wild north wind, careering like a steed  
Unconscious of the rein. She hath gone forth  
Into the forest, and its poised leaves  
Are platformed for the zephyr's dancing feet.  
Under its green pavilions she hath reared  
Most beautiful things. The Spring's pale orphans lie  
Sheltered upon her breast; the bird's lov'd song  
At morn, outsoars his pinion, and when waves  
Put on Night's silver harness, the still air  
Is musical with soft tones. She hath baptized  
Earth with her joyful weeping; she hath blessed  
All that do rest beneath the wing of Heaven,  
And all that hail its smile. Her ministry  
Is typical of love; she hath disdained  
No gentle office, but doth bend to twine  
The grape's light tendrils, and to pluck apart  
The heart-leaves of the rose. She doth not pass  
Unmindful the bruised vine, nor scorn to lift  
The trodden weed, and when her lowlier children  
Faint by the way-side, like worn passengers,  
She is a gentle mother, all night long  
Bathing their pale brows with her healing dews;  
The hours are spendthrifts of her wealth; the days  
Are dowered with her beauty.

Priestess! queen!

Amid the ruined temples of the wood  
She hath rebuilt her altars, and called back  
The scattered choristers, and over aisles  
Where the slant sunshine, like a curious stranger,  
Glided through arches and bare chairs, hath spread  
A roof magnificent. She hath awaked  
Her oracle, that, dumb, and paralyzed,  
Slept with the torpid serpents of the lightning,  
Bidding his dread voice—Nature's mightiest—  
Speak mystically of all hidden things  
To the attentive spirit. There is laid  
No knife upon her sacrificial altar;  
And from her lips there comes no pealing triumph.  
But to those crystal halls, where silence sits  
Enchanted, hath arisen a mingled strain  
Of music, delicate as the breath of buds;  
And on her shrines the virgin hours lay  
Odors and exquisite dyes, like gifts that kings  
Send from the spicy gardens of the East!

EDITH MAT.

## Sabbath Schools.

—  
 "Feed my lambs."  
 —

## HOW TO TEACH CHILDREN.

In all your instructions, most carefully avoid all tedious prolixity. Nothing more disgusts a child's spirit than long and tedious discourses. Make up the shortness of your discourse by frequency—a little now, and a little then, not all at once—drop by drop, as you pour liquor into narrow-mouthed bottles. As you do when you first begin to feed their bodies with a spoon, so must you do when you first begin to feed their souls with instruction. Long speeches burden their small memories too much; and, through men's imprudence, may unhappily occasion them to loathe the spiritual manna. As physicians, therefore, in their dietetic precepts prescribe to children, "Little and often;" so must we. Young plants may quickly be even over-glutted with rich manuring, and rotted with too much watering. Weak eyes, newly opened from sleep, at the first can hardly bear the glare of a candle. "Line upon line," therefore, "and precept upon precept; here a little, and there a little."—Isa. xxviii. 10. You must drive the little ones towards heaven, as Jacob did his towards Canaan, very gently.—Gen. xxxiii. 13. Fair and soft goes far.—*Samuel Lee.*

## THE SAVED SAILOR.

Some years since, an evangelical clergyman being in his study, a sailor knocked at the door, and, on being admitted, said, "I suppose, sir, you have forgotten me?" "Yes," said the minister, "I have, if I ever knew you." "Do you remember, sir, a wicked boy (a Sunday-school scholar) named James S—?" "O yes," he replied, "I have cause to remember him; he gave me uncommon trouble and anxiety. What do you know of him?" "I am the lad, sir." "Indeed! you are so grown and so altered, I could not have believed it. Well, James, what account can you give of yourself?" "A very poor one, sir. When I was expelled from school, I wandered about, scarcely knowing or caring where. At length I found myself by the sea-side. Weary of living by lying and stealing, and weary of myself, I got on board a ship, and after sailing in various parts of the world, I was shipwrecked during a hurricane in the bay of Honduras. After swimming till my strength failed me, I gave myself up for lost. In the middle of a dark night, I came to my senses, and found myself on a rock half covered with water. I looked around, and called for my shipmates, and found that two of them were circumstanced like myself, every moment expecting a watery grave. For the first time after I left the school, you, sir, darted into my mind; I thought of your kindness, of my base ingratitude, and of some of the sacred truths you took so much pains to fix in my mind, particularly that passage in Numbers xxiii. 9: "From the top of the rocks I see him." In my extremity, I looked to the Saviour of whom I had heard so much, but whom I had so long slighted and despised. I knelt down, up to my waist in water, and cried mightily that God would be "the rock of my strength, and my portion for ever." I found your words true, sir, that "praying breath is never spent in vain." On the day breaking, we discovered some pieces of wreck, on which we succeeded in reaching the shore. Then many of the precious truths you had taught me from the Bible came fresh to my memory, though I had almost forgotten, during my career of ini-

quity, even that there was such a book. I thought, sir, you would be glad to know that all your care and anxiety on my behalf were not lost. I therefore walked from my ship all this way, to thank you in the best manner I can for your former kindness."

This interesting and well-accredited fact cannot fail to encourage ministers of the gospel, amidst their labours and anxieties, still to "sow in hope," although they may often be called to "water with tears" the seed sown; and Sunday school teachers also, to be "always abounding in the work of the Lord," being assured that "their labour shall not be in vain in the Lord."—*Providence Displayed.*

## Domestic Missions.

—  
 "Beginning at Jerusalem."  
 —

## THE TRUE AIM OF MISSIONS.

It is said that the Hon. Daniel Webster, on a tour to the West, seeing every conveyance loaded, asked, "Where can all these people dwell?" But when he got on the prairies, "Where can the people be found to occupy these vast regions?"

The above anecdote illustrates the true aim of domestic missions, viz. to seek the spiritual welfare of the immense population moving to, and now living at, the West, and to provide the institutions of the gospel for their millions of descendants *who shall hereafter people* these vast regions.

The multitude who have already emigrated to the West, and who are now in the course of emigration, demand the kindly aid of the Church in supplying them with a preached gospel. The cares and poverty of new settlers, constitute a general plea in their behalf, which the Church wisely and religiously responds to. To refuse aid in sending the word of life to the destitute dwellers in our own land, would indeed be the height of irreligion and folly.

It is equally important to lay the foundations of religious institutions for future generations. The immense forests and vacant lands of the West will be soon under the dominion of enterprising men. History proves the influence of early settlers upon the generations that succeed them. If religious institutions are now established in our destitute regions, so that the youth of the land may be trained up under Christian influences, incalculable benefit, both in spiritual and temporal things, will accrue to posterity.

Let us as a Church, sustain our domestic missions which bless the present generation, and secure blessings to "the generations following."

## ACTION OF THE ASSEMBLY ON HOME MISSIONS.

The Committee to whom was referred the Annual Report of the Board of Domestic Missions report to the Assembly that they have examined that important and valuable document and submit to Assembly the following items for their consideration:

1. *Resolved*, That the report be adopted and published under the direction of the Board, and that an

abstract of it be inserted in the Appendix to the Minutes of the Assembly.

2. *Resolved*, That it be earnestly recommended to the churches to make an annual collection for the object, and that the Synods and Presbyteries adopt such measures as in their judgment may best promote the designs of the Board.

3. *Resolved*, That it be earnestly recommended to the churches to give their aid in the work of church extension, and that annual collections be made for this fund, distinct from that of Domestic Missions. This new feature in the plan of Domestic Missions proves the wisdom with which it has been conducted, and its great success strongly commends itself to the confidence of the Assembly.

4. *Resolved*, That in the judgment of this Assembly, the religious instruction of the coloured population in the Southern States calls for increasing attention and more vigorous effort.

5. *Resolved*, That in their instructions to their missionaries, the Board be directed to pay a due regard to Presbyterian rights, and that in the quarterly reports of their missions, no greater burden be laid upon them than is necessary to keep the Board informed of the fidelity with which they fill their appointments.

6. *Resolved*, That while the Assembly regret that a cause so rich in results already secured, and so full of promise, has failed to secure that universal patronage which it deserves, they express their devout gratitude to God that it is so obviously on the advance. It is but ten years since the seed was but "an handful of corn on the top of the mountains." We have realized the promise: "He that goeth forth weeping, bearing the goodly seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The resources and the success of the Board have increased more than two-fold within that period. Grateful praise and earnest prayer are due to the Lord of the harvest.

7. *Resolved*, That the Assembly cannot refrain from saying, in their judgment there is no department of their benevolent operations that has stronger claims upon the affections, prayers and energy of their fellow Christians and fellow countrymen, than the work of Domestic Missions. The magnitude of the work itself—the growing population of our country, from foreign, as well as other sources—the fact that this vast field is submitted exclusively to the cultivation of the American churches, together with the consideration that the American Church occupies so wide a place in the opening purposes of heavenly mercy to our world, call loudly upon the churches to consider their weighty responsibility in this matter, and to prosecute with augmented vigour, the great enterprise of supplying this land with the pure gospel.

## A CO-ORDINATE SECRETARY OF THE BOARD.

The increase of the Home Missionary work has induced the Assembly to provide an increase of force in the office. The following resolution, offered by Dr. McGill, passed unanimously:

Whereas, a vast accession of territory to these United States, and a rapid increase of population throughout the whole extent of our land, and the great multiplication of feeble churches that must arise if we are faithful at all to the claims of our own country and Church, demand with unparalleled urgency, immediate, expansive and strenuous exertions on the part of our Board of Missions. And whereas, neither the present excellent and faithful Secretary, who has conducted this great interest with signal ability and indefatigable toil, nor any other single individual, is able to meet this overwhelming re-

sponsibility; and whereas, it is highly important that the utmost unity, simplicity, and economy, should be studied in the prosecution of such a work. Therefore,

*Resolved*, That the Board of Missions be required to appoint a co-ordinate Secretary as soon as they can obtain a suitable person for that office.

### Foreign Missions.

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

#### ACTION OF THE GENERAL ASSEMBLY.

The following is the action of the General Assembly on the Annual Report of the Board.

*Resolved*, 1. That the Report of the Board affords to the Assembly very great cause of gratitude and thankfulness to Almighty God; and they would take encouragement from the past, to increased effort for the future.

*Resolved*, 2. That while the general prospects of the Board are thus encouraging, as manifested by their enlarged operations among the heathen, and the increased contributions of the churches at home; yet the Assembly learn with pain, that so many of our churches are doing nothing for this great cause; and they would most affectionately exhort the ministers of all our churches to urge upon their people, their high privilege, as well as imperious obligation, to contribute of their substance to the furtherance of this noble work.

*Resolved*, 3. That in the deaths of two highly esteemed members of the Board, and of two beloved missionaries, while in the active field, the Assembly would see the hand of a wise and sovereign God; and they would learn from these providences to fill up the present day with usefulness, for the time is short.

*Resolved*, 4. While the Assembly rejoices to believe that the Board is highly efficient in the discharge of the duties committed to it, yet they would recognize the inefficiency of all human power to carry on this work; and they would call upon the whole church to be earnestly engaged in prayer to God for his blessing upon this great work.

*Resolved*, 5. That the Assembly would repeat the exhortations given in past years to the churches on the subject of the Monthly Concert, reminding them of their duty to attend upon this meeting; and of the necessity of connecting with it a collection for the purpose of sending the gospel to the perishing heathen.

*Resolved*, 6. That the Report be approved and referred to the Executive Committee for publication.

#### MEASURES FOR THE INCREASED EFFICIENCY OF THE BOARD.

At a meeting of the Board, held in New York, on the 19th inst., Dr. Janeway in the Chair, the subject of relieving the present Correspond-

ing Secretary of a part of his onerous duties, and of remodelling the system of agencies, was taken into consideration. It was

*Resolved*, That the increasing operations of this Board require the services of an additional Secretary, co-ordinate with the Corresponding Secretary, for the performance of the office, in lieu of an Assistant Secretary, which office is hereby abolished.

*Resolved*, That the Rev. John C. Lowrie be, and he is hereby appointed, co-ordinate Secretary of this Board, with a salary of \$1800 a year, and that he be *ex officio* a member of the Executive Committee.

*Resolved*, That an officer be appointed under the name of General Agent, who shall be *ex officio* a member of the Executive Committee, and be particularly charged with the raising of funds, and whose field of labour, unless otherwise directed by the Executive Committee, shall be the Synods of Buffalo, Albany, and New York, and the Presbyteries of Elizabethtown, New Brunswick, Philadelphia, and Baltimore, at a salary of \$1800 a year and necessary travelling expenses.

*Resolved*, That the Executive Committee appoint one agent for each of the following fields, viz:

1. The remaining Presbyteries of the Synods of New Jersey and Philadelphia.
2. The Synods of Pittsburgh, Wheeling and Ohio.
3. The Synods of Kentucky, Cincinnati, Indiana, and Northern Indiana.
4. The Synods of West Tennessee, Missouri, Illinois and Memphis.
5. The Synods of Virginia, North Carolina, and South Carolina.
6. The Synods of Georgia, Alabama, and Mississippi.

#### GLEANINGS OF THE LATEST MISSIONARY INTELLIGENCE.

INDIA.—The following scene in India, is taken from the journal of the Rev. Mr. Freeman:

We passed an enclosure which was bounded on the four sides by pagodas, little heathen temples. On the four sides were one hundred and eight of these buildings. They were built by a Rajah as a monument of his zeal, and to perpetuate his name. I went into the village and preached from the platform of one of the temples. One man said, that man's heart became pure of itself. All did not assent to this, and I appealed to the fact that they spent much time and money in order to get a pure heart, and then failed. Some said this was true, and pointing to an enclosure rapidly crumbling to dust, said, this was one of our gods, but he has been taken away. It appears that the owner of the temple died, and his two sons came into possession. They quarrelled about the god, (undoubtedly about the profit resulting from his worship,) and at length one succeeded in taking it to some other village. This gave me a fine opportunity to show forth the uselessness of their worship—its want of power upon the hearts of its worshippers; and especially to show them that their gods were but wood and stone, not able to save themselves, nor to protect their worshippers.

There is a power in truth which they seemed to feel, and then I expressed my fervent wish that all heathen temples might speedily fall to the ground, and the temples of the living God might abound in the land.—*Chronicle*.

#### EPISCOPAL MISSIONS.

BISHOP SOUTHWATE.—It is announced that this

personage may soon be expected in the United States.

CHINA.—The Rev. Mr. Spalding writes in regard to the expenses of Chinese idolatry: “As to the articles of greater costliness—namely, incense and candles—I have heard the estimate made that an average of the annual outlay for these things for China, would give a dollar for each inhabitant; and I am inclined to think the estimate a fair one; but take only the *half*, and put the census of the population of China at its lowest, and the annual consumption of the wealth of the land, for the mere “current expenses” of their debasing idolatry, exceeds a hundred millions of dollars. Doubtless we shall hear the cry come up from many quarters, ‘Our craft is in danger!’—*Spirit of Missions*.”

#### BAPTIST MISSIONS.

The Rev. Mr. Bronson, missionary at Assam presented some interesting facts at a meeting lately held in Boston. In Assam there are 15,000 young men in the government schools, receiving as good an education as the young men in our colleges. They are growing up infidels. They seize upon infidel books with eagerness. Five hundred copies of Paine's *Age of Reason* were shipped last year from Boston to Assam. They have a great desire to learn, and this opens the way to establish mission schools. Now 40,000 pupils are receiving a *Christian* education by the hand of benevolence.—*Recorder*.

#### AMERICAN BOARD'S MISSIONS.

NESTORIANS.—Mr. Perkins completed his translation of the old Testament on the 10th of January, after having devoted to it about two years and a half. “The strong resemblance of the modern Syraic to the Hebrew,” he says, “has contributed greatly to the interest and pleasure of the work, as well as rendered it comparatively easy.”

Quite a remarkable revival has occurred among the Nestorians. The seminaries were very much blessed by the outpouring of the Holy Spirit upon the pupils. Mr. Perkins mentions at large some characteristics of the revival which tend to prove it genuine. He bears an interesting testimony to the value of the ministrations of *native preachers*. “A number of our native preachers are able to afford us very essential aid in proclaiming the gospel and in directing inquirers to Christ. Their interest in the work is very deep; and their ability to labour in connexion with it is much greater than we could have anticipated. Their views of truth are clear and discriminating, and their presentation of it is very impressive. Their preaching, as well as our own, aims not to excite the passions, but to convince and affect the heart by a plain and faithful exhibition of the truths of the gospel, especially the cardinal doctrine of Christ and him crucified.

Again, Mr. Perkins says, “Our helpers give themselves to the work with all their hearts; and I am more and more impressed with the ability, earnestness, humility and judgment which characterize their labours. Several of our young assistants, and some of the older pupils in the seminary, bid fair to become truly eloquent men and mighty in the Scriptures; indeed, some of them are such already.—*Herald*.”

### Board of Publication.

Publication Rooms, 144 Chestnut st., 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.

#### ACTION OF THE GENERAL ASSEMBLY.

The Committee of the General Assembly, to whom was committed the Report of the Board of Publication, made a report, which was adopted and is as follows, viz :

1. *Resolved*, That the General Assembly reiterate the expression of our entire confidence in the Board, our deep conviction of its importance to all the vital interests of the Church, and our extreme gratification at the increasing energy and widening influence of its operations.

2. *Resolved*, That, next to the pulpit, the press is the great instrumentality placed in our hands for moulding the opinions and deciding the destiny of the present and future generations; and in view of the condition of our country, and all the aspects of the age in which we live, the Presbyterian Church, as a branch of the Church universal upon earth, is solemnly called by her allegiance to her Head, to employ with far greater energy and combined co-operation than heretofore, this potent instrumentality for the diffusion of those precious truths, so ably embodied in the standards of our Church.

3. *Resolved*, Therefore, that we solemnly express our fixed conviction that the Board of Publication ought to be viewed by all our people as one of the great schemes of the Church, for the illumination and salvation of the world, co-ordinate with the Boards of Education, and of Domestic and Foreign Missions, capable of being elevated by the wise liberality of the Church, to the same commanding position and extensive influence, and as such we earnestly recommend it to the cordial and systematic support of all our congregations.

4. *Resolved*, That the system of colportage adopted by the Board, is not only a valuable auxiliary, but, in the present condition of our country, with its advancing population, sweeping rapidly beyond the reach of a settled ministry and all the ordinary means of grace, must be considered a necessary means of the widest diffusion and most effective influence of our publications, and the General Assembly have heard, with peculiar pleasure, that many of our candidates for the ministry are engaged, during the interval of study, in the prosecution of this important work, so full of benefit to others, and still more valuable practical instruction to themselves; we would, therefore, urge the Board to pursue, with redoubled activity, this department of their labours, and throw themselves upon the liberality of the Churches for any additional expense which might be necessarily incurred.

5. *Resolved*, That the increasing demand for our publications, from Parochial and Sabbath schools, and the deluge of fictitious narratives and sentimental religionism, pouring in upon our children from every quarter, should direct the intense attention of the Board to the preparation of works adapted to the capacities and wants of youth, and others fitted to aid and guide the teachers in the performance of their arduous and important duties.

6. *Resolved*, That while we highly approve the principle of the Board to publish valuable works in a durable form and of the best materials, without regard to price, we would strongly express our delibe-

rate conviction that cheaper editions might often accomplish a more valuable result, and obtain for our publications a wider circulation and more effective influence.

7. *Resolved*, That it is earnestly recommended to all our congregations to take up regular collections annually, in behalf of the Board of Publication.

The Rev. John Leyburn, the newly appointed Secretary of the Board, being present, was heard in explanation.

He said, there were two difficulties they had to contend with. One was the impression that they had been well endowed, and needed no aid. If the church expects the Board simply to print books and keep them for sale, it is true that they need no further aid. But it has been clearly ascertained that this system fails to carry these publications throughout our borders; and hence some method for their circulation is absolutely necessary: and it is for the support of this system of circulation, and for providing a fund for gratuitous distribution, that collections are asked from the churches.

It is said by some that a sufficient profit can be placed upon the books to defray the expenses of circulating them. But, first, this would make the price of the books so high, as to prevent their sale, and thus the enterprise would be fatal to itself; and secondly, if they could be sold at such prices the profits would only support the system in those large churches where the amount of sales would be considerable, and the weak churches and the destitute, who most need such help, would be entirely shut out. What Presbyterian would approve of lavishing favours on the rich and strong, and withholding aid from the weak and poor? Who would not willingly give yearly something of his substance to support an enterprise by which all may be reached?

The other difficulty they encounter, is the impression that this system is impracticable by this Board; but this has been refuted by its entire success as far as it has been attempted. In the Synods of Pittsburgh and Virginia, it has succeeded admirably. In at least one instance the way for a church has been prepared, in a destitute region, by its agency. The enterprise is favourably regarded by our brethren of the Dutch Reformed and the Associate Churches, and some of our New School brethren have kindly requested our colporteurs to come among them.

The West is anxious and ready to receive the Colporteurs of this Board. The apprehensions which he once had as to this quarter, are entirely dispelled. The churches there have responded to the appeal with great cordiality.

The Secretary had just returned from a visit to Kentucky, where a single church, (understood to be the McChord church, of Lexington,) had, after the presentation of the subject, subscribed nearly \$500. A single individual had offered \$150 to support a colporteur, in addition to a liberal subscription. He hoped that they might at some future time have means sufficient to enable them to look abroad. The Secretary of the Board of Foreign Missions is of opinion that we may appropriately occupy the field in France.

The resolutions having been read seriatim, were adopted.

For the Presbyterian Treasury.

#### HINTS ON THE RESOLUTIONS OF THE LATE GENERAL ASSEMBLY WITH REFERENCE TO THE BOARD OF PUBLICATION.

We hope our readers will not fail to give these resolutions a perusal. They embody the unanimous sentiment of the highest judi-

catory of the Church, with regard to this Board. They contain a most hearty approval of the arrangements which have been made with a view to giving greater efficiency to its operations. The colporteur enterprise receives an unqualified sanction; and the churches are called upon to make annual collections for the purpose of aiding the Board in the support of colporteurs, and in making grants to the destitute.

On this latter point we have some zeal. Fields in every part of the land are opening before us—fields in which the colporteur system would undoubtedly be productive or great good. Expressions of encouragement, and of the importance of the work are coming from the wisest and best men in various sections of the Church. Out of our own connexion we have unexpected and most cheering calls for such labour. From the newly settled portions of the country, and from weak Presbyteries strong appeals are made. After the subject was presented at the late meeting of the General Assembly, numbers of brethren came forward privately assuring us that this was just such a work as was demanded in their respective regions, and asked if colporteurs could not be sent amongst them. In some cases, too, the men could be found to enter the field at once.

In most instances these brethren were informed that if they could obtain properly qualified men, we would engage them, and trust to the churches generally to furnish the means for their support. Thus far we have employed almost all such for whom application has been made, and these applications are now becoming quite numerous. We cannot believe the churches will fail to furnish the means of support for these self-denying, useful men. How many thousands of dollars are given every year to other institutions and with a much larger amount of capital than this Board has, for a similar work. Why should not equal liberality be shown to our own institutions? We sincerely hope all our churches will comply with the last resolution of the Assembly and give this Board a place in its list of annual collections. Will not our pastors and sessions make arrangements themselves for attending to this matter. At present we can reach but very few churches by personal visitation; and a compliance with this suggestion on the part of our pastors and sessions would greatly relieve the Board amidst the labours and responsibilities of getting their new plans under way, and amidst their cares attendant on their present position, and would afford an amount of heart-cheering encouragement, which would perhaps be worth as much as the money sent.

#### DISABLED MINISTERS.

It will be seen, on referring to the proceedings of the General Assembly [p. 109] that the proposed fund for disabled ministers is to be disbursed by the Board of Publication.



## Poetry.

For the Presbyterian Treasury.

## THE NAME OF JESUS.

"Name which is above every name."—*Phil.* ii. 9.

Jesus, my Saviour, I have loved thy name.  
A charm invests it, which my listening soul  
In breathless silence holds; a sea-gemmed shell  
Brought from the depths of heav'n, whose  
murmurings

Whisper the fulness of the love which rolls  
An ocean boundless in the far-off skies.  
In sorrow's flood, this name the ark where rests  
The dove of the distressed and wearied soul;  
The cup of our salvation, whence is poured  
The oil of gladness on the broken heart  
By Him the good Samaritan of heaven.  
Where, in the holiest of the soul, doth dwell  
Thy Spirit's cloud of fire, bright be thy name  
Engraven on the altar. R. R.

## Ecclesiastical Record.

## ORDINATIONS AND INSTALLATIONS.

On the 17th May, Mr. E. Scudder High, was ordained to the gospel ministry, "with the laying on of the hands of the Presbytery" of Peoria, and installed pastor of the church of Osceola, Stark county, Illinois.

On the 23d May, Mr. Daniel Motzer was ordained "with the laying on of the hands of the Presbytery" of Carlisle, to the office of an Evangelist.

On the 17th May, the Rev. J. J. Smyth was installed pastor of the church in Sussex, Virginia, by the Presbytery of East Hanover.

On the 8th May, Mr. William H. Kirk was ordained "with the laying on of the hands of the Presbytery" of Raritan, and installed pastor of the church at Solebury, Pennsylvania.

On the 9th June, the Rev. Irwin Carson was installed pastor of the First Church, Chillicothe, Ohio.

On the 12th June, Mr. George Simpson was ordained "with the laying on of the hands of the Presbytery" of Donegal, to the office of an Evangelist.

On the 16th of June, Mr. William M. Stryker was ordained "with the laying on of the hands of the Presbytery" of Muncie, and installed pastor of the united congregations of Union and Hopewell.

## MISCELLANEOUS.

The Rev. J. J. Graff has accepted a call from the church at Annapolis, Maryland.

The Rev. Jacob Belville has received a unanimous call from the church at Neshaminy, Penna.

The Rev. S. M. Montgomery has resigned the pastoral charge of the church at Vicksburg, Mississippi, having received a call from the church at Jackson, Louisiana.

The pastoral relation between the Rev. Mr. Simpson and the churches of Princess Ann and Wicomico, Maryland, has been dissolved.

The Rev. Merit Harman, of the New School Presbytery of Huron, has united with the Presbytery of Richland.

The Rev. J. W. Alexander, D. D. has accepted the appointment of Professorship of Ecclesiastical History in the Theological Seminary at Princeton.

The Rev. Dr. McCartee has declined the office of President of Carroll College, Wisconsin, and has accepted a call to the 2d Associate Presbyterian Church, at Newburgh, N. Y.

## DEATHS.

At Commerce, Michigan, of consumption, on the 4th of May, the Rev. Joseph Donaldson, in the thirty-second year of his age.

At his residence in South Salem, Ross county, Ohio, on the 23d of May, Rev. Joseph S. Irwin.

## Reviews for the Month.

THE CATECHETICAL QUESTION BOOK. By Melancthon W. Jacobus. R. Carter and Brothers, New York.

This Question Book on *Matthew* (which is to be followed by others) is composed, in our view, upon altogether the best plan of any yet issued. Mr. Jacobus has struck out two or three new practical ideas in the arrangements of his books on the Scriptures, which entitle him to great praise. We request the attention of our readers to the following exhibition of the plan of this admirable question book, taken from the preface:

The object of this new QUESTION BOOK, is to incorporate the *Catechetical exercise* with the ordinary Scripture Lessons. The plan is to ask the doctrinal questions in the form of the *Westminster Catechism*. This method serves important purposes. 1st. It calls attention to the doctrine of the Gospel narratives in a way to unfold and enforce it. 2d. Instead of making the Catechism altogether a separate study, and using it only as a book quite distinct from the Scripture, this plan brings it into its proper connexion and use. It makes the Scripture passage illustrate the answers of the Catechism, and uses the Catechism as exhibiting the teachings of Scripture. *Catechising* becomes, thus, a part of every Scripture Lesson, instead of an exercise by itself. The Gospel is studied in a way to adduce constant and varying elucidations and proofs of the Catechism, which must be more natural and forcible than a dry collection of *proof texts*. And, by having the questions and answers of this excellent summary applied to the Gospel itself, and studied with it, the whole system of Scripture truth is brought to view, and the teaching is necessarily more complete. The Catechetical exercise is made more attractive and more profitable by the pleasing variety introduced, and by the new interest imparted, through the narratives. And it is pleasant to observe, that, in the study of the Gospel, by these Lessons, the entire Catechism is gone over, and many of the questions are repeatedly brought to view, with every variety of illustration. Youth, who have learned the Catechism in childhood, are here advanced to the second stage of instruction, in which, at once, those answers are opened and impressed upon the mind, and the Scripture is elucidated.

Another feature of this Question Book is the new method of exhibiting the Harmony of the Four Gospels, and the Chronological order of the passages. This is done by a new method of notation, where the sections of the History are noted and numbered as they occur. The No. of the section shows the order of each in the History, and the arrangement into sections calls attention to the subjects and events.

PHILOSOPHY OF RELIGION. By J. D. Morrell, author of the History of Philosophy. Appleton & Co.

We scarcely ever regretted more the loss of a mispent dollar than the one trifled away in the purchase of this book. It is a learned book, too; but Mr. Morrell is a sort of German Rationalist, a wholesale dealer in "science falsely so called." *Schleiermacher* is his model. The Philosophy of this religion consists in denying the inspiration of the Scriptures, in undermining the foundation of evangelical doctrines, in hating creeds, in exalting reason, &c. A specimen of the philosopher's creed, is the following:

"The Church is not competent to give any authoritative decision upon systematic theology, or to de-

termine by weight of numbers what can only be really determined by logical exposition, or to *decide upon any definite creed*, as the standing condition of religious fellowship." p. 238.

If the Church has no right to do so, we trust that individuals may withdraw lawfully from the fellowship of dangerous doctrines. We, therefore, raise our warning voice against such books as this.

## The General Assembly.

[Concluded from p. 93.]

## JUDICIAL CASES.

The vote on the appeal of the Rev. Mr. Davies resulted as follows: to sustain 50; to sustain in part, 85; not to sustain 27. The minute adopted by the Assembly restored Mr. Davies to the ministry, with an admonition as to the future.

## A CHEAP RELIGIOUS PAPER.

The following Committee was appointed on this subject, to report to the next General Assembly, viz. the Rev. Mr. Nourse, Dr. Lord, Dr. Van Rensselaer, Dr. McKinney, Walter Lowrie, J. Harmon Brown.

## ROMAN CATHOLIC SCHOOLS.

The views of the Assembly in relation to sending children to Papist schools will be found on page 104.

## PROVISION FOR DISABLED MINISTERS.

The following action was had on this important subject:

Whereas, There are many disabled and superannuated ministers in connexion with the Presbyterian Church, and the widows and families of Presbyterian ministers who are in indigent circumstances; and as the Church increases, their number is likely to increase; and whereas it is the duty of the Church to provide for those who have devoted their time and spent their energies in her service, and also for their families; and whereas no local provision can effectually meet this object, and no efficient general provision has ever yet been made, therefore,

1. *Resolved*, That in order to constitute a fund for the support of the widows and families of deceased ministers, and for the relief of superannuated and disabled living ministers, it is hereby enjoined upon all our Synods and Presbyteries to take such action as may secure a contribution annually.

2. *Resolved*, That a column be added to the table of statistical reports for these contributions.

3. *Resolved*, That the funds thus contributed be placed in the hands of the Board of Trustees of the General Assembly, to be disbursed by the Board of Publication, upon the recommendation of Presbyteries, as the funds for Domestic Missions, Education, and Church Extension are now appropriated.

4. *Resolved*, That in order to the founding of a permanent fund for this same object, special contributions and legacies be invited from all parts of the Church, the principal of which shall be safely invested by the Board of Trustees of the General Assembly, and the interest be added to the general fund, provided for in a foregoing resolution.

## FORM OF BAPTISM.

A carefully drawn up form for the administration of baptism to adults was reported by the Committee of Bills and Overtures; but on motion of the Rev. Mr. Monfort, who objected to a discussion on *liturgies*, the whole subject was at once laid upon the table by a vote of 92 to 32.

## PRESBYTERY OF CALIFORNIA.

The Rev. Sylvester Woodbridge, Jun., of the Presbytery of Long Island, the Rev. Albert Williams, of

the Presbytery of Raritan, the Rev. James Woods, of the Presbytery of East Alabama, and the Rev. Francis Hart, of the Presbytery of Missouri, were detached from their respective Presbyteries, and constituted a Presbytery to be called the Presbytery of California.

#### BOARDS OF THE CHURCH.

[The action of the Assembly in reference to the different Boards will be found in this paper under the proper heads.]

#### NEW ORDER FOR THE BOARDS.

*Resolved*, That the various Boards of this General Assembly be required to present before the Assembly every year, along with their annual report, all their books of record for the year, containing the minutes of their proceedings, including the minutes of the Executive Committees, together with all their files of correspondence during the year, and also their books of accounts, when the General Assembly may meet in the city where these Boards are located, and a full balance sheet when the Assembly may meet elsewhere; and that these books and papers be referred to the special committees to whom it is usual to refer the annual reports.

#### READING OF SERMONS.

Whereas this Assembly has reason to believe that the practice of reading sermons in the pulpit is on the increase among our ministers, and being decidedly of the opinion that it is not the most effective and acceptable method of preaching the gospel, therefore be it

*Resolved*, That we do earnestly repeat the recommendation of the Assembly of 1841, that this practice be discontinued so far as practicable; and affectionately exhort our younger ministers, and candidates for the ministry, to adopt a different method as more scriptural and effective, and more generally acceptable to God's people.

#### THE NEXT PLACE OF MEETING.

The Assembly adjourned to meet next year at Cincinnati.

### Home and Foreign Churches.

#### EPISCOPAL CHURCH.

The Pennsylvania Diocesan Convention, recently held at Philadelphia, passed a resolution, requesting the House of Bishops, at the next General Convention, to remove the disabilities resting upon the late Bishop H. U. Onderdonk. The resolution does not propose his restoration to his bishopric, which another has already taken, but to the rank of bishop, and to the communion of the Church. One of the reasons assigned in the resolution, for the desired restoration, was the singular one that "it would secure to his many admirable productions their just estimation by posterity."

#### METHODIST CHURCH.

A writ has been served on the Trustees of the Chartered Fund of the Methodist Episcopal Church, at the instance of Dr. Bascom and others of the Methodist Church south, returnable at the July term of the United States Court for the Eastern District of Pennsylvania. It is yet uncertain, however, whether arbitration will not be ultimately resorted to.

Oregon.—Letters just received from the Rev. Wil-

liam Roberts, allude to the disastrous influence of the California gold spirit upon the Oregon missions. Mr. Roberts says that "a large portion of the male population of Oregon is gone or going to get gold in California."

"The direct bearing of all this on our work may easily be seen. Societies are broken up. Some of our circuits are almost deserted; just at the moment when our plans, somewhat matured, were giving promise of rich success in the salvation of souls, the blight and mildew of a "haste to be rich" comes sweeping over all our prospects with all the haste and desolation of the simoom of the desert.

"In speaking of the depopulation of many of our appointments, it ought to be remembered that although the men are gone, the women and children remain, so that about as much pastoral labour is called for as ever, and especially when the present emigration is taken into the account.

Many of them will return, having left their families here: many who originally went to California are now coming here to reside permanently; so that our appointments must be kept up, and ought to be extended.

"The Oregon Institute is now under the care of the Rev. C. Eels, who, with his excellent lady, has been labouring there most usefully for nearly six months. The school is at once an ornament and a blessing to the community. It is a most thorough and well-disciplined school, numbering between 55 and 65 students; and the moral influence it exerts is most healthful and redeeming.—*Christian Advocate*.

#### NEW SCHOOL PRESBYTERIAN CHURCH.

In regard to the proposition for opening a correspondence with the Old School Assembly, the Rev. Mr. Gallagher said he had but little expectation that the proposition would be properly met by the Old School Assembly; but that did not alter the question of duty. If they do accept it, we shall put an end to their *slanders respecting our orthodoxy*; they would hardly dare to look our delegates in the face, and say this. If they do not accept it, we shall gain the good-will of all the Christian denominations in the country.—*Evangelist*.

#### THE CONGREGATIONAL CHURCHES.

The energies of the old Puritan churches are about being more and more developed in favour of *Church Extension*. We do not mean to imply that the missionary spirit has not heretofore eminently characterized the Congregational churches. But at present their missionary zeal is assuming more of a denominational aspect.

Their three principal papers at the East, viz. *The Independent*, the *Puritan Recorder*, and the *Congregationalist*, form, in our judgment, the ablest trio in the land. The ability with which these periodicals are conducted, contributes vastly to arouse the old Puritan feeling, and to multiply Pilgrim churches elsewhere than in New England.

#### ENGLISH INDEPENDENTS.

A union of the dissenting colleges of Highbury, Homerton, and Cowart has been made.

### Statistics.

COINAGE AT THE MINT.—The Report of the Director of the U. S. Mint, shows the coinage of the mint during the year 1848, to have been as follows:

At Philadelphia, in gold,	\$2,780,930
"    in silver,	420,050
"    in copper,	64,158

Total, \$3,265,138

[Number of pieces coined, 8,691,444.]

At New Orleans, in gold,	\$358,500
"    in silver,	1,620,000

Total, \$1,978,500

[Number of pieces coined, 3,815,850.]

At Charlotte, N. C., the amount coined was \$364,330 in gold. At Dahlonega, Geo., the amount coined, was \$271,752½ in gold.

The deposits at the four mints during the year amounted in all to \$5,539,598.

The coinage amounted to—

In gold,	\$3,775,512½
In silver,	2,040,050
In copper,	64,158

\$5,879,720½

The coinage of the British mint, for a period of ten years, from 1837 to 1847, was

Of gold,	£34,878,666
Of silver,	3,329,717
Of copper,	67,103

£38,275,486

Equal in dollars to about 153½ millions.

### General Intelligence.

#### DOMESTIC.

JAMES K. POLK, late President of the United States, died at Nashville, on the 15th inst. His disease was the diarrhœa, or cholera. Mr. Polk was born in Mecklenburg county, North Carolina, on the 2d of November, 1795, and at the time of his death was in his 55th year. He suffered somewhat from his disease on his way up the Mississippi from New Orleans, in March, but reached Nashville in good health, and in a few days moved into his new house, a stately mansion, which had just been completed and furnished. His exertions in moving his books and arranging them on his shelves, brought on another attack of his complaint. In a few days, the diarrhœa was stopped, but his system was so much exhausted that he gradually sank away, like a man falling into a quiet slumber.

CHOLERA.—This fearful disease, which has visited many parts of our country within the last few months, is extending its ravages. The following number of deaths occurred at the places named on the 23d inst.—New York 21, St. Louis 106, Cincinnati 60, Richmond 4, Philadelphia 5.

HARVARD COLLEGE.—The inauguration of Jared Sparks, LL.D. as successor of the Hon. Edward Everett, in the Presidency of Harvard College, was

celebrated on the 20th inst. with the usual ceremonies. The first was the ceremony of planting the President's tree. A procession of students escorted a young Norwegian spruce to a place prepared for it, in front of University Hall, and formed a hollow square around it. The President elect then set it in the hole previously dug for it, and covered the roots with a few shovels of earth. He made a short speech to the students, and named the tree—*The Tree of the Class of 1849*. Nine cheers were given by the merry students at the commencement of his speech, and nine at the close. The signification of this ceremony is, that the president commences his administration under the auspices of the good wishes of the students, that it may be long continued and flourishing.

The services of the church did not commence until after four o'clock. After the "gloria in excelsis" was sung by the choir of students, a very appropriate prayer was offered by the Rev. Dr. Walker. Governor Briggs then advanced to the table, on which were lying the charter, seal, and keys of the College, and addressed the President elect.

Dr. Sparks made a suitable reply. On the subject of religion he said:—"On no occasion, when speaking of education in any mode, could he pass over the importance of religious culture. Religion not only exhorted us to love God and man, but, when rightly studied, taught us to think for ourselves, and, at the same time, to act for the good of others."

After music and singing, a Latin oration was delivered by Charles Francis Choate, a member of the senior class. A Latin hymn was then sung by the choir. After which the president delivered the inaugural address. His subject was the Means, Methods, and Objects of Collegiate Educations.

I can only add that the occasion terminated with a collation in Harvard Hall, and a brilliant illumination.—*Christian Advocate*.

## FOREIGN.

**FRANCE.**—In the French Assembly, the affairs of Rome and Hungary being under consideration, a debate arose which is described as the most exciting and violent which has ever been witnessed. Propositions of an immediate declaration of war against Russia and Austria were urged by several speakers, which were subsequently modified by the adoption of a resolution proposed by General Cavaignac, recommending government to adopt energetic measures to protect the internal and external interests of the Republic. This resolution, though violently opposed by the Ministry, was carried by a majority of 436 to 184. Nothing has been arranged in regard to the change of Ministry; but it was supposed that immediately after the new Assembly come together that Marshal Bugeaud would be called upon to form a new cabinet.

The *Elections* for the new Assembly have since been held, and the relative strength of the various parties is estimated as follows; about 300 *Reactionaries*, or monarchists of various colours; from 220 to 230 *Montagnards* or *Republican Socialists*, belonging to various schools of Socialism; and finally 100 *Moderate Republicans*, who desire to avoid equally a return to monarchy, whether under the name of Em-

pire or Legitimacy, and the excesses of an adventurous Socialism.

The French army consists of 451,000 men, and 83,754 horses. The number of guns is 16,495, of which 13,770 are in bronze. The field pieces amount to 5,139.

**FRANCE AND ITALY.**—President Bonaparte, in his first message, thus explains his Italian policy.

Austria in concert with Naples, answering to the appeal of the Holy Father, were notified by the French Government that it should take its part, because their powers had decided upon marching on Rome to re-establish there the authority of the Pope, pure and simple. Placed under the necessity of explaining ourselves, we had but three modes to adopt, either to oppose ourselves in arms to every species of intervention, in which case, we would break with all Catholic Europe for the sole advantage of the Roman Republic which we had not recognized—or to leave the combined powers to re-establish, at their will, without any discretion, the Papal authority—or to exercise, of our own motion, a direct and independent action. The Republic of the Government adopted the last mode. The rest remains to be told, and the difficulty is still unsolved.

At the last dates, the Italians had defeated the King of Naples, and were preparing to defend Rome at all hazards.

**RUSSIA, AUSTRIA, AND HUNGARY.**—The attention of the civilized world is earnestly directed to the issue of the war waged against Hungary. Thus far the Hungarians have gained some important advantages over their Russian invaders. The Russian army, estimated at 1,000,000, cannot number over 300,000 in Europe. The Austrian army cannot now consist of more than 200,000. The Hungarian army numbers nearly 400,000. The following remarks are taken from the Philadelphia *Ledger*.

Where then is the force with which European Kings are preparing to crush European democracy? All Italy being ready to rise, Rome already risen, Hungary victorious, Germany in commotion, the Poles watching their opportunity, France republican and gigantic, the Turks panting for revenge, and seeing their own death in the success of Russia, we do not see any thing very formidable in this Russian invasion. Nicholas sees his alternative, to lie still and be devoured, or take his chance, small as it is, in battle. We must also remember that the Persians have a Russian account to settle, and will probably be in arms if the Turks rise, and the Turks will rise as soon as France is fairly in the field. We are not at all alarmed for European democracy, by the military power of Russia—on paper.

**INDIA.**—*The Punjab.*—The territory recently annexed to the British dominions is very extensive. It extends between the 28th and 36th parallels of North latitude, and between the 71st and 77th meridians of East longitude. With mountain ranges on its North portion which reach an elevation of two or three miles, and with broad plains descending towards the South, till they are scarcely above the level of the sea, all varieties of climate are attainable, as well as every description of natural produce. The five rivers, the Indus, the Jhelum, the Chenab, the Rance and the Sutlej, afford a navigation of not less than 1960 miles. Iron, copper, lead, salt, coal, nitre, plumbago, and even gold mines, abound. The territory includes Cashmere, with its harvests of saffron and its important manufacture of shawls. The population is computed at three millions and a half.

## BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, IN MAY, 1849.

<i>Presbytery of Albany.</i>	
Collection at Presbytery,	\$20 16
<i>Presbytery of Ogdensburg.</i>	
Oswegatchie 1st, \$25. Ditto 2d, \$8.80.	
Le Ray 1st, \$4.25.	39 05
<i>Presbytery of Wyoming.</i>	
Scottsville ch.	6 00
<i>Presbytery of Long Island.</i>	
Southampton ch. Female Ed. Society,	34 00
<i>Presbytery of New York.</i>	
University Place ch. \$370.63; Chelsea ch. \$38.95,	409 58
<i>Presbytery of New York, 2d.</i>	
Scotch ch. William Post,	66 67
<i>Presbytery of Elizabethtown.</i>	
Elizabethtown, 1st ch. in part \$100; Patterson 1st ch. 24.34,	124 34
<i>Presbytery of New Brunswick.</i>	
Freehold 1st ch. \$18.90; Cranberry 2d ch. \$37; Trenton City ch. 52.39,	108 29
<i>Presbytery of Luzerne.</i>	
Summitt Hill ch.	30 00
<i>Presbytery of West Jersey.</i>	
Bridgeton ch. Ladies, \$64; Collection, \$108,	172 00
<i>Presbytery of Newton.</i>	
Greenwich ch. \$51; Stillwater 1st ch. \$2; Stroudsburg ch. \$4.27; Danville ch. N. J. \$3; Oxford ch. \$10; Durham ch. \$5.66; Hardwick ch. \$5; Marksboro ch. \$2; Blairstown ch. \$14; Knowlton ch. \$14,	110 93
<i>Presbytery of Philadelphia.</i>	
10th ch. Phila. Moses Johnson, \$75; Wm. D. Bell, \$25; Central ch. George C. Napheys, \$10; Francis N. Buck, \$100; Mrs. S. Richards, \$10; Miss M. L. Richards, \$5,	225 00
<i>Presbytery of Donegal.</i>	
Lancaster ch. Pa. Ladies Ed. Society,	75 00
<i>Presbytery of Carlisle.</i>	
Bedford ch. James Rea, \$2; Fairfield ch. \$3.05,	5 05
<i>Presbytery of Northumberland.</i>	
Mifflinburg ch. \$1; New Berlin ch. \$2; Danville ch. \$1; McEwensville ch. \$17.50,	120 50
<i>Presbytery of Sidney.</i>	
West Liberty ch.	10 00
<i>Presbytery of Crawfordsville.</i>	
Pisgah ch.	1 00
<i>Presbytery of Lake.</i>	
Valparaiso ch.	2 00
<i>Presbytery of Fort Wayne.</i>	
Fort Wayne 1st ch.	42 12
<i>Presbytery of Orange.</i>	
Cedar Grove ch. Rev. A. Currie,	50
<i>Presbytery of Concord.</i>	
Franklin ch. Rev. J. E. McPherson,	1 00
REFUNDED.	
H. D. K.	19 00
LEGACIES.	
Legacy of Calvin Green, deceased,	50 00
MISCELLANEOUS.	
Through Mission Rooms, N. Y. \$1.56; Francis Wyeth, Harrisburgh, Pa. \$3; E. C. Townsend, Painted Post, N. Y. \$3,	7 56
TOTAL. \$1,678 75	
GENERAL EDUCATION FUND.	
Legacy of Calvin Green, deceased,	\$20 00

## PRESBYTERIAN INSTITUTIONS.

**BOARD OF EDUCATION.**—Address Rev. C. Van Rensselaer, D. D., Cor. Sec'y, No. 25 Sansom street, Philadelphia.

**BOARD OF PUBLICATION.**—All orders for books should be addressed to Joseph P. Engles, Publishing Agent, No. 144 Chestnut street, Philadelphia.

**BOARD OF DOMESTIC MISSIONS.**—Address Rev. W. A. McDowell, D. D., Cor. Sec'y, No. 25 Sansom street, Philadelphia.

**BOARD OF FOREIGN MISSIONS.**—Address Walter Lowrie, Esq., Cor. Sec'y, Mission House, corner of Centre and Read streets, New York.

**MINISTERS' AND WIDOWS' FUND.**—Address R. M. Patterson, M. D., Treasurer, United States Mint, Philadelphia.

**TRUSTEES OF THE GENERAL ASSEMBLY.**—Address Matthew Newkirk, Esq., Treasurer, Philadelphia.

## Children's Department.

## COUNSEL FOR THE YOUNG.

Never be cast down by trifles. If a spider breaks his thread twenty times, twenty times will he mend it again. Make up your minds to do a thing, and you will do it. Fear not if trouble comes upon you; keep up your spirits, though the day be a dark one.

Troubles never stop forever,  
The darkest day will pass away.

Fight hard against a hasty temper. Anger will come, and resist it stoutly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life. Never revenge an injury.

He that revenges knows no rest;  
The meek possess a powerful breast.

Whatever you do, do it willingly. A boy that is whipped to school never learns his lesson well. A man that is compelled to work, cares not how badly it is performed. He that pulls off his coat cheerfully, and strips up his sleeves in earnest, and sings while he works, is the man for me.

A cheerful spirit gets on quick;  
A grumbler, in the mud will stick.

## CHILD'S HYMN ON THE LORD'S PRAYER.

## II.

"Hallowed be thy name."

Heavenly Father,  
Thou whose Name,  
And thy children's  
Is the same.\*

Let all children have thy word—  
Know and love and fear the Lord.

Let thy glory  
Now increase,  
Spread the story,  
Of thy peace.

In thy household I would be—  
Name thy name and follow thee.

Children's voices  
Sing thy praise—  
Babes and sucklings  
Learn thy ways.

In thy Temple we would sing,  
Glory to our Saviour King.

I would bless thee,  
Face to face,  
I confess thee,  
For thy grace.

Thy whole family I love—  
Those below and those above!—M. W. J.

Brooklyn, N. Y.

\*Ephes. iii. 15.

## A NOBLE CHILD.

At one of the anniversaries of a Sabbath School in London, two little girls presented themselves to receive a prize, one of whom had recited a verse more than the other, both having learned several thousand verses of Scripture. The gentleman who presided inquired—

"And couldn't you have learned one verse more, and thus have kept up with Martha?"

"Yes sir," the blushing child replied; "but I loved Martha, and kept back on purpose."

"And was there any one of all the verses you have learned," again inquired the President, "that taught you this lesson?"

"There was, sir," she answered, blushing still more deeply—"In honour preferring one another."

## Miscellaneous.

## RULES FOR TRAVELLERS AND VISITERS.

## IF RESIDING IN THE COUNTRY.

1. Never neglect your accustomed private duties of reading, meditation, self-examination, and prayer.

2. Never fail to attend some place of worship on the Lord's day, unless prevented by such circumstances as you are sure will excuse you in the eye of God.

3. Never entertain invited company on the Lord's day, and pay no visits, unless to the sick and needy, as acts of benevolence.

4. Never engage in any thing, either on the Lord's or on any secular day, which will compromise your Christian consistency.

5. Seek to do good to the souls of your family, and all others within your reach.

6. Always remember that you are to "stand before the judgment-seat of Christ."

## IF TRAVELLING.

1. Never, on any plea whatever, travel on the Lord's day.

2. Make your arrangements to stop, if possible, in some place where you can enjoy suitable religious privileges.

3. Every day find or make time for your private duties of reading, meditation, self-examination, and prayer.

4. Carry tracts and good books with you to read, distribute, or lend, according to circumstances.

5. Seek for opportunities to do good to the souls of those into whose society you may fall.

6. Never, by deed or conversation, appear to be ashamed of your religious profession.

7. Remember you are to "stand before the judgment-seat of Christ."—*Dr. Bedell.*

## DANGER IN TRIFLES.

By the want of one nail, the iron shoe is lost, and the shoe being lost, the horse falleth, and the horse falling, the rider perisheth. Such are the dangers that he incurreth that neglecteth small things. The neglect of the lesser maketh way but for the greater evil, and he that setteth light by small things falleth by little and little.

## APHORISMS.

Deceit is a double-pointed sword, that generally wounds the user.

To be silent, is better than to speak foolishly.

To know when to keep silence, is as good frequently as to know what to say when the time comes for speaking. False modesty is sometimes as perfect a revealer of unseemly thoughts, as no modesty at all.

Incorrect knowledge, like counterfeit money, is worth nothing.

He who climbs highest, may fall furthest.

Hope is the prophet of youth—young eyes will always look forward.

## Fragments.

Sir Peter Lely made it a rule never to look at a bad picture, having found by experience that whenever he did so, his pencil took a tint from it. Apply the same rule to bad books, and bad company.

It is only necessary to grow old, to become more indulgent. I see no fault committed that I have not committed myself.—*Goethe.*

The best proof of sincerity is consistency; or, as Archbishop Leighton has it, one action like another, and all like Jesus Christ.

When you have done all, acknowledge that you are nothing, that you deserve nothing, and that God has a right to do with you as seems good to him, If you attain or accomplish any thing, say, "It was not I, but the grace of God."

Welcome, welcome, welcome, sweet, sweet cross of Christ! I verily think that the chains of my Lord Jesus are all overlaid with pure gold, and that his cross is perfumed, and that it smelleth of Christ, and that the victory shall be by the blood of Christ, and the word of his truth.—*Rutherford, 1636.*

## 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 subscribers at the rate of FIFTY CENTS a year, when TEN or more copies are sent to one Post Office, (with the name of each subscriber written on the paper;) FIVE copies will be sent for THREE DOLLARS; and SINGLE copies for ONE DOLLAR each. Payments to be always made IN ADVANCE. Persons wishing to subscribe for the TREASURY may remit by mail.

All letters respecting the paper, to be addressed to  
THE PRESBYTERIAN TREASURY,  
25 Sansom street, Philadelphia.

POSTAGE.—In Pennsylvania, one cent for any distance. Out of the State, under one hundred miles, one cent; over one hundred miles, one cent and a half.

Our ministerial brethren, who think this paper is worth taking, are invited to recommend it to their congregations in any way that may seem proper. The paper 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.

## TO SUBSCRIBERS.

As the year of subscription of many of the Clubs of our subscribers ended with the last number, they are respectfully reminded of the terms, as published above. In most cases, the club can probably be continued, if some one member of it will do us the kindness to receive the subscriptions, and remit the same to the office. New subscribers will oblige us by stating with which number they wish to commence.

\* \* \* NOTICE.—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 is inserted in the January number.

# THE PRESBYTERIAN TREASURY

Of Education, Religion and General Intelligence.



VOLUME II. }  
No. 8. }

PHILADELPHIA, AUGUST, 1849.

{ PRICE  
ONE DOLLAR.

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For the Presbyterian Treasury.  
**Miscellaneous Selections.**

**THE SIN OF DOING NOTHING.**

In an old religious magazine there are the following questions on the words, "Curse ye Meroz." The writer says:

"By whose authority? The angel of the Lord.

"What has Meroz done? Nothing.

"Why, then, is Meroz to be cursed? Because it did nothing.

"What ought Meroz to have done? Come to the help of the Lord.

"Could not the Lord do without Meroz? The Lord did do without Meroz.

"Did the Lord sustain, then, any loss? No; but Meroz did.

"Is Meroz, then, to be cursed? Yes, and that bitterly.

"Is it right that man should be cursed for doing nothing? Yes, when he ought to do something.

"Who says so? The angel of the Lord—'That servant who knew his lord's will, and did not according to his will, shall be beaten with many stripes.'—Luke xii. 47."

**SALVATION A FREE GIFT.**

The late Rev. J. Hallock once represented the plan of salvation as follows: A very benevolent and rich man sent to a very poor, but proud man, this message: "I wish to see you and to make you a gift of a farm." The poor man was pleased with the idea of having a farm, but was too proud at once to receive it as a gratuity. So he thought of the matter much and anxiously. His desire to have the farm daily increased, but

his pride was great. At length he determined to go and see him who had made the kind offer. But about this time a strange delusion came over him, for he imagined that he had a bag of gold. So he came with his bag, and said to the rich man: "I have received your kind message and have come to see you. I wish to possess the farm, but I wish to pay for it." "Let us see your gold," said the owner of the farm. The poor man opened his bag, and looked, and his countenance was changed, and he said: "Sir, I thought it was gold, but I am sorry to say it is but silver." "Look again," said the other; "I do not think it is even silver." The poor man looked, and as he looked his eyes were opened, and he said: "How I have been deceived. It is not silver but only copper. Do let me have the farm for this bag of copper." "Look again," said the rich man. The poor man said: "Alas, I am undone. I find that what I have is not even copper. It is but ashes. I need that farm; but I have nothing to pay. Will you give me the farm?" "Yes," said the rich man, "that was my first offer. Will you accept it on such terms?" With humility, but with eagerness, he said, "Yes."

**"BLESSED BE GOD! ALL IS RIGHT."**

On board an East Indiaman was a pious boatswain, whom, on this account, the crew looked upon as a strange man. The ship was overtaken with a storm so dreadful, that after every effort to preserve life, the captain said, "All that could be done had been done—it was impossible the vessel could weather it." The ship seemed sinking; the captain withdrew into the cabin; the men were, some on their knees, and others with horror hanging on parts of the rigging. The boatswain had been very active, and apparently unalarmed, during the whole of the

gale. At this moment, when a heavy sea struck the ship and seemed as if it would instantly sink her, looking up with a smile, he exclaimed, "Blessed be God, all is right!" and began to sing. The storm afterwards abated, and the vessel was saved. Thus, amid the storms of life, on the dark ocean of death, and amidst the terrors of the judgment day, the Christian may still smile, and exultingly exclaim, "Blessed be God! all is right."

From the New York Observer.

**FORGETFULNESS AFTER AFFLICTION.**

*"But Hezekiah rendered not again according to the benefit done unto him."*—II. Chron xxxii. 25.

How many, like Hezekiah, on being restored from distressing illness, fail to render the service of thanksgiving promised when death seemed near! "O if I ever get well," said a professing Christian father, who had neglected family worship, and the religious instruction of his children, "if I ever get well, this house shall be dedicated to God."

God rebuked the disease, and he began to recover. When he first rose from the sick-bed, he was too feeble to enter upon the long neglected duty. As he gained strength, his reluctance to erect the family altar increased. He again fell back upon his fancied want of capacity for the service, and the voice of family prayer was unheard in his dwelling.

"Whether the child recovers or not," said a father who was watching with intense solicitude by the bedside of a beloved daughter, "my life shall be different from what it has been."

God spared the child. Perhaps some emotions of gratitude were felt by the father, when permitted to carry his child forth to inhale the breath of spring; but ere the bloom of health

had fully returned to the cheek of the child, the father had become as worldly-minded as before.

Were these cases solitary ones, or is it characteristic of our race to fail to render to God according to the benefits bestowed?

How is it with the reader! Can he remember solemn vows made in the hour of trouble, forgotten when that hour had passed away? What has he rendered unto the Lord for the benefits done unto him? What return has he made for the unspeakable gift of the Son of God?

ARNON.

### Miscellaneous Communications.

For the Presbyterian Treasury.

#### HINDERANCE TO A PROFITABLE HEARING OF THE GOSPEL.

The greatest is a *natural distaste* for those truths which are of necessity, and exclusively the topics of preaching. Not that any deny that what the preacher says, is true and useful; so are a thousand other things which they have not the smallest curiosity to hear. But these Sabbath day discourses about sin, repentance, faith, and a preparation for another world, have not the least attraction to persons whose minds are wholly set on this. They are just as far from their thoughts, and as foreign to their feelings, as is medical advice to persons who think themselves in perfect health. The younger part of the assembly in general, feel a respect for the religious, and intend to be so themselves some forty or sixty years to come. But they do not, will not feel the importance of personal piety now. Nor does this distaste for religious truth abate as they advance in life. They hope and presume that it will; but they are deceived. It rather increases and becomes more and more fixed, and inveterate.

Other public speakers have not the same difficulty to contend with. Enter the court of criminal justice—there is a poor, downcast fellow-creature indicted for crime. All who go there fix their eye upon him. Their ears are sharp to hear every word which the arraigned man speaks, or that is spoken for him. Here, too, there is much to interest the curiosity, in listening to the evidence, or in witnessing the ingenuity of counsel. Or if it is a civil suit, some strife about property—it is a case that every hearer can understand or feel, and in a certain sense make personal. Soon the listener takes sides with one or the other—his sympathy is excited, his passions kindled, and he becomes scarcely less concerned about the issue than if he were an interested party.

Go to the political meeting, and there too the speaker enjoys a similar advantage of topic. It is suited to the taste of the throng that have come together to hear him, whether in the brilliantly lighted hall, in the market-place, or at the corner of the streets.

But it is not so with those who preach the gospel. With all the attractions of commodious buildings, pleasant pews, agreeable music, with motives drawn from heaven, earth, and hell, to engage the attention, and the authority of God to give our messages weight—the very difference in the nature of the truth is more than enough to counterbalance the whole. In early ages, preaching in respect to seasons and manner, differed greatly from the present. Sermons were not delivered, as is the usual manner now in most parts of Christendom, nor were they of a prescribed length. They were sometimes so short that not more than ten minutes were consumed in uttering them, and again much

longer as suggested by circumstances. Probably the most common limit assigned by preachers to their discourses was an hour. At first it was the usage for both speaker and hearer to stand. Afterwards the custom obtained for both to sit. In the time of Augustine the people stood and the preacher sat—there being no seats for the former. Often the exercises were conducted by three or four speakers, each of whom delivered a short sermon; and hence the Bishop of Hippo (in the early part of the fifth century) recommended the procuring of seats, because the attention, he said, would flag when the hearer became weary. But now the preacher stands, and the people sit. The most inviting seats are provided, and every arrangement made for their convenience. But to keep the mind from flagging, is quite as difficult as it was in the time of Father Austin, and for the very same reason; because of the natural disrelish of the hearer for those truths which are of necessity the topics of discourse whenever the *gospel* is preached.

J.

For the Presbyterian Treasury.

#### A PRESBYTERIAN JEWEL.

Sects, like individuals, have their peculiarities. It is well that such is the case in the economy of human affairs. A variety of tastes and dispositions will probably always exist; it is only to be regretted that an undue attachment to certain religious forms and ceremonies has often engendered bigotry and given rise to a multitude of errors, which have afflicted the Church of Christ. Many good men are often restrained from giving that countenance and support to their particular branch of the Redeemer's Church which, is entirely consistent with the most liberal evangelical principles, from a fear of being called *bigots*. It was my privilege lately to associate with members of various denominations, and very frequently I heard their testimony in regard to a certain peculiarity of the members of the Presbyterian Church. This *peculiarity* I regard as a *JEWEL*, and if all our fellow Christians of other names will be as willing to give us a claim to it as those alluded to above, let us thank God that he has given us such a distinction among men, and pray for grace that we may continue to wear it.

The jewel to which I refer is the *strict observance of the Sabbath*. I must be permitted to add my testimony in behalf of my Presbyterian brethren, in saying that I have uniformly found them as they were represented to me by other denominations. The strict observance of the Lord's Day is a very comprehensive term. It does not mean simply a cessation of labour, an offering up of a few prayers, an elongation of the countenance, and an attendance at church two or three times; but it includes also an encouragement of all the institutions which derive their main support on the Sabbath—the Missionary, Bible, Tract, and all the benevolent causes that have claims upon our Christian sympathy. A man who will not regard these will not regard the Sabbath, and a man who will not properly regard that holy day, will not encourage these Heaven-born charities. The Sabbath is called a day of *rest*, but it is nevertheless the business day of the Lord. Some men feel inclined to make it a day for *doing nothing*, apparently fearing that God will enter into judgment with them for attempting to lead souls to Christ on that day. Others seem to have an instinctive horror at any thing like handing out money on the Sabbath, drawing a wrong inference from the lesson taught by the expulsion of the money changers from the temple in Jerusalem.

An examination of the records and statistics of benevolent institutions will show that Presbyterians do *not* rest on the Sabbath in this worldly acceptance of that term. Show me a Presbyterian who neglects to pray in his family, who refuses to pray for and pay for the missionary cause, who permits his pastor to starve, and who is unwilling to lend a cheerful aid to all that pertains to the alleviation of misery, and the multiplication of happiness to the human family, and I will show you one who has dishonoured the name, who is a neglecter of the Sabbath, and who is unworthy to wear the "Jewel."

E. B. R.

#### THE PESTILENCE A VISITATION OF GOD.

A writer in "The Independent," so well illustrates the fact, that the prevalent disease is a visitation from God, that I make the following abstract of his remarks for the readers of the Treasury.

1. The *specific cause* of cholera being unknown, the mind is struck with awe at the invisible agency at work, and refers all to God.
  2. The wonderful *diffusiveness* of the disease proves it to be a divine judgment. It not only extends from New York to St. Louis, but from America to Europe.
  3. The *remedy* is unknown. Though tractable generally in its early stages, the medical art is at fault when the more distinctive peculiarities of cholera set in.
  4. The *mortality* of cholera cases is a plea for the recognition of the hand of God. The disease, even in its milder type, proves fatal in 50 cases out of 100.
  5. The *suddenness* of the attack brings God prominently to view.
  6. The *rapidity* with which death follows in this disease makes us realize that in God's hand "our breath is."
  7. The fact that the cholera ordinarily comes as a *rebuke for the transgression of some law* of our physical or moral nature, as the consequence of some imprudence or exposure, and more commonly of excess and debauchery, renders it a voice of warning from God, and a token of His retributive justice.
  8. The extent to which it *paralyzes business*, by spreading alarm through the community; and causing the place of its presence to be shunned—though such alarm is excessive and sometimes even groundless—brings men to feel the hand of God touching their plans and treasures, and humbling their hearts.
- But while we distinctly recognize the fact that the cholera is a visitation of God, it should occasion us no anxiety, no apprehension. We should be able to think of God as on our right hand and on our left, without being terrified. We should walk softly before Him, we should fear to offend Him, we should be still and know that He is God—but we should feel that He before whom goeth the pestilence is our Father, reconciled through Jesus Christ. Our chief solicitude as Christians at such a time should be for souls that are ready to perish, and our prayers should be for them, that God would withhold His judgments and renew His converting grace."
- It becomes every one, however, especially on the day of fasting and prayer, set apart by our National authorities, to humble himself before God, in view of *personal guilt* and unworthiness. Every one has sins to confess, sufficient in number and degree to provoke divine judgments. May God have mercy on us.

R.

## Biographical.

For the Presbyterian Treasury.

## PRESBYTERIAN BIOGRAPHY.

## William Farel.

"There are diversities of gifts," says Paul, "but it is the same Spirit." In carrying forward the great work of "edifying the body of Christ, God uses various means, and employs ministers whose mental qualities are exceedingly diversified. Sometimes he sends a Barnabas to draw souls to himself by gentle persuasion; again, he commissions a Boanerges to arouse men from their carnal slumbers, by his thunder tones.

William Farel, the friend and colleague of Calvin, belonged to this latter class. Both of these great men displayed amazing energy and activity, yet each had his peculiar characteristics, each had his peculiar sphere of labour. Farel's field was the pulpit, where, as Melchior Adam says, "he seemed to thunder rather than to speak." He was the son of a gentleman of Dauphiny in France, and was born at Gap in 1489. At an early age he was sent to Paris to be educated, and such was his progress in the study of Greek and Hebrew that he was appointed one of the teachers in the college of Cardinal Le Moine. While thus occupied, his mind was turned to the great question of the age; and the moment that he got a clear view of gospel truth he threw himself into the reform movement with all the zeal of youth, and the intense earnestness of his nature. Bricconnet Bishop of Meaux, of whom D'Aubigné gives so interesting an account in his History of the Reformation, invited Farel to preach in his diocese; he at once accepted the invitation, and laboured there from 1521 till 1523, when the violence of his enemies forced him to seek refuge at Strasburgh. Here he was cordially welcomed by Bucer and Capito, as he was afterwards by Zwingle at Zurich, Haller at Berne, and Oecolampadius at Basle. For several years after leaving France, he laboured in various places as an evangelist, a vocation for which his energy, eloquence, and undaunted courage admirably qualified him. Of the latter quality he gave striking proof, once on a procession-day, by pulling an image of St. Anthony out of a priest's hand as he was crossing a bridge, and throwing it into the river. D'Aubigné has given a graphic description of this exciting scene.

In 1530 he came to Geneva, the chief field of his efforts and his triumph as a reformer, while Popery still had the ascendancy in that city. The priesthood, whose craft was in danger, of course resisted him with the utmost fury, and for a time compelled him to retire; but in 1534 the population, which had in the meantime thrown off the yoke of Rome, invited him to return. He did so; and in the succeeding year he procured the formal and complete abolition of Popery as the religion of the State; and also secured for Geneva the services of the man (John Calvin) who gave to that little city a widely ex-

tended influence and imperishable renown.

The Genevese, however, were not exempt from the fickleness which so often marks popular movements. Emancipated from popish bondage, they had not yet fully learned the true nature of gospel freedom, and were not yet prepared to submit to its holy discipline. Farel and Calvin were the heralds not of a mere set of new opinions; they insisted upon a holy life; they thus aroused the enmity of the carnal, and in 1538 were obliged to retire to Basle and Neufchatel. In this latter city and at Metz, Farel laboured amid many difficulties, with abundant success. Calvin was afterwards recalled to Geneva; but Farel's work there was completed. His special calling seemed to be to break up the fallow ground, to lay the foundation, in other words, to prepare the way for those better fitted than himself to give the nascent Christian-society formal organization, and to develop its energies. He therefore remained at Neufchatel as pastor there, during the remainder of his life. He died about a year after his dear friend Calvin, in 1565, and in the 76th year of his age.

In his old age, (his 69th year) he did what in ordinary circumstances cannot be regarded as a very wise action—he married. While in the vigour of his days, he was probably too busy with his great enterprise, to marry, or even to think of a wife. When he did get time to think of it, and made known his purpose to his friends, they looked upon it as very strange and out of season. But he was at no loss for arguments; he married not only for the sake of having a help-mate in his old age, but also to testify against the Romish doctrine of celibacy, and to proclaim his faith in the divine word that "marriage is honourable in all." F.

## Glimpses of New Books.

*Narrative of the U. S. expedition to the River of Jordan and to the Dead Sea*, by W. F. LYNCH, U. S. N., commander of the expedition. Philadelphia, Lea and Blanchard.

Of modern travellers in the East, the three most distinguished are Americans—Robinson, Stephens and Lynch. Lt. Lynch's book will excite attention throughout the civilized world. It is entertaining and instructive, and is written for the most part, in excellent style. We are not disposed to find fault in the presence of so much that is really inviting; but before presenting extracts from the work, we cannot forbear entering our dissent to some remarks that seem aimed at such men as Professor Robinson. Referring to the *sacred places*, which superstition has selected very much at random and the accuracy of which many distinguished topographers have justly called in question, Lt. Lynch speaks as follows:

He who believes and bows down is more to be envied than he that stands scornfully erect, because unconvinced by so many feet and inches. He who, in such places, with tape-line and rule, employs himself measuring the size of objects, and their exact dis-

tances from each other, thereby endeavouring not only to destroy what he persuades himself are the illusions, but absolutely undermining the religious belief of others, is little better than a heathen." p. 41 t.

This censure from "the commander" upon laborious, scientific topographers is worth little in itself; but from a man who makes some pretension to science and who himself used "the tape-line" pretty liberally, the sneer at scientific and historic discovery is illiberal, unjust, and unprofessional.

Lt. Lynch is the first on record who navigated the Jordan through its length, and explored by "tape-line" and lead the depths of the Dead Sea. The boats he used were metallic, one of iron, and the other of copper. Great and apparently insurmountable difficulties occurred in transporting the boats from the Mediterranean to the sea of Galilee. The boats had to be carried over the mountain gorges and heights, and lowered down precipices with ropes. But American enterprise accomplished what appeared to be almost impracticable. On April 8th, the fourth day of the journey, Lt. Lynch had the pleasure of announcing:

"The two Fannies, each with the American ensign flying, are now afloat upon the Sea of Galilee."

It is remarkable that Lt. Lynch could find but a single boat upon the sea of "the fishermen." This one he purchased for \$21.50; but it was soon dashed to pieces in descending the Jordan, thereby proving his sagacity in the selection of metallic boats.

## THE JORDAN.

"To my consternation I soon found that the Jordan was interrupted in its course by frequent and most fearful rapids." Sometimes, placing our sole trust in Providence, we had to plunge with headlong velocity down appalling descents. So great were the difficulties that on the second evening we were in a direct line, but twelve miles distant from Tiberias."

The great secret of the depression between Lake Tiberias and the Dead Sea, is solved by the tortuous course of the Jordan. In a space of sixty miles of latitude, and four or five miles of longitude, the Jordan traverses at least 200 miles. The river is in the latter stage of a freshet—a few weeks earlier or later, its passage would have been impracticable. As it is, we have plunged down twenty-seven threatening rapids, besides a great many of lesser magnitude.

"We are the first who have accomplished the entire descent. The small English boat last year (Lieutenant Molyneux's dingey) was taken partly on a camel, and the officer made the journey by land. His notes were unfortunately taken in cipher, and by his death are, I am told, lost to the world.

## THE DEAD SEA.

This sea is about 45 miles long, and from 6 to 9 wide. It has no outlet. It lies lower than the valley of the Arabah, and Dr. Robinson ascertained that the waters south of the Dead Sea for some distance flowed northward into it. Lieut. Molyneux, the English traveller, reached the Dead Sea the year before Lt. Lynch, explored it for two days, and was obliged to return to his ship, where he soon died. Costigan, the Irish traveller, was eight days upon the Dead Sea; but he sickened and died without being able to accomplish his designs. It is remarkable that

of the 16 men, who composed the American party, only one died—Lt. Dale.

The following results of the exploration of the Dead Sea are given by Lt. Lynch.

“The waters of the sea were devoid of smell, but they were bitter, salt, and nauseous.

“As we rounded to the westward,” writes Lieutenant Lynch, “the agitated sea presented a sheet of foaming brine. The spray, separating as it fell, left incrustations of salt upon our faces and clothes, and while it caused a pricking sensation wherever it touched the skin, was above all exceedingly painful to the eyes.

“The boats, heavily laden, struggled sluggishly at first, but when the wind freshened to a gale, it seemed as if the bows, so dense was the water, were encountering the sledge-hammers of the Titans, instead of the opposing waves of an angry sea.

“At the expiration of an hour and a half, we were driven far to leeward, and I was compelled to bear away for the shore. When we were near to it, and while I was weighing the practicability of landing the boats through the surf, the wind suddenly ceased, and with it the sea rapidly fell—the ponderous quality of the water causing it to settle as soon as the agitating power had ceased to act. Within five minutes there was a perfect calm, and the sea was unmoved even by undulation. At eight P. M., weary and exhausted, we reached a place of rendezvous upon the north-west shore.”

The sea [at its southern extremity] soon proved so shallow that we could proceed no further. Half a mile from the southern shore we found but six inches water, and beyond, an extensive marsh too yielding for a foothold.

The bottom of the northern half of this sea is almost an *entire plain*. Its meridional lines at a short distance from the shore scarce vary in depth. The deepest soundings, thus far, one hundred and eighty-eight fathoms (1128 feet). Near the shore, the bottom is generally an incrustation of salt, but the immediate one is soft mud with many rectangular crystals—mostly cubes—of pure salt. At one time Stellwagan’s lead brought up nothing but crystals.

The southern half of the sea is as shallow as the northern one is deep, and for about one-fourth of its entire length the depth does not exceed three fathoms (eighteen feet). Its southern bed has presented no crystals, but the shores are lined with incrustations of salt, and when we landed at Uzdom, in the space of an hour our footprints were coated with crystallization.

There are unquestionably birds and insects upon the shores, and ducks are sometimes upon the sea, for we have seen them—but cannot detect any living thing within it; although the salt streams flowing into it, contain small fish.

It is a curious fact, that the distance from the top to the bottom of the Dead Sea should measure the height of its banks, the elevation of the Mediterranean, and the difference of level between the bottom of the two seas, and that the depth of the Dead Sea should also be an exact multiple of the height of Jerusalem above it.

Another not less singular fact, in the opinion of Lieutenant Lynch, “is that the bottom of the Dead Sea forms two submerged plains, an elevated and a depressed one. The first, its southern part, of slimy mud, covered by a shallow bay; the last, its northern and largest portion, of mud and incrustations and rectangular crystals of salt, at a great depth, with a narrow ravine running through it, corresponding with the bed of the river Jordan at one extremity, and the Wady El-Jeib, or wady within a wady, at the other.”

After an absence of about two months, the party returned on June 9th, to the Mediterranean, and reached America, with their boats in good order.

## Ministerial Education.

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

For the Presbyterian Treasury.

### OBJECTIONS ANSWERED.

As nothing half so frequently creates objection to entering upon the ministry as the poverty of those who are otherwise entitled to the opportunity of an education, it follows that the Church can do her duty in this great matter only by providing the means of their subsistence. She must not only find the men, but feed them.

The objections urged against the practical application of this principle, even allowing them more weight than really belongs to them, are all objections turning upon questions of detail, or incidental evils, such as adhere to every form of human agency, however pure in principle, or salutary in effect. Admit them all, and yet the refusal of the Church to do this work would be no less an absurdity than a sin, because it would be the rejecting of a necessary inference from conceded premises. The Church must have ministers. What if some unworthy objects are occasionally fostered, and the bounty of the Church thus misapplied? What if the ministry is said to be lowered in the eyes of an artificial and corrupted world? What if gratuitous support may sometimes cut the nerves of independent effort, and impair the energies which struggling might have fortified? What if the necessary pastoral supervision is in some cases irksome, and even perhaps, injurious? As to all these plausible objections, and some others which it is not necessary to enumerate, there are three facts upon which experience has set its seal, and which may, therefore, be asserted with all boldness.

The first is, that the evils have been vastly magnified, if not by deliberate exaggeration, by the insensible effect of controversial opposition, and by the disproportionate impression made by one unfavourable fact in comparison with hundreds of a different kind.

In the next place, all these evils, though not so great as they appear, are greater than they ought to be, or need to be. In other words, so far as they are real, they admit of being lessened by a diligent and prudent use of moral alteratives and correctives. If a system, which confessedly does good, and great good, tends incidentally to do some harm, instead of sacrificing the reality of good to the mere probability of evil, it becomes us to inquire how far the incidental evil may be remedied or hindered, and however difficult or irksome a preventive process may be, to employ it faithfully and patiently, committing the result to God.

In the last place: even if the inconveniences alleged were greater than they are, and such as to admit of neither palliation nor prevention, it would still be the duty of the Church to incur them in the execution of a trust, not conditional, but absolute; not founded on the

anticipated absence of all drawbacks and obstructions, and irregularities, but on a great necessity which must, in some way, be supplied. This supply is laid by God himself upon the Church as an abiding obligation from which nothing can release her but his own absolving act, or the cessation of the cause from which the want, and the necessity of meeting it originally sprang. Whether in money or in kind, in coin or in paper, with the right hand or the left, the Church must stand prepared to pay as well as pray for an educated ministry.—*An. Rep.*

For the Presbyterian Treasury.

### WHAT MAKES THE DIFFERENCE?

One church, since the writer’s acquaintance with it, has furnished more than a dozen candidates for the gospel ministry; while another of nearly the same age and number of members, has not produced one.\* Both these churches have been regularly supplied with the ministrations of the gospel, by diligent and faithful pastors. Although the sovereignty of God in the calling of men to the ministry is readily admitted; yet, the writer thinks that this is not the correct principle on which we should account for this difference. God usually works by appropriate means in accomplishing his purposes; and where these means are not employed, the end does not take place. The difference between these two churches (and the comparison with slight differences might be applied to many churches) in furnishing the church with candidates for the ministry, is probably owing to the following causes.

1. In the first mentioned church, there have occurred frequent seasons of revival, when for a while, religion was with old and young, the all absolving topic; and when the impressions on the minds of young men were deep, and immediately on their conversion, they felt themselves constrained to seek the ministry. In the latter, there has never occurred what is commonly called a *revival* of religion; but there have been regular additions to the communion from year to year; but the impressions on the minds of those making a profession of religion have not been so deep, nor their religious affections so strong, as is common in revivals.

2. Within the former of these churches, there has always been a good classical school, taught by a pious man, who felt it to be his duty to inculcate religion on the minds of his pupils; in the other, such a school has never been established.

3. In the one, the attention of the pastor, elders, and other members of the church, has been kept awake to this subject. They have watched every favourable indication of budding piety in youth of promising talents; and when they have found such in humble circumstances, they have used means to draw them out, and aided them in acquiring a classical education. Whereas, in the other, it is probable, that the subject has never engaged the serious attention of the pastor or elders. They never, at their meetings, converse on the duty incumbent on all churches, to aid in furnishing preachers for the supply of vacancies, and for the conversion of the world.

4. Finally, in the one, the ministry is viewed

\* I was surprised very recently, to hear the pastor of the church in Princeton, N. J., state, that from the records he had ascertained, that EIGHTY-FIVE ministers had proceeded from that single church; not counting those who had held a temporary connexion with it, while in the seminary.



by parents as a very desirable office for their sons; and pious fathers and mothers pray much in relation to this matter, and that their own sons may be converted and called to this work; whereas, in the other, no such solicitude is felt, and in the minds of some professors, an objection is felt to their sons choosing the ministry, for various reasons of a worldly nature.

In some extensive portions of our church, the number of candidates is very small. Theological seminaries in those regions, may be well endowed, and furnished with able professors, but they languish for want of students. At one time the friends of such institutions were under the impression, that the candidates belonging to their bounds, frequented distant seminaries; but on examination, it was found, that with the exception of two or three, none of their candidates were enrolled in other seminaries.

As a large supply of ministers, of devoted men, willing to endure hardships as good soldiers of Jesus Christ, is urgently demanded, both for foreign and domestic missions, as well as for the supply of vacancies constantly occurring by the removal of pastors by death or otherwise, we would repeat the exhortation of the Saviour. "The harvest is plenteous and the labourers few, pray ye therefore, the Lord of the harvest, that He would send labourers into the harvest." Would it not be well for every church session to hold, at least, one special meeting to consider this subject?

A. A.

#### REV. WILLIAM JAY ON THE HABIT IN MINISTERS OF SMOKING.

The following extract from the writings of the Rev. Wm. Jay has been sent for publication. Although many of our ministers use tobacco in various forms, we have no doubt that they will read with interest the views of this distinguished man on this subject. His language is somewhat harsh.

For the Presbyterian Treasury.

## SMOKING.

In the "Memoirs of Cornelius Winter," when first published, Mr. Jay introduced the following sentences.

Mr. Winter "was peculiarly attentive to the behaviour and manners of his young men. It was an object with him to teach them how to appear in the parlour as well as in the pulpit. He did not think it unnecessary to guard them against superfluous wants and unseemly customs—against the sottish and offensive habit of smoking—against giving trouble where they happened to lodge—against the use of spirituous liquors—and against fondness for delicacies!"

In his new edition, Mr. Jay has appended a note, which is of so much wider application in this country than even in Britain, that I send it as a high recommendation of Mr. Jay's entire volume.

SMOKING.—Here the author has been not slightly censured by some of his brethren. One very renowned *smoker* said his language nearly approached to blasphemy—expressing withal his wonder that Milton, in speaking of the productions of Eden, had never mentioned the noblest of them all, the tobacco-plant! There have been some to whom perhaps few things would be deemed so paradisaical as that stupid luxury.

The author, however, does not renounce or soften his expressions. His opinion has been confirmed and strengthened by the observation

of many years; and he cannot but lament that no physical or civil consideration, and no motive derived from usefulness or decorum, can induce many preachers to avoid or break off this exceptionable habit.

He called it a "*sottish practice*." Is it not so in its appearance! fume! smell! and immoral associations in the mind of the observer! Does it not hint almost inevitably the pot-house, and the low and sailorly fellowship there? Let a person enter a room in the morning where there has been smoking over night, will the devout savour remind him of a sanctuary, or lead him to think of an assembly of divines!

He called it an "*offensive practice*." Is it not so to many of his own profession, and to many of his own sex! But how trying is it to women, almost without exception! though from the kindness and obligeness of their nature and manners, they frequently submit to a usage which annoys their persons, and defiles and injures the apartment and furniture whose neatness they so much value.

We say nothing of the *silliness* of the practice, especially in "*abishop*" but to see a man of education, and filling an office which would dignify an angel, passing so much of his time with a tube in his mouth, and emitting therefrom the spoke of a burning herb, as if his head was on fire, were it not for its commonness, must always excite an inquiry or a laugh. Nor do we speak of its *vulgarity*. But is not every silly coxcomb, and every pert fop now seen with a pipe in his mouth, or a cigar? And should its *expensiveness* be overlooked? Can every preacher afford such a dear indulgence consistently with the claims of household comfort and the education of his children, and some charity to the poor and needy?

Should its *injuriousness* be forgotten? TOBACCO IS A VERY POWERFUL NARCOTIC POISON. If the saliva, the secretion of which it produces, being impregnated with its essential oil, be swallowed, the deleterious influence is carried directly into the stomach; or if, as most frequently happens, it is discharged, then the blandest fluid is lost. But is it not an *ensnaring habit*, with regard to the waste of time, the danger of drinking, and fondness for company, not always of the most refined and improving sort?

Were I upon a committee of examination, I would never consent to the admission of a young man into one of our academical institutions, but upon the condition that *he did not, and would not, smoke*.

I would exact the same condition from every student, if I filled the responsible and honourable office of tutor.

If I were a man of affluence, I would not on any application afford any pecuniary assistance to a preacher who, while he complained of the smallness and inadequateness of his means, reduced it by indulging that needless and wasteful expense.

The author was one day attending a missionary meeting. Before the close of it, a minister arose and said that he had to present a donation. "These two guineas," said he, "are from a servant who was allowed by her mistress so much for tea; but during the last two years she has denied herself the use of that beverage to aid your collection." But suppose a person had immediately said, "Go thou, and do likewise. Spare for the same all-important cause the eight or ten pounds which you spend in wanton, in needless and noxious gratification"—SMOKING—"and at our next anniversary how many will praise and bless you!" A minister should be an example. But behold! "*There are first that shall be last, and there are last who shall be first.*"

#### Presbyterian Education Rooms.

25 Sansom Street, Philadelphia.

August, 1849.

*Assistant in the Office Department.*—The Board of Education recently appointed the Rev. Samuel D. Alexander an assistant in the Office Department.

This measure has been rendered necessary by the increased and increasing duties of the Corresponding Secretary. At the time of the election of the latter to his office, in 1846, the correspondence in reference to candidates was the chief part of his duties. In 1847, the General Assembly charged the Board with the additional supervision of *parochial schools*. Since that time, whilst the correspondence in reference to candidates has been larger than it has ever been before, the correspondence in reference to schools, academies, and colleges, has expanded already so as to amount last year to *one-half* of the other correspondence. In addition to these duties, the Secretary has also been called upon to edit the Presbyterian Treasury. The editorship of the paper involves greater labour than the *entire correspondence* of the office, on its present increased scale. The editor has been obliged personally to supply the bulk of original matter in all its departments—except that of the Board of Publication—to read all the proof sheets (always twice and usually three times) to locate every article in its proper place, and in short to do the many miscellaneous and harassing details, which no one, not engaged in such work, can appreciate.

Under these circumstances, the Board felt justified in engaging an assistant. Mr. Alexander, having served on the Executive Committee of the Board for a year, is already familiar with the duties of his office.

*Ministerial Education.*—At a time when the Church is in need of more candidates for the holy ministry, we invite attention to the article entitled, "*What makes the difference?*" Whilst the sovereignty of God is pre-eminently acknowledged by the Presbyterian Church, she has never dispensed with the use of means in carrying forward her plans of benevolence. Nor is there any thing in providing for a well qualified ministry, which authorizes on this any more than on kindred subjects, an inert waiting upon Providence. If there is any one theme that calls for the prayerful, active, persevering employment of all suitable means within the power of the Church, it is that connected with the raising and training of workmen for the great harvest-field of the world.

*General Education.*—The Board hear of new and interesting movements in various quarters, to establish schools and academies. As these efforts come to maturity, they will be brought to the notice of the Church.

We presume that our readers will be very generally interested in the letter of Mr. Williams, of California. Whatever may be the issue of our educational operations in that distant land, our Church must aim at doing "what she could."

## Christian Education.

IN SCHOOLS, ACADEMIES, AND COLLEGES.

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

For the Presbyterian Treasury.

## THE LAW OF THE CHURCH.

The Church is bound to operate for good upon the public mind, first, by training her own ministers, and then by influencing general education. With respect to the precise *mode* in which Christian influence may best be brought to bear upon the general mind in any given case, there may be difference of opinion, while in different cases a diversity of action appears unavoidable. This arises from the obvious consideration that the same means which, in certain circumstances, would be healthful, may, in other circumstances, prove pernicious. There is consequently no universal formula or rule to be laid down, as to the mode or the degree in which the action of the Church upon the general education of the people is obligatory. The peculiar structure and condition of Society, and more especially the point to which mental cultivation has been carried, together with the state of public feeling towards religion and the Church; the force of habit and the influence of social traditions; and a thousand other variable circumstances, must be taken into the account as elements of calculation in determining this question, without any compromise or dereliction of the fundamental truth as to the duty of the Church respecting general education.

If then, it should be asked, what is this fundamental truth, or general principle of action, to which all specific schemes and methods must be kept in due subordination, it is obviously this, that no imaginable circumstances can justify the Church in standing aloof from the cause of general education, as though it was a secular interest, entirely unconnected with religion, and beyond the sphere of its legitimate obligatory influence. If Christianity was meant to operate on mind, and if its field of operation was meant to be coextensive with the world or with society, there is no supposable case in which the Church can lawfully resolve itself into a close corporation, and monopolize the heavenly light with which it is entrusted for the ultimate illumination of the whole earth. The law must go forth from Zion, and the word of the law from Jerusalem. The same considerations which make foreign missions an essential part of the work to be attempted by the Christian Church, must peremptorily forbid her ever being wholly indifferent to general education. She must do what she can, not only to secure sound instruction for her members, but to diffuse religious knowledge, and impart a Christian character even to popular instruction.

The precise mode in which she is to operate for this end will, for the most part, be marked out by Providence. When hampered by onerous restrictions, it may be her obvious vocation to concentrate her efforts on herself; but as soon

as these restrictions are removed, the obligation to exert a wider influence is reinstated, and must be obeyed. If in any case the ordinary system of instruction was so conducted as to answer every purpose, then the Church would not be called to act distinctively and independently for that same purpose; but she would still be bound to exercise a watchful supervision of the work of education, so as to ensure a continuance of its healthful action, and in case of its cessation or corruption, to provide other means for the attainment of the same end.

Intermediate between the cases which have been supposed, there is a mixed and doubtful state of things, in which it might be difficult to ascertain precisely what the Church was called to do in the discharge of its momentous obligations to the cause of Christian education. But even the most doubtful of these doubtful situations could not shake the truth of the main proposition, that the work of general education—as distinguished from that which is exclusively religious or professional—is one of the great interests over which the Church is bound to watch, and on which she is bound to exercise, in some form and by some means, all the influence which God, in his word and providence, has placed at her disposal, for the glory of his own name and the good of men.—*An. Report.*

## DISCIPLINE.

Discipline, like the bridle in the hand of a good rider, should exercise its influence without appearing to do so; should be ever active, both as a support and as a restraint, yet seem to lie easily in hand. It must always be ready to check or to pull up, as occasion may require; and only when the horse is a runaway, should the action of the curb be perceptible.

## A RIGHT END AS WELL AS RIGHT PRINCIPLES.

It is said that if the young are imbued with right moral principles, they will steer their way securely through all the dangerous trials and temptations of life. But this is only part of what is requisite for a safe and prosperous voyage. Right principles of conduct are to the young, what right nautical principles are to the captain of a vessel. Without them, neither can direct, or command the numerous powers submitted to their control, and which, if not made auxiliaries, will become destructive enemies. But suppose the captain has perfect knowledge and skill, and commands and manages his crew and vessel with the greatest prudence. What will all this avail him if he has no destination towards which he steers with watchfulness and skill? He may be able to surmount the billows, to ride out the tempest, and to escape the rocks and shoals. But he accomplishes no useful purpose. He secures no valuable end. His skill and wisdom are wasted. He consumes his provisions, exhausts his supply of water, spoils his cargo, and spends his days in laborious trifling. Nay, the more quickly and gaily he speeds along, the more surely does he make his final destruction inevitable. HE MUST HAVE AN END IN VIEW. He must use his principles to reach expeditiously and safely that destined port, and use all his powers, after making a good voyage

to secure also a good recompense of his toil.

And so it is with the young. Noble is the vessel with which every youth is entrusted, and noble is the crew of faculties, affections, and passions with which he is put in charge. Glorious too is the sea of life—sublime in its immensity, its power and its depths, beyond all possible conception. In its waveless calm and in its billowy roar, it mirrors the high destinies of an endless life. Full many are the dangers it presents, and the rock-bound coasts against which it sweeps the unthinking voyager. He is a happy man who is enabled to steer a propitious course, and reach his port in peace.

To this end *principles* are all important knowledge, wisdom, prudence, forethought, temperance, chastity, self-denial, and fortitude are all indispensable. These are the tackling, the ballast, the stores, and the equipments for a good voyage.

To this end *well trained faculties* are essential. These are the faithful and able crew. The understanding must be enlightened—the judgment strengthened—the conscience purified—and the affections well disciplined to subjection and obedience.

But more than these are essential. For with all these it may still be asked “wherewith should a young man direct his way?” There must, therefore be, in addition to right principles and right powers, *an unerring chart*. The heavens—not *seldom*—gather blackness, and involve the voyager in total darkness. Sun, moon, and stars are all obscured. No track is visible. “Dangers stand thick” on every side like icebergs on the sea. How *then* can the young proceed? False lights glare through the dense fog. False friends lure to dangerous courses. In visible guides utter plausible voices and suggest pernicious counsels. Within all is fear, and without all is confusion and dismay. Then must the young voyager retire to his cabin, close his doors and his ears, and “giving heed” to his “way according to God’s word”—the heaven-imprinted chart of life infallible and “able thoroughly to furnish for every” time of need—he must measure out his course, order his helm, and fearlessly await the issue.

But the young voyager needs more than this. He must have a fixed, unalterable and *definite end*. He must sail not uncertainly. He must steer for the true the celestial haven. He must “press towards the mark for this prize of his high calling in Christ Jesus.” He must never think he has attained till he has attained this. He must never be satisfied with any nearer port or any nearer prize. Every thing must be subordinate to this “one thing needful”—this “pearl of great price”—this exceeding eternal weight of glory. This “light” though “afar off,” can be seen by the eye of faith in the darkest hour of life, and like a light-house upon the shores of heaven, will ever cheer and animate the storm-tossed mariner.

To all this let the young voyager add “*a good hope*.” This will be an “anchor to his soul.” “Fastened within the veil,” and not in the quicksands of earth, it will abide “sure and steadfast” amid every storm, and the chain by which it is connected being “wrought” by heavenly skill and of heavenly materials, cannot be affected by the powers of earth and hell combined.

And where then—O where we ask—but in the training of God’s own appointed Teacher—the “Schoolmaster” appointed to lead to Christ—can the young voyager be fully equipped, fitted out, indoctrinated, and practically adapted to this eventful voyage, whose “way is in the great deep,” and whose end must be “destruction” or “eternal life.”

T. S.

COMMON SCHOOLS IN MASSACHUSETTS  
AND THE GENERAL ASSOCIATION.

The General Association of the Congregational Church in Massachusetts last year appointed a committee to make a report on parochial schools, &c. Our Congregational brethren have too long been submissive observers of the filtering of religious instruction out of their common school system to restore it to its ancient relations to the institutions of the Church. Any movement they make, however, in behalf of common school education, will do good.

The Report, written by Dr. E. Beecher, contains various sensible suggestions. The following passages abundantly sustain the Presbyterian Church in her efforts to supply her members with Christian schools.

"In order that a system of common school education may be theoretically perfect, in addition to well-directed mental culture, there ought to be such instruction in the fundamental doctrines of Christianity as shall tend to regenerate the soul and fit it for Heaven. A wise and regenerated Christian teacher can create by these doctrines a religious atmosphere in which the scholars shall constantly live. He can cause a sun to rise, the light of which shall disclose the true moral aspects and relations of all things. This he can do by prayers, by hymns and music, and by the proper use of analogies in science as well as by direct admonition and instruction. No system of education is perfect in which this is not done.

"But if the schools are sustained by government, in the present state of religious divisions it is impossible to give such full instruction in all the fundamental doctrines of Christianity as has been supposed without incurring the charge and the odium of sectarianism. Nor can it be otherwise until these exciting divisions on the subject of religion shall cease."

The Committee think that, if the State schools are ultimately to be abandoned, the best plan would be for all evangelical denominations to unite in establishing Christian schools. Let this opinion pass for what it is worth, with the passing remark that one reason why religion has been banished from State schools is because Christians have not united upon the existing system.

The Committee administer the old opiate of procrastination:

"If, after a full and faithful experiment, it should at last be seen that fidelity to the religious interests of our children forbids a further patronage of the system, we can unite with other evangelical Christians in the establishment of private schools, in which more full doctrinal religious instruction shall be possible."

It really seems that the old commonwealth of Massachusetts has made a pretty full and faithful experiment. This is a point on which a difference of opinion may reasonably exist; but for ourselves we need no more powerful argument, as Presbyterians, for the necessity of setting up our own religious schools, than that furnished by the full and faithful experiment in the old Bay State.

During the last year an eminent evangelical Christian minister (Dr. Sears) has been appointed Secretary of the Massachusetts Board of Education. This change of dynasty has encouraged many to look for bet-

ter things; and we do not doubt that some good religious influence may be manifested in the administration of the school system. But the error lies deep in the system itself. The Hon. Horace Mann boasts that the public statute, with the glorious purpose of excluding "sectarianism," provides that "no school book shall be used in any of the public schools, calculated to favour any particular religious sect or tenet." This law excludes gospel instruction as effectually as does the edict of the Koran. Those, who got possession of Harvard University could not have devised, if they desired it, a better plan to get possession of the common schools also. How a "fair" experiment can be made of introducing religion under such a system, we do not readily see.

The following is an exceedingly meagre sketch, from "The Evangelist," of the debate on the adoption of the Report of Dr. Beecher.

Rev. Mr. McClure had no objection to the report under the present dynasty.

Rev. Mr. Gale wanted nothing done.

Rev. Dr. Hitchcock wanted the Board of Education to be rebuked for such radical skepticism as they have sent out in the report of the Secretary on the Bible, as a book not able to be understood.

Rev. Mr. Harding wanted no report at all.

Rev. Mr. Riddell thought the report valuable, and hoped it would be adopted.

Rev. Mr. Pike desired that the General Association would not place on their records any resolution on this matter. He thought it out of place to take any action on this subject.

Rev. J. S. Clarke hoped that the whole matter would be allowed to drop.

Rev. Dr. Beecher had little sympathy with the sensitiveness that some felt in touching such matters. If the committee had not been appointed last year, some things now would be different. The world ought to know that if you touch the religious instruction of our children, you touch us.

Rev. Mr. McClure rose again. The head and point of objection to the old dynasty was the mode of treating the Bible which they assumed. When the Association spoke, and spoke earnestly, that voice was heard. Dignity demanded that the report of the committee be accepted. If men agitate on this subject, let them agitate, who's afraid!

Rev. Dr. Bullard thought that the worst and most destructive sectarianism is that which forbids any religious instruction in common schools. It is Satanic.

Rev. Mr. Marsh sympathized with Dr. Bullard and Dr. Hitchcock. He did not believe that religious people could have any control over our schools. The Bible in Boston and Roxbury was not used as the word of God; nor does it have any power in common schools. But the Commonwealth has been waked up. He wanted the report adopted.

Notwithstanding this diversity of views, the report and resolutions adhering to the present system were unanimously adopted.

As our brethren in Massachusetts cannot work miracles, we have little faith in their ability to accomplish much in religious education, where "no particular religious tenet" can be lawfully inculcated. The Universalists and Unitarians, who are numerous in Massachusetts, can prevent the doctrine of the atonement, or any other evangelical doctrine, from being whispered in the school room. Of course, the Shorter Catechism,

which in former days was taught in the common schools of the Puritans, as in Scotland now, is thrown to the winds by the schoolmaster. Religious doctrine is necessarily repudiated. The bare reading of the Bible is tolerated, but does not appear to be extensively carried into practice.

ANOTHER PRESBYTERIAL ACADEMY IN  
THE WEST.

Whenever a new institution for the Christian training of youth is established, there are few Christians who will not feel "Let God be praised!" The influence which religious education is destined to exert upon the prosperity of the Church and of the State should make the friends of Zion recognise their true dependence in the midst of their earnest efforts.

The Presbytery of Palestine, Illinois, has undertaken one of those good works whose blessings are likely to endure. Their academy will, we trust, be a light and a glory in their bounds. The Rev. Mr. Thayer, the minister at Paris, where the institution is located, has published the following advertisement in some of the papers, which we transfer to our columns in the hope that it may be read by *the right man*.

TEACHER WANTED.—Edgar Male and Female Academy, situated in the town of Paris, Edgar Co., Illinois, has passed under the control of Palestine Presbytery.

The buildings connected with the institution are large and commodious, the situation healthy, and the patronage heretofore enjoyed extensive. The Trustees are desirous of securing the services of a Principal. The qualifications required are, that beside ability to teach the higher branches of education, he be of the Old School denomination, and a married man: willing, also, to conduct a boarding establishment.

Applications requested, and to be made to  
E. W. THAYER,

Sec. Board of Trustees, Paris, Edgar Co., Ill.

## PARENTAL RESPONSIBILITY.

For some time after the child commences its being in this world, it must ordinarily be entirely dependent on the parent for protection and support. It is equally dependent at a later period, for the means of that necessary knowledge by which it is enabled to foresee many of the evils attendant on life, and to secure the means of its own subsistence. Parents are its first teachers. It devolves on them to consider, with anxious solicitude, what will secure to the child the greatest good, temporal and eternal. "It is," says an able writer, "an interesting and important era in the history of domestic life, when the husband and wife receive the new names of father and mother, and become united by the supplemental tie, which is furnished by the little helpless stranger, so lately introduced into the family. Who that has felt them, can ever forget the emotions awakened by the first gaze upon the face of his child, by the first embrace of his babe. Little, however, do the bulk of mankind consider, what a weight of obligation, what a degree of responsibility, that child has brought into the world with him for his parents. In the joyousness with which the mother lav-

ishes her fond embraces on her boy, and in the paternal pride with which the father looks on this new object of affection, how rarely do either of them revolve, with deep seriousness, the future of this new idol of their hearts; or consider how nearly that destiny is connected with their own conduct! Parental obligations are indeed neither felt nor known by multitudes. But though not realized, the obligation and responsibility remain the same.—*S. R. Hall.*

For the Presbyterian Treasury.

#### SCHOOLS IN SCOTLAND.

The following is a condensed view of the parochial and other schools of the *Free Church of Scotland*, as given in the report of Dr. Candlish.

##### I. Number and state of the schools, &c.

Congregational or parochial schools,	428
District	177
Missionary	12
Grammar	7
Normal	2
Industrial	40
Evening	102
Total number of schools,	768

The number of regular, salaried teachers is 659, besides 190 who receive no salary from the fund, making in all 849 teachers.

The number of scholars is as follows:

In schools which have made returns,	36,518
In Normal schools,	1,409
Normal students,	182
Estimate of other schools,	17,286
In the 190 non-salaried schools,	4,999
In similar schools not reported,	5,200
Total,	65,594

Add to this the number attending the evening schools, and the result is at least 70,000 of the youth of Scotland receiving their education from members of the Free Church, and mainly at her expense.

II. *Means of support.* The contributions from the churches amounted to £10,411, or about \$50,000. This was not enough to pay the entire salaries which are rated as follows:

1. Rectors of grammar schools,	£60
2. Outed parochial teachers,	30
3. " assembly teachers,	20
4. Congregational school teachers,	15
5. District " "	10

The plan of raising the contributions is by monthly collections through the agency of associations of young men.

III. *School accommodations.* The scheme of giving £100 to each of the 500 schools contemplated has been in a good degree successful. The number of grants is 363, and there are 76 applications. The Normal Schools at Glasgow and Edinburgh cost about £10,000 each, of which £3000 were granted to each by the Privy Council.

IV. *Relation of the schools to the Government.* A number of schools receive aid from the Government. Dr. Candlish says, "In accepting either building grants or annual allowances, there has been no compromise of the Church's views and principles, or any concession tending to introduce uncertainty as to the Church's hold over her schools and her exclusive right to regulate their affairs." Whilst the Free Church protests against the latitudinarian character of the Government plan of aiding

all schools that come within its rules, irrespective of their religious teaching, she nevertheless accepts aid when her own principles and practice are not interfered with.

The following is the emphatic testimony of Dr. Candlish to the importance of the educational movements of the Free Church:

"He thought that the Free Church, by the institution of the college and the institution of the schools, was taking the best means to secure its continuance and prosperity. And when they looked to the next generation, he would ask if these schools were not the best security they could have, that in that generation there would be a body of men to stand up for the principles for which they had contended, and to come forward for the spread of a gospel ministry in the land. The Free Church, by God's blessing, were united, and able to go forward with energy in the enterprise of providing for Scotland and for Scotland's children, the sort of education our forefathers designed they should have. He looked with apprehension to any system that could be framed to meet the views of the secular educationists.

#### RELIGION IN SCHOOLS.

For men to resolve to be of no religion till all are agreed to one, is just as wise and as rational as if they should determine not to go to dinner till all the clocks in town strike twelve together.—*Dr. Scott.*

#### EDUCATION MISSION IN CALIFORNIA.

The Board of Education united with the Board of Domestic Missions in bearing the expenses of the Rev. Albert Williams, of Raritan Presbytery as missionary and teacher, to California. It was deemed by the Board important to secure the services of a prudent, enterprising minister, of high qualifications as teacher, in order that the proper system of educational measures might be devised for the new territory, and that providential openings might be occupied and reported to the Board without delay. Mr. Williams sailed for California in February. Since the General Assembly has formed a Presbytery in California, the academy or college which Mr. Williams, in connexion with our other missionaries, will probably be instrumental in establishing, may possess at once a regular ecclesiastical superintendence.

The following extract is from a letter received from Mr. Williams, giving some account of his very successful mission thus far:

San Francisco, April 9, 1849.

Rev. and Dear Brother.—My highest expectations have been more than realized in the success of my mission. A tract of land, as a site of a university, has been already offered within the limits of the newly laid out city of Benicia, on the Straits of Carquinas, between San Pablo and Suisun Bays. I learned, immediately upon my arrival at this port, the probability that Benicia may become the commercial emporium of this country, and also the enlightened and liberal policy which had prompted the original projector of the city, Dr. Robert Semple, and his present associates, Thomas O. Larkin and Bethuel

Phelps, Esq., to make large reservations of property for the advancement of learning; and without hesitation, or any unnecessary delay, I visited that place. Being persuaded in consultation with the Rev. Sylvester Woodbridge, Jr., of Benicia, of the great advantage of locating a central literary institution at that point, a deed was drawn up, which has already received the signature of two of the proprietors named above, [and since of the third,] conveying to the Rev. Sylvester Woodbridge, Jr., Prof. Forrest Shephard, and myself, as Trustees in behalf of the Board of Education of the General Assembly of the Presbyterian Church in the United States of America, a parcel of land on an elevated slope, about three quarters of a mile from the landings, covering two entire blocks or thirty-two lots of 150 feet by 125 feet each, for the establishment of the "Benicia University." Other emoluments will, by the wise and liberal provision of the proprietors, from time to time, accrue, to the furtherance of its interests and prosperity.

Great care has been taken, in the securing of these means of forwarding our designs in the promotion of the cause of education, against the danger of a future diverting of the funds, from the use to which they have been appropriated in the deed of conveyance.

If the growth of Benicia and the country generally, shall hereafter correspond with present predictions and expectations, this grant will result in the establishment of a lasting monument to the intelligence and munificent liberality of the founders of Benicia, and will perpetuate an institution promotive of the best interests of a rising country.

Expectations are encouraged that the University will continue to receive further donations from unappropriated portions of school funds. A large revenue is looked for, from an important ferry, and other sources of support provided for educational purposes.

As rapidly as called for, the different departments of the university we intend, shall be opened through the grades of Primary, Collegiate, and Professional curricula.

What I have already been able to do, since my arrival in the country on the 1st inst., has been accomplished within a week, under many inconveniences and hindrances, in making my journeys from place to place.

I cannot close this sheet without urging the Boards to a liberal zeal in providing the men, ministers and teachers, so much needed in California. Commending myself and the cause of truth and righteousness here, to your prayers, I remain affectionately, truly, yours,

ALBERT WILLIAMS.

From a letter subsequently received, the Board learn that Mr. Williams has already opened an academy at San Francisco, where he will remain, at least until the autumn, and then remove to Benicia, to superintend, if the way is clear, the opening of such of the departments of the college as may be needed.

The following advertisement from a California paper will be interesting to our readers:

SAN FRANCISCO INSTITUTE.—Prof. Albert Williams having recently arrived at this port, will open the San Francisco Institute, for the instruction of pupils of both sexes, on Monday next, the 23d inst., in the public school edifice.

San Francisco, April 17, 1849.

Mr. Williams writes that he will need no further aid from the Board.

We think our readers will award high praise to Mr. Williams for his efficiency in the service of the Church, and we trust that they will pray that the blessing of God may rest upon him and his worthy associates in that distant land.

## Poetry.

From the Presbyterian Advocate.

## ΕΝΕΡΓΕΙΑ.

## ENERGY.

Strong heart—for look behind  
On cherished hopes' decay;  
To scatter to the idle wind  
The griefs of yesterday.

Strong hand—for present need  
To stamp the passing hour  
With useful act—or righteous deed—  
The ripe fruit and the flower.

Strong faith—in One above;  
Strong hope his face to see;  
And love—true, all-absorbing love,  
The choicest of the three.

Then let Time's restless surge  
Rise, roll, and disappear,  
Its troubled waters ne'er submerge  
The heights we stand on here.

MARGARET COURTNEY.

Emsworth, May 14.

## Agriculture.

## MORAL DISCIPLINE OF AGRICULTURE.

The calling of the husbandman is more, perhaps, than any other—certainly more than any other landward occupation—adapted to bring into exercise faith, and to keep alive a sense of dependence on a Providence that regulates and governs all things.

All his operations, as well as the results of the application of industry and skill, depend much on the state of the weather, and that, again, is often little capable of being foreseen. It is, indeed, a remarkable fact, that, while science enables us to calculate the movements and positions of the heavenly bodies for ages to come, it has not, as yet, furnished us with data for predicting the state of the weather with certainty, even for a single day.

The returns of the husbandman's labour and outlay are all distant, and in no small degree contingent; and, if his mind is affected chiefly by present appearances, he will often enough find cause for alarm and despondency. How often, at least in many localities of our country, does winter extend its reign into what should be the domain of spring? Instead of that dryness and prevalent sunshine so important to the favourable character of a seed-time, that season may be marred by frequent falls of snow or rain so as to render it matter of the greatest difficulty to get the seed put into the ground at all. And, then, to pass over innumerable other operations, when we draw toward the season of harvest, with what redoubled force will all such anxieties assail a mind not habitually recognising and firmly resting in an ever watchful Providence? A night's frost may blight the fruit of a year's labour, and expenditure, and care. An hour or two of a gale of wind may dash out upon the earth great part of the best of the grain, when just about arrived at maturity. Rain continued day after day, even

week after week, may cause the grain to sprout on the sheaf, before it is fit to be carried home and stacked. And there is scarcely a season passes, but the harvest is threatened with one or other of these dangers—perhaps all of them in succession. Amid such sources of anxiety, how important is it to have reliance on God become the habit and temper of the mind, so as not only to rest in the promise that, as to general results, "seed-time and harvest shall not fail," but, when involved in those cases of partial failure that every now and then are occurring, to be able to say: "Good is the will of the Lord."

But, while the calling of the husbandman is thus calculated to bring into exercise and keep alive feelings of trust and dependence, it is not the less adapted to foster habits of prompt exertion and perseverance. The husbandman, any more than the Christian, must not yield to mere difficulties; he must be abroad and at his operations during many uncongenial and uncomfortable states of the weather, else the season for performing these may be irretrievably lost. "The sluggard who will not plough by reason of the cold, shall beg in harvest, and have nothing." In no sphere of life is it more true than in his, that "for every thing there is a season." And we have often observed such seasons to be the briefest possible for allowing the operations appropriate to it to be, even with the greatest activity and exertion, at all well done; and this a season which would be called, not bad, but precarious. The voice of the very weather has seemed, at such times, to say: WATCH, and improve the proper hour, there is not a moment to be lost—thus conveying the highest lessons of moral discipline not only in regard to concerns of this life, but of that which is to come.

Then what lessons of humility, are frequently occurring instances of short-sightedness adapted to furnish! Care, and vigilance, and activity, and, to use a nautical phrase, a sharp look-out-ahead, are all necessary; yet how abortive frequently will the atmospheric changes of a single night render the best directed vigilance and forethought! The thing which to-day seemed, from the tendencies of the weather, the most urgent to be done, to-morrow shall show to have been just the thing which might have been safely omitted; and what yesterday it was deemed best, on the whole, not to do, to-day shall show to have been the very thing which ought to have been done; as may be illustrated by what frequently occurs in harvest, when the one day a threatened gale of wind seems to indicate that the most needful thing is to use all expedition in cutting down the standing corn, to-morrow a deluge of rain shall show that the more necessary operation would have been to have stacked what may have been ready for being carried home. Under such an entire confounding of its purposes and plans, how impressively is a well-regulated mind made to feel the narrow limits and weakness of its facilities as regards futurity!—*Wm. McCombie, Esq.*

"He that ploughs should plough in hope."—  
1 Cor. ix. 10.

## Anecdotes.

PRESIDENT POLK.—The following sentiment was addressed by the late ex-President, Mr. Polk, to the Rev. Dr. Edgar, sometime before he expired:

"Sir, if I had suspected twenty years ago that I should come to my death-bed unprepared, it would have made me a wretched man; yet I am about to die, and have not made preparation. I have not even been baptized. Tell me, sir, can there be any ground for a man thus situated to hope?"

MARSHAL BUGEAUD.—The last words uttered by this distinguished person, who lately died in Paris, were the fearful ones: "*Je suis un homme perdu.*" "I am a lost man."

INCIDENT IN THE LIFE OF GENERAL JACKSON.—Not long after Gen. Jackson's return to the Hermitage—the wife of his immediate neighbour and friend, (but not political supporter,) W. D., Esq., departed this life.

I was invited to accompany the late most worthy Capt. John Nichol, to the Hermitage, to attend that funeral.

We accompanied Gen. Jackson to the house of Esq. D., where were assembled many neighbours, anxiously awaiting the arrival of one of the Presbyterian clergymen of Nashville, to address the assembly, and superintend the last respects of the deceased; but ere long intelligence was received that prior, or very urgent engagements, prevented the attendance of such minister.

Gen. Jackson then placed one hand upon my shoulder and with his other grasped one of Capt. N's, and said—"Let this occasion be improved—let some appropriate services be performed—we are disappointed of the presence of Dr. E. and Mr. L., but you are both elders in the Presbyterian Church; the deceased was a worthy member, a good woman, a good christian; something ought to be said; good may be done. Engage in prayer and make some suitable remarks—they will be acceptable."

Thus urged by one so aged, so venerable, so respectfully authoritative—now a brother, an humble Christian, a man of faith and prayer, in the same church with us—what could we do but take the course urged by this servant of the Lord—and looking to God for his help, guidance and approbation, we each successively engaged in prayer, in singing, and addressed a few remarks to the audience. "We did what we could."

And then all accompanied the deceased to the private cemetery, not far from the residence. There stood by the open grave the aged mother of the deceased, and an only sister, Martha, by whose side stood that venerable man. And as the coffin was lowered into the grave, the bereaved sister seemed frantic with grief, and ready to sink also into the grave, as in the bitterness of her soul she cried out, "my dear, dear sister—gone! I shall never see her more!"—that aged man placed his arm round her waist, and said, "Martha, Martha, do not say so; you know she was a Christian, and you, as a Christian, may be sure to see her again. Do not weep; she is not dead, but sleepeth."

That look, that attitude, those snow white locks, then uncovered, those words of comfort, that calm,

dignified, accomplished grace of the *Hero*, the *Patriot* the *Statesman*, the *Gentleman*, with the *halo* of the *Christian* around his brow! It was a scene I have often studied, and yet reflect upon with pleasure.—  
*Nashville Presb. Record.* P.

### Sabbath Schools.

“Feed my lambs.”

#### AMERICAN SUNDAY SCHOOL UNION.

We have been much pleased and edified in reading the very able Annual Report of the American Sunday School Union. It must be a source of great satisfaction to the friends of this cause to know that Mr. Packard has concluded to continue his services in this great department of benevolent effort.

The following extracts from the Annual Report, show some of the results of the operations of the Union during the twenty-five years of its organization.

So far is the experience of a quarter of a century from revealing any symptom of elementary weakness or incompetency in our Sunday-school system, that it affords conclusive evidence both of its competency and boundless capability. Let us see.

We began with an inventory of half a dozen story books and a few cards and tickets of reward. We now supply a library of (say) seven hundred bound volumes, and quite as many hundred more varieties of the minor implements of home and school training.

We began without any plan of instruction, without text books, and in the face of discouragement and opposition, many doubting whereunto the thing would grow. We have now a settled and highly approved system of Biblical instruction, adopted substantially in nineteen-twentieths of the Sunday-schools in the United States, embracing probably quite two millions of persons—and what intelligent and upright man is now heard to utter a syllable hostile to the Sunday-school? We have a score or more of elaborate and skilfully prepared text books exclusively on Scripture, to say nothing of an equal or greater number prepared, on the same general principles, by denominational societies.

We began with no scheme of propagation or advancement beyond the natural influence of example and imitation to extend our system. We have now, even on a reduced complement, seventy missionaries employed for the whole or some portion of the year to explore the land, to seek out and supply the destitute, to summon the people of all sects and names “to take care of the children,” and to this end to gather them into Sunday-schools, to provide teachers and books for them, and to open to their view the path of wisdom and eternal life.

We began without experience. Those who became teachers, had not been themselves pupils in the Sunday-schools. It was a new thing among us, and there was, therefore, no trained band of helpers and sympathizers, on whom we could rely, in seasons of perplexity and discouragement, to carry on aggressive movements. Now there are myriads of men and women, and some of them occupying high positions in Church and State, whose warmest sympathies flow towards the Sunday-school, and whose debt of personal obligation to it is a permanent pledge of their interest and co-operation.

It will be remembered, too, that when we be-

gan, the Sunday-school interests of the country were almost entirely associated with one central organization. For many years the American Sunday-school Union was the only publisher of books for Sunday-schools, and formed the only general association for Sunday-school purposes. Now, several large and powerful denominational societies are in active life and motion, with prolific presses and vast facilities for extending, strengthening and improving the Sunday-schools connected with their various churches.

#### DENOMINATIONAL SUNDAY SCHOOLS.

Every church ought to take care of its own children. If different views of divine truth authorize Christians to serve God in different houses of worship, it is important that these views of truth should be communicated to children, according to their capacities. The Presbyterian Church, for example, believing that the doctrines of the Shorter Catechism are the doctrines of the Bible, is under obligations to teach these doctrines to her children, especially on the Sabbath.

We observe, in an account of a recent anniversary meeting of the Sabbath schools of all denominations in Baltimore, as reported in the *Christian Advocate*, that one of the speakers took ground against teaching Catechisms in Sunday schools, to the dissatisfaction of the great body of the audience. Those Sunday schools, which combine the study of the Scriptures with definite doctrinal statements, occupy a vantage ground from which they cannot be easily driven. The Methodist Church has shown its wisdom in organizing a Sabbath School Union of its own; and we regret that the Presbyterian Church has left this great department so much at loose ends. It occupies no prominence whatever among our benevolent operations. There is scarcely ever an allusion to it in the General Assembly. We concur in the opinion of those who think that, among other measures, we ought to have a cheap religious paper for circulation among our youth.

Whilst our Church hails every effort, conducted on evangelical principles, to enlarge the kingdom of Christ, it is nevertheless her duty to support her own Sabbath schools in her own way, and to teach in them those glorious doctrines which are for the life and edification of the soul.

#### A GOOD REPLY.

A Sabbath school teacher, instructing his class on that portion of the Lord's prayer, “Thy will be done on earth as it is in heaven,” said to them, “You have told me, my dear children, *what* is to be done—the will of God; and *where* it is to be done—on earth; and *how* it is to be done—as it is done in heaven. How do you think the angels and happy spirits do the will of God in heaven, as they are to be our pattern?” The first child replied—“They do it *immediately*,” the second, “They do it *diligently*,” the third, “They do it *always*,” the fourth, “They do it *with all their hearts*,” the fifth, “They do it *altogether*.” Here a pause ensued, and no child appeared to have an answer; but, after some time, a little girl arose and said, “Why, sir, they do it *without asking any questions*.”

### Domestic Missions.

“Beginning at Jerusalem.”

#### MORE UNITED STATES.

Every statement tending to show the progress of our country, is an argument for Domestic Missions. On this principle we copy the following:

The territory not yet formed into States will make forty-six and a half States as large as Pennsylvania. Of these, thirty-five will be north of 36 deg. 30 min.—or free States. Eleven and a half south of 36 deg. 30 min.—or slave States, supposing the Missouri Compromise line to be adopted.

The United States will then consist of twenty-six sovereign States. Tyrants, tremble!

Should Oregon, California and New Mexico fly off, and the Rocky Mountains be the division between the United of the Atlantic and the United States of the Pacific, the Atlantic Union will contain fifty-seven sovereign States; the Pacific Union nineteen gigantic sovereign States. Tyrants, still tremble!

These calculations are based upon the recent report of the United States Commissioner of the General Land Office—and take in all the United States territory of every kind not yet formed into States.

God save the Union.—*West Chester Jeff.*

The above calculation, which is not wide of the accurate truth, shows that at no remote time, probably in a century, there will be a colossal Republican power upon this continent. Our computation would give more to the Pacific. The extent of our territory upon the Pacific, from 32 deg. to 49 deg., may be called 1200 miles. The breadth may be called 800. This last is supposed under the actual measurement. This gives 960,000 square miles, and will make 24 States of 40,000 square miles. New Mexico added would increase the number to about 30. Suppose Texas to make six and Minnesota one, we shall have 66 States. But before this consummation, it is probable that the two Canadas, New Brunswick and Nova Scotia will swell the list four more, making 70 States.

The power and resources of this chain of States would not do to be measured by the present condition even of the present thirty. The commerce of Asia brought to our doors—and the St. Lawrence, whose importance to Canada or great Britain is trifling, but which would be to us an element of strength and prosperity not inferior to the Mississippi—will make a national wealth and strength with which no other power on the globe can come in competition.—*St. Louis Union.*

#### THE WEST HARD TO FIND.

A speaker, at the last anniversary of the American Home Missionary Society, thus alludes to the West:

The Committee in their Annual Report tell us that they have found the Far West. I am a little skeptical. I have been eighteen years travelling up and down after it, and have not been able to find it. When I see the Anglo-Saxon race all going west, not a man of them returning east, and when I see what kind of men they are, I am inclined to think that the Pacific is not going to stop them. We shall yet say the “West Indies,” instead of the “East Indies.” Missionaries will yet go from the Western Pacific shore to China, and all the various countries of Asia.—*Rev. H. Little.*

Another of the speakers, (Dr. Allen) in alluding to the same subject, said:

I have sometimes thought that you might get tired of hearing about the West, and of sending

missionaries to the West; but, my good friends, be patient. It is just exactly what the Church has been doing ever since the Star of Bethlehem arose and moved westward, until it stood over the place where Jesus lay. Not two years ago, I think, a missionary of the American Board of Foreign Missions, himself a native of the West, stood at the port of Troas and wrote these words: "When the apostle Paul stepped from these great stepping stones into his boat bound for Philippi, the Kingdom of Heaven commenced its westward movement; and from that day to this it has kept upon the line of its early direction. Westward to Italy, to Spain, to England, westward across the Atlantic to America, westward still to the wide valley of the Mississippi, and over to the Pacific and to the beautiful islands that lie in her bosom." So wrote the missionary; and may we not add with the brother that has preceded me, that you have not found the West yet. When you have laid your railroad across the Rocky Mountains, and when you have bridged the Pacific with your steamers, the course of the missionary will be westward still, until the light that was kindled on Calvary shall again illuminate the spot that gave it birth!—*Rev. Dr. Allen.*

**Foreign Missions.**

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

**WHAT OF THE NIGHT?**

It seems to be night indeed in the Presbyterian Church, when only about 1100 of her 2500 congregations contribute to the spread of the Gospel among the heathen.

But even those congregations which contribute something, come far short of reasonable requirement. The following table will show the scale of their contributions.

CHURCHES.	Number of Churches.	Whole amount Contributed.	Amount per Communicant.
\$10 and less than \$10	327	1,549	07½
Over \$10 and not over \$20	201	2,951	16½
Over \$20, and not over \$50	275	8,836	27
Over \$50, and not over \$100	136	9,723	41½
Over \$100, and not over \$300	126	21,374	86½
Over \$300, and not over \$500	17	6,113	123
Over \$500	16	16,279	294

Here are 1076 churches, with about 130,000 communicants, which contribute about \$70,000. It is to be hoped that when our delinquent 1400 congregations, and 70,000 communicants begin to contribute *something*, they will adopt a higher standard than the one fallen upon by the 130,000 communicants who contribute their average 51 cents per annum.

The night, it is hoped, is far advanced. Soon may it be dawn and day among our churches!

**THE MOST LIBERAL.**

The following is a list of ten of the most liberal Presbyteries, and twenty of the most liberal churches in the cause of Foreign Missions. We mean *liberal* only in *appearance*. For if the widow threw in more than all, it is obvious that many of the poorer Presbyteries and churches

may really be more liberal than those which gave more in bulk.

**TEN PRESBYTERIES.**

New York, 1st,	8591	33
Philadelphia,	4085	92
Baltimore,	3061	19
New York, 2d,	2436	91
Carlisle,	2309	87
New Brunswick,	1876	28
Mississippi,	1804	53
Ohio,	1769	79
Albany,	1461	93
West Jersey,	1339	27

**TWENTY CHURCHES.**

New York, 1st,	3489	35
Scotch church, N. Y.,	1866	66
Baltimore, 1st,	1734	77
Philadelphia, 10th,	1489	05
Natchez,	1286	43
Duane Street, N. Y.,	1260	65
University Place, N. Y.	1032	54
Cincinnati, 1st,	885	41
St. Louis, 2d,	747	43
Albany, 1st,	731	00
Rutgers St. Church, N.Y.,	627	42
Danville, Kentucky,	585	90
Philadelphia, 6th,	568	50
Brick, N. Y.,	547	86
Charleston, 2d,	544	47
Petersburgh,	503	37
Philadelphia, North,	482	53
Chambersburgh,	445	00
Troy, 2d Street,	439	73
Baltimore, Franklin St.	438	90

**GLEANINGS OF THE LATEST MISSIONARY INTELLIGENCE.**

**PRESBYTERIAN MISSIONS.**

**CHINA: NINGPO MISSION.**—A letter of the Rev. J. W. Quarterman, of April 7th, mentions the admission to the church of Ming Gheen, one of the oldest of the scholars under the care of the mission. His examination was considered satisfactory.

**SIAM MISSION.**—Letters to the 7th of April have come to hand. They mention the safe arrival at Bangkok of the Rev. Mr. and Mrs. Bush, who were indebted to the kindness and liberality of Daniel Brown, Esq., an English merchant, for a free passage from Singapore in a Siamese vessel which he had chartered. The missionaries were all in good health, and fully occupied with their respective duties. Dr. House says, "We are more and more impressed with the feeling that *this* is our *seed-time* in this land, and we must make the most of it. It may not always last. Where such an open field exists, every where inviting the sower—one that may be shut against us any day, and that for years—let your missionaries have ample means for printing, and scattering broadcast through the land, while we may, God's blessed truth."

**INDIA: LODIANA MISSION.**—Letters of the 19th of April have been received. Tours had been made to Hardwar, and to Jwala Mukhi in the Panjab, and the brethren were encouraged by the attention given to their message. The Rev. C. W. Forman, thus concludes his account of their journey into the newly acquired British territories:

"The duty of occupying the Panjab seems to be particularly incumbent upon our Church, for we only

have a press at which Panjabi books are printed, and missionaries who understand the language."

The Executive Committee, it may be here stated, had already come to the general conclusion expressed above, and has authorized some incipient measures to be taken for the enlargement of the operations of the Board in that part of India.

**INDIA: FURRUKHABAD MISSION.**—By letters dated to the 1st of May, our readers will learn with pleasure that all the difficulties which unhappily existed between the Rev. Goopenath Nundy and the Mission have been amicably settled. The city school was attended by an increased number of scholars, good discipline was maintained in the Orphan Asylum and the village, and the general prospects of the station at Futchgarh and Furrukhabad were quite encouraging.

**LONDON MISSIONARY SOCIETY.**

**China, near Shanghai.** On occasion of the last feast, great crowds of people were assembled, to whom we gave tracts, and preached. We witnessed the servile prostrations of the worshippers, chiefly women and children. The priests appeared to be a very degraded set of men, whose professed and manifest object was merely to get a sufficiency of rice.

It was estimated that there were not less than 100,000 people.

At such seasons we seldom observe any thing of a publicly immoral or indecent character, as is the case on similar occasions in India.

**AMERICAN BOARD'S MISSIONS.**

**Sandwich Islands.**—We regret to learn that fearful epidemic diseases are sweeping off thousands of the population. The following account is from the letter of Mr. Clark at Honolulu.

Since I last wrote to you, the people around us have been prostrated by two serious epidemics, the measles and whooping-cough. These diseases, and other complaints connected with them, have carried off many of the natives. The sickness is now abating on this island. About one thousand deaths are reported as having occurred on Oahu, during the month of November. Probably the mortality on the other islands has not been so great in proportion to the number of inhabitants. But I should not be surprised to learn that one-tenth of the Hawaiians have been carried off by these diseases. The prospect in regard to the native population is dark at the present time; but this cloud may soon pass away.—*Miss. Herald.*

**BAPTIST MISSIONS.**

We have been much interested in perusing the able Annual Report of the American Baptist Missionary Union, and the proceedings of their Annual Meeting. Such publications must inspire confidence throughout the whole Church in the management of this increasingly great department. We find from the Report that their missionary operations present the following statistics:

Missionaries,	54
Female assistants,	55
Native preachers,	39
" assistants,	165
Churches,	148
Members,	11,534
Total schools 50; pupils,	1510

Among the schools are two "theological schools" in Maulmain, containing 25 pupils.

### Board of Publication.

Publication Rooms, 144 Chestnut st., 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 LEBURN, Corresponding Secretary and General Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. E. ENGLS, D. D. Editor of the Board.

#### GOOD BOOKS AMONG THE POOR.

We subjoin an extract from a letter recently received from one of the Board's Colporteurs. He is labouring under the supervision of the pastor and session of one of our most favoured churches. The reader may form some idea of the destitutions which exist even in close proximity to the constant and faithful preaching of the gospel. It may also give some idea of the eagerness with which the poor in this world's goods desire religious books.

"I find in some instances much destitution, and consequently great need of religious instruction. There is much poverty, so that I have been obliged, in some cases, to give away small volumes, such as the "Call" and "Alarm," although when it was possible to sell I did so, knowing they would prize them more. It has been truly touching, in a few instances, to witness the desire to have the books, struggling with poverty—to see them go to their chests, and from some corner take out a few pennies, their entire treasure I suppose, and give it all for a small volume. There is more real pleasure evinced in such a sale than in the large purchases of the rich. Though nothing has occurred thus far of special interest, still it has been pleasant, not unfrequently to witness the willingness of the people to be conversed with upon the subject of religion, and anon to see the seriousness of expression, and the silent tear trickling down the cheek. Last evening, I held, by appointment, the second meeting in a small school-room on the brow of the hill, where a scene of interest occurred with an infidel in that neighbourhood, which I must reserve to a future communication."

Another colporteur writes, "The books of the Board are doing a vast amount of good."

#### COLPORTAGE FOR THE WEST.

The late Dr. Scovel's opinion of the importance of Colportage for the West.

Perhaps no man of his day was better acquainted with the West than Dr. Scovel. None certainly better knew the state of our churches in that region; none better knew what was demanded for and of them. In more than one instance in the last few years had he shown his sense of the importance of the Board's publications for the West. It was partly, we believe, through his instrumentality, that the Depository at Cincinnati—the largest in the country out of Philadelphia, was established. He also wrote once and again to the Board, urging the importance of adopting some mode for getting their publications more generally among the people. During the month of May last, one of the officers of this institution then in Cincinnati, addressed him a letter making inquiries as to the employment of students of Hanover College as colporteurs. His reply was brief, but decided and to the point, as regarded our whole operations there. We subjoin it as the last testimony of this good man who had travelled so extensively in the West, as to

the importance of the work the Board are now endeavouring to carry into operation.

Hanover College, May 9th, 1849.

Rev. and Dear Brother—Your favour mailed the 5th inst. was received yesterday; and I hasten to say we hail your cause joyfully in the West. It is what we have wanted for a long time, and that with an urgency fully known to those who have in any way been familiar with our destitutions.

I am sorry, my brother, we cannot furnish any men at sight. Our session has been commenced but a few days, and the students have made their arrangements to go on to the close, which will be the 16th of August. At that time, I doubt not we can furnish you a *shoal*. Will keep a lookout for one suitable for ——— region.

Depend, my brother, upon my most earnest co-operation in this most important work.

With great affection and earnest wishes for your success, I am your true brother,

S. SCOVEL.

#### THE APPETITE WHETTED.

This Board is constantly receiving evidence, that where its books are known they are appreciated, and a further supply desired. A young candidate for the ministry, who recently applied to be employed as a colporteur in a particular field, was informed that that entire Presbytery had not long since supplied its own wants with these publications. In reply, a clerical brother in that Presbytery thus writes:

"It is true that two years ago, all the churches in our Presbytery were visited, and to some extent supplied with our books; but from my experience that visitation but whetted the appetite, and the people are disposed to gratify it. Such I believe is the case among my own people. They were first visited by Mr. L. and bought with hesitancy; some months after, Mr. S. sold nearly \$70 worth in less than a day; and I think Mr. M. will now find them prepared to increase their stock.

"On my way to Presbytery last spring, I tarried a day with Brother —, and heard the wish expressed by some of his people to have *more of the books of the Board*. They are expecting a colporteur among them this summer."

#### CHILD'S EVENING PRAYER.

A few evenings since, whilst on a visit to a pious female friend, her sprightly little daughter came in to bid her mother "Good-night." The child was told first to say her evening prayer, which she did with great apparent reverence and propriety. It seemed so beautiful and appropriate that we requested a copy, and give it to our readers, thinking that other mothers may wish to teach it to their children.

#### AN EVENING PRAYER.

Jesus, tender shepherd, hear me!  
Bless thy little lamb to-night!  
Through the darkness be thou near me,  
Watch my sleep till morning light!

All this day thy hand has led me,—  
And I thank thee for thy care;  
Thou hast clothed me, warmed and fed me,  
Listen to my evening prayer.

Let my sins be all forgiven!  
Bless the friends I love so well!  
Take me, when I die, to heaven,  
Happy, there with thee to dwell!

#### WHAT IS THE PLAN OF THE BOARD'S COLPORTEUR OPERATION?

This question, in substance, has been repeatedly asked us of late. It may be well to answer it for general information.

1. First of all, and as indispensable to the whole, we desire churches to furnish by annual contributions the means of sustaining an adequate corps of colporteurs, and of supplying them with books and tracts to distribute gratuitously among the needy and destitute.

2. Presbyteries and church sessions acquainted with desirable fields for such operations, and with a man or men of piety, perseverance, prudence, and willingness to bear hardship, in order to do good, it is hoped will inform us of these facts; and if the funds of the Board will warrant it, they will be immediately employed.

3. We furnish the colporteur with the books, we charge them to him and require from him at least a quarterly report of sales, donations, and books on hand, as well as of other matters of interest, and permit him to return those which are unsaleable. With his commission, he also receives a copy of printed "Instructions," going somewhat into detail as to the method of doing the work.

4. This system dispenses with the necessity for Presbyteries or Synods establishing depositories, or raising a capital to supply colporteurs with books. The Board establishes no depositories of its own. These, we believe, have been abandoned by every similar institution. The system was inefficient, and the amount of capital demanded, in order to carry it out generally, would be enormous, and the losses enough to ruin any institution.

5. Nor does the Board furnish books to any one to sell or circulate, except the individual receives a regular colporteur commission. This he can receive for any time exceeding two months; and may labour, of course, either on a salary, or gratuitously if he chooses. Those who prefer to buy the books at the discount price, and sell them at the catalogue price can, of course, adopt that method.

6. A proper Sessional, Presbyterial, or Synodical supervision of Colportage, in most cases, greatly aids the Board. It is desirable, however, that funds raised for this purpose should be paid to our general fund. This reduces the whole matter to a harmonious system; and if the churches furnish annual collections, whatever deficiency may occur in carrying on the work in one section of the Church, can be made up, from the surplus of funds from some other section. By this means, too, the Board will be able to embody in their Reports all that is doing in this department.

7. We would also suggest to those Synods or Presbyteries which prefer carrying on this work for themselves, that if they would consider themselves somewhat auxiliary to the Board, and send us a brief report of their operations to the 31st of March of each year, we could embody the substance in our reports to the General Assembly.



## Poetry.

For the Presbyterian Treasury.

## CONCEALMENT AND LIGHT.

Beneath yon ancient, time-worn gothic dome  
In early youth, I humbly bent the knee;  
And with uplifted hand, and wondering eyes,  
Gazed on the altar's glittering array.  
I saw the Priest in robes of purple clad,  
And to the organ's peal, he chaunted low  
Words in a language different from my own;  
And when he raised the crucifix on high,  
The symbol of their faith through ages past,  
The multitude bowed lowly, and adored;  
But to my untaught mind no light appeared,  
No hope was kindled in my throbbing heart,  
In vain my soul, through darkness strove to rend  
The tinselled veil that shrouded all I saw.  
I knew not where to turn, and wild with grief,  
Like Mary at the sepulchre—I cried  
"Where have they hid my Lord?"

And now within a low-roofed humble church,  
I sit, and listen to the word of God;  
Before me stands an aged, holy man,  
Whose pious, meek, and reverential air,  
Becomes the true evangelist to men;  
The sacred volume well supplies the text,  
From which with skilful, heaven-directed words,  
The hungry, thirsting soul is freely fed,  
And springs of living waters gently flow.  
Lo! as he speaks, before me rises bright,  
The Lamb of God, the blessed Prince of peace.  
The veil is lifted from my clouded eyes,  
And on Mount Calvary the cross appears;  
I hear his groans, his last, sad, dying prayer;  
I see the narrow tomb, the arisen God,  
And earth's redemption fills my soul with joy,  
Now—Like Mary in the garden,—I exclaim  
RABBONI, MASTER.

Philadelphia.

H.

## Ecclesiastical Record.

## ORDINATIONS AND INSTALLATIONS.

On June 2d, Mr. J. H. Lorraine was ordained as evangelist, "with the laying on of the hands of the Presbytery" of Palmyra, Mo.

At a late meeting of the Presbytery of Cherokee, the Rev. J. J. Jones was installed pastor of the church at Marietta.

On June 17th, Mr. Wm. J. Brugh was ordained to the Gospel ministry, "with the laying on of the hands of the Presbytery" of Philadelphia, 2d, and installed pastor of the churches of Bensalem and Centreville.

On June 27th, the Rev. Cochran Forbes was installed by the Presbytery of Blairsville, pastor of the churches of Glade Run and Rural Valley.

On June 27th, Mr. George Elliott was ordained to the Gospel ministry, "with the laying on of the hands of the Presbytery" of Huntingdon, and installed pastor of the church at Alexandria.

At a late meeting of the Presbytery of Donegal, Mr. James Ramsay was ordained as evangelist, "with the laying on of the hands of the Presbytery." Mr. Ramsay expects to labour as missionary among the Creek Indians.

## MISCELLANEOUS.

The degree of D. D. has been conferred on the Rev. John Leyburn by Hampden Sydney Col-

lege, and on the Rev. Edward D. Smith, by Princeton College.

The Rev. Dr. Anderson, of Dayton, Ohio, has been invited to the Presidency of the Miami University, Oxford, Ohio.

The Rev. Dr. Snodgrass has been elected General Agent of the Board of Foreign Missions.

The Rev. Theodore L. Cuyler, of Burlington, N. J., has received and accepted a call to the Third Presbyterian church of Trenton.

The Rev. Samuel D. Alexander has been released from his pastoral charge at Port Richmond, and has accepted the charge of the Moyamensing Missionary Church, and also the office of Assistant Secretary in the Board of Education.

The Union Church, Philadelphia, have made arrangements to secure the ministerial services of the Rev. Robert Irvine, of St. Johns, New Brunswick.

The Rev. Ebenezer Erskine has received a call to the newly organized church in Penn District, Philadelphia.

At a meeting of Winchester Presbytery, the pastoral relation of the Rev. Wm. Love and the churches at Martinsburgh and Harper's Ferry was dissolved, and also that of the Rev. J. M. P. Atkinson, and the churches at Smithfield and Shepherdstown.

## DEATHS.

On July 4th, at Hanover, Indiana, the Rev. Sylvester Scovel, D. D., of the prevailing epidemic. Dr. Scovel was born in 1796, was graduated at Williams College in 1822, pursued his theological studies at Princeton, was licensed by the Presbytery of Albany, preached for a time at Woodbury, N. J., went to the West as a missionary, in 1829, was appointed Agent for the west of the Board of Missions in 1835, and was called to the Presidency of Hanover College in 1846. In all that he undertook, he was by the blessing of God, active, efficient, and successful.

On July 22d, at St. Louis, Mo., the Rev. Alexander Van Court, of the prevailing epidemic. He had lately been instrumental in establishing the Central Presbyterian Church, with which was also connected a flourishing parochial school.

## Notes on New Publications.

## THE BIBLICAL REPERTORY AND PRINCETON REVIEW FOR JULY, 1849.

1. The first article, on *Home Missions*, has many interesting suggestions on this interesting theme.

2. The article on *Prison Discipline* exhibits in a glowing manner the advantages of the Pennsylvania system over that of New York, and gives an historical account of the gradual introduction of the solitary confinement plan in Europe. Let no one pass over this article.

3. "*The Apostleship a temporary office*," takes its place at once among the *permanent documents* of the Episcopal controversy. It is an article to "read, mark, learn, and inwardly digest." Like a new weapon among the resources of war, it will tend to keep the peace.

4. "*Ignatius and his times*," makes the uninitiated acquainted with the progress of modern research. A Syriac version of the epistles of Ignatius, probably made in the second century, has been lately discovered, which will considerably increase the desperate perplexities of the hierarchy.

5. The fifth article gives a narrative of human sacrifices among "*the Khonds*," a semi-barbarous peo-

ple inhabiting the British province of Goomsur, in India.

6. The sixth article, on "*the General Assembly*," contains a view of its proceedings, with remarks that will generally commend themselves to readers.

7. We are glad to see that in the *quarterly list of new publications*, there is a gradual return to brief remarks on new books.

## THE SOUTHERN PRESBYTERIAN REVIEW.

This new Review is determined to win "golden opinions," by its ability and talent.

1. The article on "*denominational education*" is on the backward track, and takes the position that "education is an affair purely civil, purely temporal." We rejoice that the last three General Assemblies have unanimously thought otherwise.

2. "*The Pelagian Controversy*" forms the subject of a very instructive essay, especially in these days of sympathy with Pelagian antiquities.

3. "*A plea for doctrine as an instrument of sanctification*," is a clear, bold, and practical vindication of the necessity of knowledge in order to godliness.

4. "*The Lives of the Lord Chancellors*," gives the reviewer an opportunity of dilating upon the life of the greatest of Chancellors, Lord Eldon. Having dipped somewhat into these volumes of Lord Campbell, we can say that they contain a vast amount of useful and entertaining matter illustrating the legal and political history of England.

5. "*The Mexican war reviewed on Christian principles*," is a very long article which we have not had time to read.

6. "*The Unity of the Race*," is an acute and thorough discussion of the various topics involved in the question. No one but a scholar could produce so triumphant an illustration of the truth of the Mosaic account. May the author live to write many such articles!

The Southern Presbyterian Review is now in the beginning of its third year. Those who wish to subscribe for it must direct to *Columbia, S. C.*

## Home and Foreign Churches.

## CONGREGATIONAL AND NEW SCHOOL.

## THREATENED DISSOLUTION OF THE UNION.—

We do not refer to the dissolution of the Union which has been so often threatened by Messrs Garrison and Phillips, Abby Kelly, or more recently by the measures of Mr. Calhoun and the Southern Convention. We have no fears on that score. But the Union of the Congregational and Presbyterian Churches in the State of New York is most seriously threatened by the late action of some of the members of the Genesee Presbytery. At the recent ordination of the Rev. A. Kidder over the Congregational church in Alexander, several members of the Genesee Presbytery, under the care of which Presbytery the church of Alexander had placed itself, according to the "Plan of Union," withdrew from the Council on the ground that it belonged to the Presbytery to ordain the pastors of all churches under its care.—*New York Independent*.

## THE REFORMED DUTCH CHURCH.

The Synod of this Church has passed resolutions,

advising the American Board of Commissioners for Foreign Missions to cease agitating the subject of slavery.

#### FREE CHURCH OF CANTON DE VAUD.

Persecutions still continue. This Church numbers 42 ministers and 39 congregations. There are also 11 evangelists. Three new congregations have been formed during the year.

#### FREE CHURCH OF SCOTLAND.

The following is a condensed account of the operations of the Free Church, prepared for the Treasury:

*Benevolent Contributions.*—Since the disruption, there has been contributed,

	REGULAR SCHEMES.	TOTAL CONTRIBUTIONS.
In 1844,	£23,874	£366,719
5,	35,526	334,483
6,	43,310	301,067
7,	43,327	311,695
8,	47,568	276,465
9,	49,214	279,979
Total,	£242,181	£1,865,512

During the year, some large donations in addition to the above, have been made, viz: one of £600, another of £3000, another of £300, another of £13,200, another of £3500, another of £3000; the whole six amounting to £23,600, or about \$120,000. These donations were almost entirely made for the purposes of education.

*Religious Papers.*—The *Free Church Record* (about the size of the Presbyterian Treasury) has a circulation of 14,000, and yielded an income last year of about 25 pounds. The receipts were £1164, of which, however, £369 were from advertisements. The cost of the paper is 1s. 6d. unstamped per annum, and 2s. 6d., stamped, equal to about 35 cents and 62½ cents, of our coin. The *Children's Missionary Record* has a circulation of 40,000.

*Conversion of Jews.*—Amount contributed £949. The missionary operations have been very much broken up by the wars in Europe. "Constantinople alone, of all the stations, remains undisturbed."

*The New College.*—The number of theological students at the new college, Edinburgh, is 194, at Aberdeen, 33, and at Glasgow, 20—total, 247; of whom about 30 belong to the Irish Presbyterian Church.

The election of a theological Professor in place of Dr. Chalmers, (Dr. Candlish having resigned,) created a great deal of interest. Finally, the Rev. James Bannerman was chosen.

For Mr. Bannerman,	108
Prof. M'Laggan,	88

The new college building will be ready for occupation in about a year.

*Sustentation Fund.*—There has been a slight falling off in this fund this year, as compared with last year.

1848,	£88,996
1849,	87,115

The total number of ministers on the roll is 712, of whom 9 have died, and 9 have resigned or gone abroad, leaving 694 as the number entitled to the dividend. The amount of the dividend this year was

£122; last year it was £128. The sum aimed at by the Church as the minimum is £150.

*Home Missions.*—The Assembly concluded to divide their collections between the Highlands and Lowlands. The Highlanders very generally adhere to the Free Church, but are in a great state of spiritual destitution. Although there are 103 charges in the Highlands, the men to supply them consist of 26 probationers and 73 catechists! There are also extensive destitutions in the Lowlands, especially in the large cities. Total contributions, £5243.

*University Tests.*—The Universities, since 1690, occupy a totally distinct position from the parish schools. The right of superintendence of the Universities is now in the Crown, instead of the Church, where it originally belonged. The test, however, requires that Professors shall belong to the Established Church. The Free Church Assembly, by a vote of 190 to 29, resolved to memorialize Parliament to abolish all tests in the Universities.

*Church Building.*—Total receipts £5460. Grants to 30 churches amounted to £2932. Aid is granted at the rate of 5s. per sitting. If there are 500 sittings, the usual grant is £125, or about \$600.

*Colonial Scheme.*—Receipts £3897. The Free Church does a great work in assisting the Scotch population in the colonies with the means of grace Colleges have been lately established at Toronto and Halifax, and another is contemplated in Australia.

*Foreign Missions.*—Receipts £11,399. The Free Church has about 30 missionaries, who are labouring chiefly in India and Southern Africa.

*Manse Building.*—Receipts £12,748. The following is the present state of this effort:

Manses finished,	306
“ in progress,	45
“ to be begun this year,	59
	400

It is a rule that no debt shall remain on the house. An appropriation of £200 is granted to each house. The average cost of manses for the last two years was £500.

*Ministers' Widows' Fund.*—There are 482 congregations and ministers connected with this fund. There are 7 annuitants on the Widows' Scheme, and 7 on the Orphans' Scheme. The receipts for the year were

For the Widows' Scheme,	£3430
“ Orphans' “	1107
	£4537

The total invested funds for these objects amounts to £18,822.

*Sites.*—There are now only four or five proprietors who withhold sites from the Free Church. Sixteen sites have been obtained during the year.

*Parochial Schools.*—[For an account of these, see page 120.]

#### Statistics.

*STATISTICS OF CRIME IN IRELAND.*—A blue-book, containing tables of the number of criminal offenders committed for trial in Ireland, during the year 1848, gives some details worth quoting. In

all the most serious offences, a large increase has occurred. The committals for the year (38,552) exhibit an increase of 7,313, or 23.43 per cent. In class No. 1, "offences against the person with violence," the increase is 31.12 per cent.; in class No. 2, "offences against property with violence," the increase is nearly 15 per cent.; in class No. 3, "offences against property without violence," the increase is 12 per cent.; and class No. 4, "malicious offences against property," the increase is 188.47 per cent.

#### OLD AND NEW SCHOOL.

The following statistics, taken from official sources, will show the comparative numerical strength of the two great branches of the Presbyterian Church, and also the increase of each for the last 10 years, and their average increase each year.

#### Comparative numerical strength.

	1839		1849	
	Old-school—New-school	Old-school—New-school	Old-school—New-school	Old-school—New-school
Ministers,	1243	1181	1860	1453
Churches,	1823	1286	2512	1555
Members,	128,043	100,850	200,830	139,047
	Increase in 10 years.		Annual increase.	
	Old-school—New-school	Old-school—New-school	Old-school—New-school	Old-school—New-school
Ministers,	617	272	61	27
Churches,	689	269	68	27
Members,	72,787	38,197	7278	3819

From these tables, it appears that the Old-school Presbyterian Church is now about one-third larger than the New-school branch, and that the increase of the Old-school during the last 10 years has been twice as great as that of the New-school. We predict that during the next 10 years the rate of increase will be very much more favourable to the Old-school.

#### General Intelligence.

#### DOMESTIC.

*RAGING FANATICISM.*—At a recent Convention of the Liberty party at Cazenovia, N. Y., Gerrit Smith, (whose great mind was once sane,) was appointed chairman of the Committee on resolutions. Among others that were passed were the following, which, as specimens of insanity, are "hard to beat."

19th. *Resolved*, That, whilst we respect the motives of those who propose to supply the slaves with the Bible, we, nevertheless, can have no sympathy with an undertaking, which, inasmuch as it implies the pernicious falsehood, that the slave enjoys the right of property and the right to read, goes to relieve slavery, in the public mind, of more than half its horrors and more than half its odium.

20th. *Resolved*, That, instead of sending Bibles among the slaves, we had infinitely better adopt the suggestion in the memorable Liberty Party Address to the slaves, and supply them with pocket compasses, and, moreover, if individual or private self-defence be ever justifiable, and on their part ever expedient, with pocket pistols also—to the end, that by such helps, they may reach a land, where they can both own the Bible and learn to read it.

*THE ISTHMUS RAILROAD.*—The changes which the railroad across the isthmus route will produce in the time necessary to accomplish several voyages, is thus statistically set forth, according to a report of

Hon. T. Butler King. The rate of a steamer being 12 miles an hour, one may travel from New York	
To Calcutta in	47 days
Canton	36 "
Shanghai	35 "
Valparaiso	17 "
Callao	12 "
Guayaquil	9 "
Panama	7 "
San Francisco	18 "

Results of survey thus far show the following unexpected facilities for a railroad, viz:

Whole length, from sea to sea, not exceeding	46 miles
Summit level, under	300 feet.
Curvatures, with its radius less than	1,500 "
Grade for about 26 miles, from Atlantic to Chagres river, nowhere exceeding per mile	12 "
From Chagres river to summit level, about 10 miles, nowhere exceeding per mile,	20 "
From summit level, for about 3 miles, nowhere exceeding per mile and thence descending about 7 miles to the Pacific.	50 "

The whole of stock of this road has been taken in New York and the work will be soon commenced.

ANOTHER ROUTE TO THE PACIFIC.—A Company has been organized in New York, at once to establish a route for passengers and freight from one ocean to the other, by the river San Juan, Lake Nicaragua, &c. A steambot is at once to be sent down to navigate the San Juan river and Lake Nicaragua, and from thence to Realijo a line of coaches and wagons is to be put on. The road between these two points is good, and the distance from eighty to ninety miles. This route possesses great advantages in two particulars: first, in having two good harbours, the one at San Juan de Nicaragua, and the other at Realijo, each capable of admitting ships of any size; second, the distance to California is shortened about one thousand miles.

THE CHOLERA, which has raged so violently in some of the cities and villages, especially in the West, appears to be now on the decline. The following is a statement of deaths.

New York, to July 18—8 weeks,	1778
Philadelphia " 27 " "	762
Cincinnati, June 1, to July 12—6 weeks,	2871
St Louis, May 28, to July 16—7 weeks,	3192
Richmond, Va. May 19, to July 14—8 weeks,	175
Nashville, Jan. 1, to June 1,	210
" June 1, to July 5,	212
Boston, July 6, to 13,	13
New Orleans, July 4, to 11,	16
Chicago, June 1, to July 1,	94

## FOREIGN.

ENGLAND.—Some of the military resources of England are thus enumerated by Mr. Hume:

Let them look at their stock of gunpowder. They had 170,000 barrels of gunpowder in their stores. There were 65,000,000 of ball cartridges, made ready for use beside the powder barrels. We had 50,000 pieces of cannon besides those which were afloat and in arsenals. There were likewise in store 5,000,000 of cannon-balls and shells, and 1,200,000 sand-bags. The provision made of those warlike stores during three or four years was equal to three years' con-

sumption of them during the height of the French war, and to 15 years' consumption in time of peace.

Sir Charles Napier, in a pungent letter in the Times, insists upon a large increase of military power in the British Navy. He states that "the French have a much more efficient steam navy than we have. We have more horse power, and I believe more tonnage; but France has 20 steam frigates, capable of mounting 32 guns each, and of carrying 2000 troops with ease." Sir Charles' alarm note will probably find an echo in the war camp in England.

We were somewhat surprised to see the following statement by Lord Palmerston in his official correspondence with Lord Normansby.

"The British government will be much gratified if the result of the negotiations should be such a reconciliation between the Pope and his subjects as might enable the former, with the free good-will and consent of the latter, to return to his capital, and there to resume his spiritual functions, and his temporal authority."

FRANCE.—A demonstration, preliminary to an insurrection, was made in Paris on June 13th, by the Mountain, or Red Republican party, headed by Ledru Rollin. The plot ramified over the kingdom, and the insurrection was to break out in all the principal cities on the 14th. Notice was inserted in the *Reforme* and the other organs of the Red Republicans, calling upon the National Guards, the students of the different schools, and the workmen, to meet without arms, at the Chateau d'Eu, in the Boulevard Bonne Nouvelle, in order to go in procession to the Legislative Assembly, to present a protest against the vote, and a petition to the effect that the French Republic should recognize that of Rome. On Wednesday, a body of upwards of 20,000 men went down to the Assembly to present a petition, but they were dispersed by the troops under Gen. Changarnier. At one time the peril was very great. Numerous arrests have been made, and among them 30 or 40 Republicans in the Assembly. Ledru Rollin fled in disguise. The telegraphic despatches, announcing the failure of the insurrection, prevented the outbreak in other parts of France, except in Lyons, where it was soon crushed.

All the Socialist, or Red Republican journals in Paris, except the National, have been suppressed; and the Assembly has enacted an arbitrary law against the press, resembling in spirit and matter the edicts of Louis Phillippe. For the present, "order reigns in Warsaw."

ITALY.—Rome has at last fallen before the French army under General Oudinot. After four days' operations, between the 19th and 22d of June, inclusive, the French artillerists succeeded in making three practicable breaches in the walls, which from their extreme hardness, had been found very difficult to batter down. A night assault on the breaches was then arranged. The assailants were received by brisk discharges of musketry, but the French pushed on and gained their position at the point of the bayonet, taking a colonel and 105 prisoners.

The French continued to gain new positions, until finally, on the 30th, the Roman Assembly made a decree in these terms:

"The Assembly ceases a defence which has become impossible."

The French army entered Rome on the 3d of July. The barricades had to be pulled down by the French themselves. It is said that Garibaldi escaped from Rome with 10,000 troops.

HUNGARY AND AUSTRIA.—The news from Hungary is not altogether satisfactory. It is stated that the Hungarians have been foiled in an attempt to cross the Waag, and the loss on each side amounted to 3000 men. It is also reported that Raab has been taken by the Imperialists. It appears that the Hungarians are about to repeat their tactics of last year, and retire into the interior, avoiding pitched battles until their enemies have been divided, weakened and harassed. It is not unlikely that Pesth will again fall into the hands of the Austrians.

The Russians are reported to have gained some successes in Transylvania. On the other hand, it is rumoured that a great battle took place on July 2d, between 80,000 Hungarians under Dembrinski, and 110,000 Russians under Prince Paskewitch, in which the latter were defeated with considerable loss, and driven into the marshes of the Theiss.

## Acknowledgments.

### BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, IN JUNE, 1849.

<i>Presbytery of Londonderry.</i>	
1st ch. Newburyport, by Mrs. Sanborn,	\$60 00
<i>Presbytery of Troy.</i>	
Troy, 2d Street ch.	100 00
<i>Presbytery of New Brunswick.</i>	
1st ch. New Brunswick, \$34; 1st ch. Millstoae, \$5; Plattsburgh and Plumsted ch. \$8; Rahway ch. \$80.	127 00
<i>Presbytery of West Jersey.</i>	
Cedarville ch. \$10; Salem \$23,	33 00
<i>Presbytery of Susquehanna.</i>	
Wyalusing ch.	11 50
<i>Presbytery of Philadelphia.</i>	
6th ch. Phila. the Jones Scholarship by the ladies, \$75; Central ch. Mr. and Mrs. Colwell, \$50,	125 00
<i>Presbytery of Newcastle.</i>	
Wilmington, 1st ch. in part,	20 20
<i>Presbytery of Carlisle.</i>	
Dillsburgh ch.	4 00
<i>Presbytery of Sidney.</i>	
Piqua ch.	6 00
<i>Presbytery of Logansport.</i>	
Peru ch. \$6.38; Wabash \$4.50,	10 88
<i>Presbytery of Lexington.</i>	
New Providence ch.	16 00
<i>Presbytery of Montgomery.</i>	
Covington ch.	1 75

### LEGACIES.

Legacy of Elizabeth Huxham, late of 10th ch. Phila. \$500, less State tax and expenses \$25.00,
 474 50 |

TOTAL. \$989 83

## PRESBYTERIAN INSTITUTIONS.

BOARD OF EDUCATION.—Address Rev. C. Van Rensselaer, D. D., Cor. Sec'y, No. 25 Sansom street, Philadelphia.

BOARD OF PUBLICATION.—All orders for books should be addressed to Joseph P. Engles, Publishing Agent, No. 144 Chestnut street, Philadelphia.

BOARD OF DOMESTIC MISSIONS.—Address Rev. W. A. McDowell, D. D., Cor. Sec'y, No. 25 Sansom street, Philadelphia.

BOARD OF FOREIGN MISSIONS.—Address Walter Lowrie, Esq., Cor. Sec'y, Mission House, corner of Centre and Read streets, New York.

MINISTERS' AND WIDOWS' FUND.—Address R. M. Patterson, M. D., Treasurer, United States Mint, Philadelphia.

TRUSTEES OF THE GENERAL ASSEMBLY.—Address Matthew Newkirk, Esq., Treasurer, Philadelphia.

## Children's Department.

## BOYS AND FRUIT.

The delegate from Connecticut to the General Convention of Vermont, in making his report to the *Religious Herald*, finds occasion to tell the following story about old times:—

Father Mills astonished the boys of Torrington one Sabbath, as he was giving an account of his journey to his congregation. Said he, "I went up into Vermont, and found many excellent farms, and was surprised to see so much fine fruit. So I said to the good people, How do you manage to keep your fruit? Don't the boys steal it? I lose nearly all mine in that way. 'What!' they exclaimed, 'boys steal fruit? we never heard of such a thing. Pray, where do you live?' And I was obliged to tell them," said the old man, hanging his head, "that I lived in Torrington, in the State of Connecticut."

## CHILDREN IN HEAVEN.

Who are they whose little feet,  
Pacing life's dark journey through,  
Now have reached that heavenly seat  
They have ever kept in view?

"I from Greenland's frozen land,"  
"I from India's sultry plain,"  
"I from Africa's barren sand,"  
"I from Islands of the main;"

"All our earthly journey past,  
Every tear and pain gone by,  
Here together met at last,  
At the portals of the sky."

Each the welcome "Come" awaits,  
Conquerors over death and sin:  
Lift your heads ye golden gates,  
Let the little travellers in!

## COUNSELS OF A DYING MOTHER TO HER CHILDREN.

Keep close to the Bible, my dear children. Let it be a lamp to your feet and the light to your path. As it has directed me in all my ways, so let it direct you. In the whole course of my life, it never led me wrong. Friends were sometimes mistaken or deceived, and gave me wrong advice; the Bible, never! Keep to its counsels.

## A WORD TO BOYS.

The Learned Blacksmith says: "Boys, did you ever think that this great world, with all its wealth and woe, with all its mines and mountains, oceans, seas, and rivers, with all its shipping, its steamboats, railroads, and magnetic telegraphs, with all its millions of men, and all the science and progress of ages, will soon be given over to the hands of the boys of the present age—boys like you, assembled in school-rooms, or playing without them, on both sides of the Atlantic? Believe it, and look abroad upon your inheritance, and get ready to enter upon its possession. The kings, presidents, governors, statesmen, philosophers, ministers, teachers, men of the future, all are boys, whose feet like yours cannot reach the floor, when seated on the benches upon which they are learning to master the monosyllables of their respective languages."

## Miscellaneous.

## THE GRAVE.

On this side and on that, men see their friends  
Drop off, like leaves in Autumn; yet launch out  
Into fantastic schemes, which the long livers  
In the world's hale and undegenerate days  
Could scarce have leisure for. Fools that we are!  
Never to think of death and of ourselves  
At the same time! as if to learn to die  
Were no concern of ours. Oh, more than sottish!  
For creatures of a day in gamesome mood  
To frolic on Eternity's dread brink,  
Unapprehensive; when, for aught we know,  
The very first swollen surge shall sweep us in!  
Think we, or think we not, time hurries on,  
With a resistless, unremitting stream;  
Yet treads more soft than e'er did midnight thief,  
That slides his hand under the miser's pillow,  
And carries off his prize. What is the world?  
What, but a spacious burial-field unwall'd,  
Strew'd with death's spoils, the spoils of animals  
Savage and tame, and full of dead men's bones!  
The very turf on which we tread once liv'd.  
And we that live must lend our carcasses  
To cover our own offspring: in their turns  
They too must cover theirs.

## OFFICIAL.

BY THE PRESIDENT OF THE UNITED STATES.

## A RECOMMENDATION.

At a season when the PROVIDENCE of God has manifested itself in the visitation of a fearful pestilence, which is spreading its ravages throughout the land, it is fitting that a people whose reliance has ever been on His PROTECTION, should humble themselves before His THRONE; and while acknowledging past transgressions, ask a continuance of DIVINE MERCY.

It is, therefore, earnestly recommended that the first Friday in August be observed throughout the United States as a day of Fasting, Humiliation and Prayer. All business will be suspended in the various branches of the public service on that day; and it is recommended to persons of all religious denominations to abstain, as far as practicable, from secular occupations, and to assemble in their respective places of Public Worship, to acknowledge the INFINITE GOODNESS which has watched over our existence as a nation, and so long crowned us with manifold blessings; and to implore the ALMIGHTY, in His own good time to stay the destroying hand which is now lifted up against us.

WASHINGTON, July 3, 1849.

Z. TAYLOR.

## WOMAN.

The sceptre of empire is not the sceptre that best befits the hand of woman; nor is the field of carnage her field of glory. Home, sweet home, is her theatre of action, and the throne of her power. Or if seen abroad, she is seen to best advantage when on errands of love, and wearing her robe of mercy.

It was not woman who slept during the agonies of Gethsemane; it was not woman who denied her Lord at the palace of Caiaphas, it was not woman who deserted his cross on the hill of Calvary. But it was woman that dared to testify her respect for his corpse, that procured spices for embalming it, and that was found last at night, and first in the morning, at his sepulchre. Time has neither impaired her kindness, shaken her constancy, or changed her character.

Now, as formerly, she is most ready to enter, and most reluctant to leave the abode of misery. Now as formerly, is her office, and well it has been sustained, to stay the fainting head, wipe from the dim eye the tear of anguish, and from the cold forehead the dew of death.—*Dr. Nott.*

## Fragments.

An English judge being asked what contributed most to success at the bar, replied, "Some succeeded by great talent, some by a miracle, but the majority by commencing without a shilling."

The injuries we do, and those we do not, are seldom weighed in the same balance.

The late Thomas Campbell wrote to a friend, "It is an inexpressible comfort at my time of life to be able to look back and feel that I have not written *one line* against religion or virtue."

**BAD BOOKS.**—Books are company; and the company of bad books is as dangerous as the company of bad boys or bad men. Goldsmith, who was a novel writer of some note, writing to his brother about the education of a nephew, says, "*Above all things never let your nephew touch a novel or a romance.*" An opinion given in such a manner must have been an honest opinion. And as he knew the character of novels, and had no nice scruples on the subject of religion, his opinion ought to have great weight.

## 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 subscribers at the rate of FIFTY CENTS a year, when TEN or more copies are sent to one Post Office, (with the name of each subscriber written on the paper) FIVE copies will be sent for THREE DOLLARS; and SINGLE copies for ONE DOLLAR each. Payments to be always made IN ADVANCE. Persons wishing to subscribe for the TREASURY may remit by mail.

All letters respecting the paper, to be addressed to  
THE PRESBYTERIAN TREASURY,  
25 Sansom street, Philadelphia.

**POSTAGE.**—In Pennsylvania, one cent for any distance. Out of the State, under one hundred miles, one cent; over one hundred miles, one cent and a half.

Our ministerial brethren, who think this paper is worth taking, are invited to recommend it to their congregations in any way that may seem proper. The paper 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.

## TO SUBSCRIBERS.

As the year of subscription of many of the Clubs of our subscribers ended with the last number, they are respectfully reminded of the terms, as published above. In most cases, the club can probably be continued, if some one member of it will do us the kindness to receive the subscriptions, and remit the same to the office. New subscribers will oblige us by stating with which number they wish to commence.

**\*\* NOTICE.**—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 is inserted in the January number.

# THE PRESBYTERIAN TREASURY Of Education, Religion and General Intelligence.



VOLUME II. }  
No. 9. }

PHILADELPHIA, SEPTEMBER, 1849.

{ PRICE  
ONE DOLLAR.

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For the Presbyterian Treasury.

## Miscellaneous Selections.

### THE HEAVENLY REST.

“Rest! how sweet the sound! Rest—not as the stone that rests on the earth, nor as this flesh shall rest in the grave, nor such a rest as the carnal world desires. O blessed rest! when we rest not day and night, saying, ‘Holy, holy, holy, Lord God Almighty!’ When we shall rest from sin but not from worship; from suffering and sorrow, but not from joy! O blessed day! When I shall rest in the bosom of my Lord! When I shall rest in knowing, loving, rejoicing, and praising! When my perfect soul and body shall together perfectly enjoy the most perfect God! When God, who is love itself shall perfectly love me, and rest in his love to me, as I shall rest in my love to him; and rejoice over me with joy, and joy over me with singing, as I shall rejoice in him!”

### THE DAY'S THREE RULES.

#### THE DUTY, THE BURDEN, AND THE LESSON.

An old man called to him his son and pupil one morning, and said to him, “Theodore, have you prepared your mind for the *three things*?”

“What three things, father?”

“The three claims of the day, my son, concerning which I instructed you. We should enter on no day of life without carefully inquiring what is before us, and what is expected of us.”

“Now I remember,” said Theodore, “they are the three rules which you desired me to say once to myself every morning on rising.”

“What are these rules, my son?”

“They are these,” replied Theodore, “First, *Do the duty of the day*; secondly, *Bear the*

*burden of the day*; thirdly, *Learn the lesson of the day.*”

“Yes, my son, and there is no day to which these do not apply. Each has its duty, its burden, and its lesson. Something has to be done, something to be borne, and something to be learned. And he who neglects no one of these three things, spends his days aright. Endeavour, Theodore, to apply these rules, to some one day, which is fresh in your remembrance, as for example, yesterday.”

“I will do so,” said Theodore. “The *duty* of yesterday was, that of making a catalogue of your books and engrossing it in a volume. This, I mean, was my grand business. There were many lesser duties, arising from my circumstances. The *burden* of the day was a heavy one, but I am afraid to name it, lest you laugh at me.”

“Out with it.”

“It was a mortification of my vanity at the rejection of my verses sent to the newspaper.”

“Ah! I can believe it; mortification of pride and vanity are among our heaviest burdens.”

“The *lesson* of the day,” continued Theodore, “was taught me by a lamb in the meadow, which suffered itself to be rudely pushed about by my dog, without the least sign of resentment, and thereby soon forgot the injury and healed the wound.”

“I perceive,” said the old man, “that you have observed my precept, in recalling to your memory these three things, on closing your eyes for sleep. But suppose you go further, and endeavour to apply them to the future. We have but just begun a new day; how do the three rules apply to what it is likely to bring you?”

Theodore paused a little and then replied, “the *duty* of the day is to go on in my studies, especially to perfect myself in what remains of geometry; and it is well you have

called it to my mind, for I have to row myself across the river to get my book. The *burden* of the day is in great part unknown to me. I can, however, foresee something of it in these severe studies, added to the knowledge that my companions will be keeping it as a holiday. The *lesson* of the day, so far as not included in the geometry aforesaid, cannot be foreseen. But I shall be more on the watch for it, in consequence of your reminding.”

“My son,” said the old man, “it is impossible for me to tell you the advantage I have derived from the habit of looking forward every morning, and backward every evening, upon the passing day, with these three little words on my mind, *THE DUTY—THE BURDEN—THE LESSON.*”—*S. S. Journal.*

J. W. A.

### THE INFLUENCE OF MAN ON HIS FELLOW MAN.

When we come to examine the constitution of society, we shall find ourselves surrounded by an atmosphere of influence in which every element is in constant vigorous action and reaction. Here man speaks, and eloquence is born; he sings, and poetry melts and entrances; he desires, and art becomes his handmaid; he defines and resolves, and law reigns; he reasons, and philosophy ascends her throne; he unites his will with the will of his fellow-men, and a world of his own appears. Here every word projects an influence and acquires a history. Every action draws after him a train of influence—every individual is a centre constantly radiating streams of influence. From the first moment of his active existence his character goes on daily and hourly streaming with more than electric fluid—with a subtle, penetrating element of moral influence. A power this which operates invo-

luntarily; for, though he can choose in any given instance what he will do, yet, having done it, he cannot choose what influence it shall have. It operates universally, never terminating on himself, but extending to all within his circle, emanates from each of these again, as from a fresh circle, and is thus transmitted on in silent but certain effect to the outermost circle of social existence. It is indestructible; not a particle is ever lost, but the whole of it, taken up into the general system, is always in operation somewhere. And the influence which thus blends and binds him up with his race, invisible and impalpable as it is, is yet the mightiest element of society.—*Harris' Man Primeval.*

### Miscellaneous Communications.

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For the Presbyterian Treasury.

#### NOTICES OF HUNGARY.

We have thought that our readers might take an interest in a brief historical recapitulation of some of the injuries which Hungary has received from Austria, and which have resulted in the present war. These notices have been compiled from various sources, chiefly from the "*City of the Magyar*," by Miss Pardoë, published in London, in 1840, and which ought to be republished in this country.

1. *Austrian invasion of Hungarian liberty.*—Hungary has been for upwards of three centuries under the influence of Austria; and more especially since the accession of Maria Theresa, in 1745. The Hungarian Diet has been the great bulwark of liberty in the kingdom. It has been in existence for seven centuries, having been established only five years later than the English Parliament. Austria, not deeming it good policy to destroy an institution thus incorporated with the habits and customs of the people, endeavoured too successfully to control its decisions. She made the Roman Catholic and the Greek Church bishops permanent members of the Diet, and thus secured a large element of loyalty to the reigning powers. The lower branch of the Diet is also in a good measure under the influence of Austrian intrigue.

From time to time, however, the Diet has exhibited a remnant of its spirit of liberty. The one elected in 1832 was a Reform Diet, and from that time to the present a determination to resist Austrian encroachment has gradually developed itself. The freedom of the press has been one of the rallying points of Magyar independence. In 1837, *Kossuth*, an attorney, was imprisoned for circulating a manuscript journal of the debates of the Diet. Other imprisonments also took place, which contributed to arouse the Diet and the people. One great object of the Diet since 1832, has been to ameliorate the condition of the peasantry, by relieving them of their feudal obligations. Austria and her minions have done all in their power to oppose this reform, although it was supported by the generality of the Magyar nobles. In the spring of 1848, before the French revolution began, the Diet passed various measures for the defence of their liberties, and for the improvement of the country, which finally induced despotic Austria to take up arms for the purpose of suppressing this free movement.

The following paragraph is from the Hungarian declaration of independence:

"The main impulse to this recent unjustifiable course [on the part of Austria] was the passing of the laws adopted in the Spring of 1848, for the better protection of the Constitution of the country. These laws provided reforms in the Internal Government of the country, by

which the commutation of servile service and of the tithe were decreed; a fair representation guaranteed to the people in the Diet, whose Constitution was before exclusively aristocratical, equality before the law proclaimed, the privilege of exemption from taxation abolished, freedom of the press pronounced, and to stem the torrent of abuses, trial by jury established, with other improvements."

Thus has the liberty of Hungary been made the object of assault on the part of Austria, and recently Russia has united in the unholy crusade.

2. *Austrian intrigue against Hungarian religion.* Hungary was essentially a Protestant country, and the rights of conscience were duly honoured. Maria Theresa took measures to overthrow the comparatively liberal policy of her predecessors and to force upon a Protestant people the religion of the Pope. Under the arbitrary enactments of Austrian bigotry, Protestants were not permitted to erect places of worship, but were obliged to attend Roman Catholic churches, and to conform to the superstitions and blasphemies of the hierarchy. It was not until the reign of Joseph the Second, that these tyrannical edicts were repealed. Although, according to the late Hungarian law, no distinction of religion was permitted to interfere with the privileges and immunities of citizens, yet in the administration of affairs, German intolerance has maintained a sway adverse to the spread of Protestantism. We may remark here, that the Magyars are generally of the Calvinistic faith, a system to which Austria has a horrid Popish aversion.

3. *Austrian jealousy of Hungarian industry and agriculture.* Hungary possesses the materials of an extensive commerce, but its outlet is unfortunately Austria, which has imposed duties and taxes of the most oppressive kind. The Hungarian corn trade was designedly fettered; and as all products must be sold at prices fixed at Vienna, agriculture was necessarily depressed. The noble was satisfied if his revenue covered his expenditure, and the peasant laboured merely to provide for his immediate wants. If the Hungarian wished to purchase, he must purchase articles of Austrian manufacture, when he might purchase those of other countries at a cheaper rate and of a better quality. In short, Austria has enacted a tariff system that has crushed the industry of Hungary; and the result has been, that a country so highly favoured by nature that it might take rank with the first countries of Europe, has been kept back by the opposition of the rival and reigning powers.

4. *Austrian opposition to the Hungarian language.* "Every nation lives in its language, and dies only at its extinction." The Magyar language has been dishonoured and disowned by the conquerors of Hungary. To so great an extent had the Jesuits succeeded in propagating the Latin idiom under the auspices of Maria Theresa, that the very Magnates and Deputies in the National Chambers discussed their measures no longer in their natural tongue but in that of the Latins. The Ordinances of the Diet were also soon published in Latin; and as this idiom held out to authors the best prospects for fame and gold, Hungarian literature began to wane and disappear. The Hungarian nobles at length became aroused to the importance of rescuing the Magyar language from extinction. Among other measures to advance the national literature, it was proposed in 1782 to found an Hungarian Academy after the model of the French Academy; but the emperor Joseph II. discountenanced the effort; and aimed at conciliating his subjects by substituting the *German* language for the Latin! In 1784, an act was

passed, declaring that henceforth all the national affairs should be transacted in *German*.

It was not until 1835, that the Hungarians succeeded in maintaining in their Diet that the German language should cease to usurp the place of the national; and that their children should be taught in the public schools in the Magyar idiom.

5. *Austrian repugnance to Hungarian education.* The Magyars, a rude and ignorant race, needed the stimulus of a wise administration of their affairs, to give an impulse to education. Austrian hostility to the elevation of the common people was too proverbial to make an exception in favour of Hungary. The effort to establish an Hungarian Academy was uniformly thwarted by the Government; and under Maria Theresa Protestants were prohibited from establishing schools. The whole work of education was committed to Roman Catholics. In the Universities patronized by the Government, Protestants were practically excluded from the duties of instruction. Although Protestants acquired the right to establish schools, it has been secured by the firmness of the Diet in opposition to the intolerance of darkness-loving Austria. It is deserving of notice that in 1792, the Magyars succeeded in establishing a college at Debretzin, the head quarters of Protestant Calvinism; and all its students are both staunch Protestants and loyal Magyars. The Roman Catholic institutions of learning are of a low order, throughout the kingdom.

The above statements are, we think, sufficient to awaken a sympathy in behalf of Hungary, and to make every Protestant American long for the success of "*Kossuth and the Magyars.*"

R.

### Biographical.

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For the Presbyterian Treasury.

#### MEMOIR OF REV. THOMAS GOUGE.

This eminently pious man was the son of the Rev. Wm. Gouge. He was born at Stratford, Middlesex county, Sept. 19, 1695, and received his classical education at Eaton school, from which, at the proper time, he was removed to King's college, Cambridge, when about 20 years of age. After leaving the college, he settled at Coldsden, in Surrey, where he continued two or three years, until he was translated to St. Sepulchres, London. About which time he was united in marriage to one of the daughters of Sir Robert Darry. His parish being very large, and containing a large number of poor people, who were very ignorant, he therefore set up a catechising in the church, which he attended for a certain time, every day in the year. Most of those who attended on working days, were aged persons, who though too old to labour, he found to be extremely ignorant. And to induce them to come, he distributed alms among them on some day every week; but left the day uncertain that they might be induced to come every day. As to those who could work, he furnished them with such victuals as they needed, at his own expense; by which means they acquired habits of industry, and were able to procure a living for themselves. His piety was not blustering and ostentatious, but of the meek and humble sort. It did not consist in noisy profession, and censuring others, but a devout, meek, humble and charitable spirit. One who was long acquainted with him said, it would be hard to find anything to blame in his life and conversation. Mr. Baxter testifies that he never heard any one of what rank or condition soever, speak a word to his discredit. When he was called upon to give

an account of any of his numerous schemes of charity, he commonly made out to give the credit to others, who had any concern in the affair, as far as he could consistently with truth. He was not only free from all anger and bitterness of spirit, but also from all affected gravity and moroseness. His conversation was affable and pleasant; and he maintained a remarkable serenity of mind: and this was his habitual temper. Mr. Baxter, who knew him well, says, he never saw him otherwise than in a cheerful temper; and always kind, and ready to oblige everybody who needed his assistance. And though he held truth in high appreciation, he could allow others to differ from him without manifesting displeasure, if he had any reason to believe they were sincerely pious.

But the virtue in which he excelled was beneficence. He seemed to be endued with a peculiar sagacity in finding out schemes of doing good; and he endeavoured to make all his charities have a bearing in the promotion of religious knowledge. When he distributed alms to the poor, which he did abundantly, he always accompanied his gifts with kind and good advice, and manifested a tender commiseration for their souls. When by the unrighteous act of the government, he with two thousand others was ejected from his living and from his labour, he travelled into South Wales, and into whatever town or village he came, he inquired if there were any poor children destitute of education, and he would collect them together and form schools, for which he provided teachers at his own expense; male teachers for the boys, and female for the girls; and required them to teach the catechism to their pupils. As he lost much of his property by the great fire in London, and was ejected from his living, his means was reduced to £150 a year; £100 of which he employed in charity, after the death of his wife. And he stirred up many rich persons to give one-tenth of their income in works of beneficence. When he was between sixty and seventy years of age, he would travel into Wales for the purpose of establishing schools, for the poor children; for there he found their education most neglected. Dr. Manton says, that the number of schools established by his own labour, amounted to three or four hundred, taught principally by females; and he became responsible for the tuition of all poor scholars to the amount of many hundreds.

He was also much engaged in circulating the Scriptures and other good books among the people. To those who were able to buy, they were sold, and to the poor they were given away. He was accustomed to say, pleasantly, that he had two livings which he would not give for two of the richest in Britain; the one was Wales, the other Christ's hospital, whither he went often to catechise the children. At his own expense he had an edition of the Scriptures published in the Welsh language; as he found that multitudes were destitute of the Bible, who knew no other language.

It will be a matter of some admiration and astonishment too, to know, what were his charities, in Wales, for one year (1674-1675.) In fifty one of the chief towns of Wales, 212 poor children were put to school to learn English.

Thirty-two Welsh Bibles were distributed, which were all that could be found in the country; which scarcity led him to the enterprise of publishing a new edition in that language.

Two hundred and forty testaments in the Welsh language were given to the poor, who could read Welsh, and five hundred copies of the Whole Duty of Man. The attestation to these facts and more of the same kind is given by nine eminent Puritan ministers. His whole soul was so much occupied with these benevo-

lent exertions, that he seemed to care little about any thing else. It was his meat and drink to do the will of his heavenly Father; and in the prosecution of his schemes of beneficence, he submitted with cheerfulness to every kind of toil, rose early, and sat up late, and travelled thousands of miles, over difficult roads in the mountains of Wales. He died in his 77th year, or rather fell asleep, for he died while asleep, so that of him it might literally be said, "After he had served his generation, according to the will of God he fell asleep."

Many good people seem to think, that all remarkable examples of beneficence are confined to the present age. Let a single instance of personal, active, efficient beneficence, parallel to this be produced from the men of the current age, and his name shall be recorded in bold relief, for the imitation of all future generations. But until such an instance can be produced, let the name of THOMAS GOUGE, stand alone and pre-eminent.

He left a volume of sermons very plain, but evangelical. A. A.

### Glimpses of New Books.

*Plain Thoughts about Great and Good Things for Little Boys and Girls.* By the Rev. W. S. PLUMER. Presbyterian Board of Publication.

"Boys and Girls! Have you ever heard of Dr. Plumer?" Yes, reply a thousand voices. "But have you read his new book?" If not, ask your father or mother to buy it. It is something that will please and profit you. You can't fall asleep over it, if you were to try. To show you what sort of a volume Dr. Plumer has written, and what sort of children he would like you to be, I will get the printer to copy a few pages. Here they are:

#### THE RIBBON ROOM.

Katy's mother was sickly, but she was pious, and brought up her children well. Katy was a good child, and loved her mother, and did all she could to help her. Katy was a great hand at sweeping the house, and putting things nice. When she was about eleven years old, a man came to her father's with some trunks full of ribbons. There he got a room, put up some shelves, and opened his ribbons. He wished to sell them to the people of the town. He kept the room open four or five hours every day. He got Katy to dust and sweep the room for him, and told her he would pay her for it. He knew she was a good girl, and he gave her the key to go in alone. But one day after she had swept the room and made all nice, she stopped a moment to look at the things. All at once the ribbons looked so pretty; she thought she had never seen any thing so fine before. One bolt of ribbon after another filled her eye. At last Satan put the thought into her mind, to take some of them. She looked for a moment longer, and thought of these words, "Thou shalt not steal." She was full of fear, fled from the room, locked the door, went alone and thanked God for not letting her steal. She also asked God to keep her in all time to come. She did not tell any one of this great trial till she was an old lady. But after that day, she always got her mother to go with her into the ribbon room, when she went to fix it. If she had stolen, it would no doubt have been found out. People

would always have called her thief. They would not have thought of her age, nor the charms which ribbons have to a little child.

But what could she have done with them, if she had taken them! She could not have worn them, for that would have been to tell she was a thief. Nor could she have sold them, or given them away, for then people would have asked, Where did you get them? She could not have hid them, for her mother no doubt often looked into her drawers. Thieves often steal what they have no use for. I have known them to steal old iron. They have more trouble in hiding stolen things than they are worth. But the worst thing in stealing, is that it is wicked. God hates all theft. He never can love those who love the price of sin. Thieves and liars, if they do not repent and turn to God, must all perish. Hell is a dreadful place. All the vile will be there. There is no place in this world as bad as hell is. There God pours the vials of his wrath on the wicked, and they weep, and howl, and gnash their teeth always.

I wish here to say a few things more.

1. It is not right to put a child in any place where it will be too much tried. People may think a child better than it is. We are all poor creatures and easily fall into sin. Both the mind and principles of a child are weak. If he does not fall into sin, he may still suffer a great deal in his mind.

2. Children should learn to pray. Who more than a child, needs to cry daily, "Lead us not into temptation?" Every child should offer that prayer every day. God alone can keep any one from doing the worst things. Do you ask God to keep you? He alone is able to do it.

3. When tempted, let us try to find a way of escape. Katy fled from danger, and Satan fled from her. It was when Eve "saw that the tree was good for food, and that it was pleasant to the eyes that she took of the fruit and did eat." Never look at things forbidden. Never listen to things forbidden. Never smell things forbidden. "Touch not, taste not, handle not," is the Bible rule.

4. Katy was right in thanking God for not letting her steal. If we have been kept from doing the worst things, we have been kept by God. If he be not a wall of fire round about us, we shall surely fall. "Hold thou me up, and I shall be safe."

5. It is always best to do right. It gives us pleasure as often as we think of it. It gives us such peace of mind. If you can always do right, you need not fear. God will take care of you. He took care of Katy. When the man paid her, she felt she had a right to the money. She was always glad that she had been able to do right.

### Descriptive.

#### WEST POINT MILITARY ACADEMY.

There have now been expended upon the Military Academy at West Point, about four millions of dollars. The annual expenditures of the Institution, at the present time, are about \$150,000. The Academy is designed to receive 270 cadets, but in consequence of sickness, resignations, expulsion, &c., it is seldom, if ever full. There are usually about 240 upon the ground. One cadet is appointed from every Congressional district, being nominated by the Representative from that district. The President of the United States can appoint ten annually, and as there are four classes, there are usually forty at the Academy of his appointees. The cadets are consid-

ered as in the service of the United States, and each one receives the pay of \$24 per month. This sum is just about sufficient to defray the necessary expenses they must incur.

The discipline of the Institution is very rigid, but not injudiciously so for an institution of its character. Special regard is paid to that most agreeable virtue, cleanliness. A young man who appears in the morning with his linen soiled and in disorder, with his boots unpolished, with a spot upon his white pants, or with his teeth unbrushed, is punished, according to the nature and aggravation of the offence. No tobacco smoke is permitted to pollute the breezes which sweep over that beautiful esplanade. A visitor cannot pass over the parade-ground with a cigar, without being informed that he is violating the rules of the place.

The instruction in science and mathematics, and all those arts which are supposed to have a bearing upon the military profession is most admirable. The examination in these branches was minute and rigorous. If a student does not bear a good examination, his name is stricken from the list of cadets, or in the polite phraseology of the Institution, his "re-signation is accepted." Many, every year, thus leave the Academy. The scientific education thus secured must be very thorough. So far, however, as we could ascertain, the routine is very irksome to the pupils. In such an Institution, the rigour of military discipline is indispensable. But military discipline is incompatible with much personal liberty. The chains which bind the soldier, though painted with gorgeous colours, are still manacles and clogs.

We were exceedingly interested in the exhibition of gunnery. Twenty-four and 42 pound shot were thrown at a target, about three feet in diameter, placed at a distance, as we were informed, of a mile and a half. The shot were thrown with great precision, several of them plunging through the target, and all striking in its near vicinity. Many shells were thrown from Paixhan guns, which invariably exploded just as they reached the target, throwing their fragments in every direction. The effect of one of these shells thrown into a dwelling, or exploding in the midst of a body of men, must be awful in the extreme. They can be thrown, in point blank range, a distance of two miles or more, and the moment of the explosion timed with the utmost precision.

There seems to be, indeed, even at West Point, an instinctive feeling that all the influences of the place are not exactly in accordance with our Saviour's command, to love our neighbour as ourselves. Upon this subject, I am permitted to copy the following most interesting extract from the report of the examining committee, which is forwarded to the Secretary of War at Washington:

"In ethics the text book of Dr. Wayland is used; but in compliance with an order issued by some former department of the Executive, the chapter on war is omitted. If any difficulties are presented by considering the Profession of Arms, in its relation to the Moral Law, it seems not soldierly to avoid them, or go around them.

"If what Lord Wellington is reported to have said in the British House of Lords is true—namely, that a man of refined religious sensibilities has no right to be a soldier, then ought the business of a soldier to be forever struck from the catalogue of human vocations."

This report of a committee of the Board, was adopted unanimously by the Board, consisting of fourteen members from as many States of the Union, five of whom were graduates of the Academy, and eight of whom had military titles.

In the Academic Hall, where the examination was conducted, we observed several flags taken in our war with Mexico. They were tattered and blood-stained, and could they speak, would probably tell a tale of horror, which would make the ear to tingle.

—J. S. C. ABBOTT.—*N. Y. Evangelist.*

## Ministerial Education.

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

For the Presbyterian Treasury.

### PREACHING.

When I preach, let me remember

1. That *nothing is in vain*, but in its consequence and effect, *eternal* for good or evil, to myself, to my hearers, and to the world.
2. That the least evil may work infinite harm; and the weakest good an infinite blessing.
3. To preach as if it were, as it may be, my last sermon.
4. That it may be the last to some hearer.
5. That an unknown company of angels, both good and bad, wait, watch, and listen with unspeakable anxiety.
6. That *the great God*, my Saviour and Master, is there to see and to hear; his searching eye turned full upon me, and His heart engaged with an infinite intensity of interest.
7. That swift as He is to mark unfaithfulness, He is swifter still to give His help to the weakness of a trusting heart.
8. That I must confront my audience again in the presence of an Omniscient Judge, when *all the facts* will be exposed in their naked reality.

—*Southern Presbyterian.*

### DUTIES OF THE CHURCH IN EDUCATING HER MINISTERS.

All the means which can be employed for the self-education of the Church, resolve themselves at last into the PROVIDING AND MAINTAINING OF AN EDUCATED MINISTRY. This duty comprehends three others.

- i. *Recognition of the Rational Character of Religion, and the necessity of Ministerial Training.*

In the first place every scripturally organized and constituted Church is bound to recognize the rational and intellectual character of the system which it undertakes to propagate, and the consequent necessity of mental cultivation and a high degree of knowledge in its members, and above all, *in its ministers*. This recognition of the truth is not to be confined to constitutions, formularies, and standard or occasional decisions. It must be embodied in the whole life of the society or church. There must be no concession to fanatical or mystical disparagement of learning, or to the cheap and vulgar rule that human training is incompatible with divine preparation for the work.

- ii. *Provision for the Means and Appliances of Education.*

But important as this recognition is, it is a mockery if unaccompanied by *adequate provision for the want* which is so solemnly acknowledged. If the Church avows that she is bound to have a thoroughly trained min-

istry, she thereby owns that she is bound to train them. For if not, who is bound to train them for her? Will she yield this responsible prerogative, and shift this solemn duty to the world, which in that case, is more likely to convert the Church, than to be converted by it? Will she leave her future guides to grope their own way without guidance, chasing one ignis fatuus after another, or brooding in morbid speculation over their own inventions? No, if she would be well taught, she must teach her teachers. If she would make the intellectual stores which God has placed at her disposal, really available, the accumulated acquisitions of each generation must be entailed, as it were, *upon the next*. In other words the rising ministry must have access to the purest and most copious fountains of religious knowledge. They must not only be permitted, but required to know as much as can be known with real practical advantage to themselves and others. They must not only be required, but enabled to obtain this knowledge, and continually aided in its acquisition.

- iii. *The Supply of Appropriate Subjects of Instruction.*

But this obligation and necessity involves or carries with it still a third, and that one still more apt to be overlooked or underrated. The Church may solemnly acknowledge the necessity of learning in the ministry, and prove the sincerity of this acknowledgment by furnishing the necessary teachers and appliances of education. But of what avail are these *without appropriate subjects of instruction*? A mill—to use the favourite figure of the enemies of an educated ministry—a mill with every thing complete and in abundance except corn to grind. A storehouse of provisions without mouths to eat them—an armoury of weapons, both defensive and offensive, without living men to wield or wear them. Like the hollow suits of armour still preserved in the old arsenals of Europe, as memorials of a past age, habergeons, cuirasses, greaves and helmets, standing erect in warlike posture, but without a living man within them, and therefore motionless and worthless, except as curious pieces of antiquity. Such too must be the costliest apparatus of instruction, if the men are not forthcoming to receive it. This may seem to be a visionary want, a mere chimerical obstruction, and it is so in those countries and those churches, where the ministry is placed upon precisely the same footing with the other liberal professions as a reputable means of subsistence and an object of legitimate ambition. But among ourselves, where the ministry is recognized, in theory at least, as a calling wholly different in kind from every other; where the act of seeking it involves a kind of personal confession and the virtual assumption of religious vows, there is no such excess of the supply above the actual demand for ministerial labour. That there is no excess of ministers in our own Church, is apparent, from the simple fact that while our field of operations is con-



tinually widening, and the calls for labourers growing daily more importunate, the number of those actually training for the office is no greater than it was five years ago. The time then is well chosen for a reiteration of the truth, that the Church must not only provide men to teach, but men to be taught.—*Annual Report.*

For the Presbyterian Treasury.

#### PASTORAL HINTS TO CANDIDATES.

**A SUCCESSFUL PREACHER.**—It is said of Richard Blackerby, a Non-Conformist minister, that more than two thousand persons were converted through his instrumentality. "During his long life he never seemed to lose one moment of time in idleness. As a wise man, he spent all his leisure hours in providing for immortality. He rose early, both winter and summer, and spent the whole day in reading, meditation, prayer, and the instruction of others. His whole deportment was as if God, his holy law, and the day of judgment were constantly before him."

**GOOD MAXIMS.**—Learn to be abused without being angry.

Meddle not much with the affairs of this life.

Argue coolly, and from conscience, not for victory.

Affect not a show of sincerity before men.

Be not ashamed of piety in any company.

Whatever else thou readest, read a double portion of the scriptures of truth.

Shun familiarity with the men of the world, else celestial truth, as uttered by thee, will be contemned.

Care not much about thy own reputation, so truth and the gospel suffer not.

**BE FAITHFUL.**—Brethren, you will shortly appear before an impartial God; see that ye be impartial stewards. Take the same care, manifest the same love, attend with the same diligence to the poorest and weakest souls that are committed to your care, as you do to the rich, the great, the honourable. Remember that all souls are rated at one value on your Master's book, and your Redeemer paid as much for the one as for the other. Civil differences must be civilly acknowledged; but these have no place in our spiritual administrations.—*Flavel.*

**DIVINE INFLUENCE.**—If there be a truth in Scripture explicit and decided, it is this, that the success of the ministry of the Gospel in the conversion of men is the consequence of Divine influence; and if there be a well-ascertained fact in ecclesiastical history, it is that no great and indisputable effects of this kind have been produced but by men who have acknowledged this truth and gone forth, in humble dependence upon that promised co-operation contained in the words—"And lo! I am with you all way, even to the end of the world."—*Richard Watson.*

**BE CONSISTENT.**—Religion (though I am ashamed of the confession, I dare not withhold it)—religion has suffered more in the estimation of the world—more as to her prosperity in the Church—by the want of wisdom, prudence, temper, and charity in preachers, than by any other species of hostility

displayed against her interests.—*E. Parsons.*

**CULTIVATE LOVE.**—A minister must not be a flashing comet, but an influential star; not a storm or a tempest, but a sweetly-dropping, bedewing cloud. A minister ought to be lowly in doctrine, and in life patient and laborious; and nothing but love can make him so, for every thing will be difficult to him that loves not souls.—*Jenkyn.*

#### EXAMINATION OF STUDENTS IN THE PRESBYTERY OF EDINBURGH.

Mr. Tweedic stated that he wished to intimate to the Presbytery the details of the prospectus to which he had referred at a former meeting. As it had been handed to the students concerned, it was as follows, and it was right that the Presbytery should know it:

"Students in divinity of the fourth year, who propose to apply for license to the Free Presbytery of Edinburgh during the session of 1849-50, will be examined on the following subjects:—In Latin—Tacitus' Life of Agricola; Calvin's Institutes, book iv. chap. xiv. In Greek—Epistle to the Ephesians; Iliad, book vi. In Hebrew—first twenty-five Psalms. In Theology—Gausson on Inspiration, Pearson on the Creed, Stillingfleet on Popery (Dr. Cunningham's edition,) and Porter on Homiletics. In Church History—D'Aubigne on the Reformation, vols. iii. and iv., and M'Crie's Life of Knox. In Ethics, Macintosh's Dissertation. At the opening of the session, students will be examined on the Latin, Greek, and Hebrew subjects in this list, with Porter on Homiletics.

"It is also to be understood that in terms of the Presbytery's regulation, the Committee will take 'the general examination on the previous course.'"

The Presbytery sanctioned this list, as formerly agreed, only for session 1849-50.

From the Witness.

#### COMMON ERRORS.

##### CLASS A.—THE MINISTER.

**Error 1.** That your minister ought never to pass the door without just calling to say "How do you do?"

**2.** That every now and then the good man ought to be "dropping in" about tea-time, to "take you just as you are," without your being troubled to give him an invitation.

**3.** That he is sure to miss you whenever you are absent from church, and will be wondering what has befallen you: although, in truth, he no sooner finds himself in the pulpit, than he has something else to do.

**4.** That if he *does* miss you, it is his duty to hasten to your door on Monday morning, to inquire after his lost sheep.

**5.** That of course he must be among the first to know when you are ill; it being everybody's business to mention such things to him. (*Mem.*—There is an old saying about "everybody's business.")

**6.** That it is better to lie in bed for a week, sad and heavy at heart because your minister does not come and see you, than to send the length of the street to ask him to do so.

##### CLASS B.—THE MINISTER'S WIFE.

**Error 1.** That she is to be universal secretary, superintendent, inspector, adviser, *confidante*, foster mother, and female bishop.

**2.** That, with only a shadow of maternal care, her family is to be a miracle of order, neatness, and economy.

These errors certified, and found to require amendment, as witness my hand,

BENEVOLUS.

#### Presbyterian Education Rooms.

25 Sansom Street, Philadelphia.

SEPTEMBER, 1849.

**ANNUAL REPORT OF THE BOARD.**—This document has been distributed in the Church among our ministers, and some of the laity. If any person wishes a copy, it can be obtained by addressing the Corresponding Secretary. The Secretary takes this opportunity to say that, in consequence of severe sickness in the spring, he was unable to draw up the Report, as in former years. At his earnest request, a distinguished minister of our church kindly undertook to perform this service. The parts, written by the Secretary, are pp. 1-8 and 24-31. He conceives that this explanation ought to be made for several reasons, which need not be mentioned. The author of the body of the Report prohibits the public disclosure of his name.

**A MISTAKE.**—An error occurred in the printing of the Annual Report, on page 35. In the abstract of payments, under "General Education," it is stated, that the sum paid for sustaining schools and academies was \$1641.25. It *ought to have been* \$2141.25, as appears in the carrying out, which is correct. The error was not noticed until the Report was printed.

**TOBACCO.**—In copying in our last paper, some remarks of the Rev. Wm. Jay on the use of tobacco, we said that "his language was somewhat harsh." *The Independent*, an acute paper, which *we guess* is edited by three tobacco-eschewing brethren, who, if smoking is a sign of independence, are great smokers, takes occasion to puff at us as follows:

"As smoking is so clearly connected with the genuine old-school orthodoxy, it is not surprising that the editor prefaces the communication with a few words of apology. We trust the editor himself, who is an excellent friend of ours, does not use tobacco in any of its 'various forms' referred to. If he does, any language of truth and sobriety, though proceeding from the lips of gentleness and love, will appear harsh to him."

We are thankful for an opportunity of bearing testimony once more against tobacco. We have never used it in any form, although much tempted to do so when at Yale College, New Haven. We consider the habit to be a very bad one, and we nevertheless consider Mr. Jay's language "somewhat harsh."

**THE PRESBYTERIAN TREASURY.**—Amidst the various incidents of editorial life, it is encouraging to find that our paper meets the approbation of our brethren in various parts of the church. The following is a resolution passed at a late meeting of the Presbytery of Newton:

*Resolved*—That in the opinion of this Presbytery, the Presbyterian Treasury is a paper calculated to do good, and that it should be more extensively circulated within our bounds, and we do therefore warmly recommend it to the churches under our care, hoping that immediate steps will be taken by them to give this well conducted journal a more general circulation.

## Historical.

### THE SEVEN CHURCHES OF ASIA.

**EPHESUS.**—The church of Ephesus, the first mentioned by St. John, still maintains its ecclesiastical superiority in giving a title to the Greek Archbishop, while the others have only bishops at their head, though it is low in statistical importance. The port of Ephesus is now choked up by a pestiferous morass, and lonely walls, tenanted only by the jackal, occupy the site of the once populous city. The village of Ayasalux stands about a mile from the ruins, and contains about forty scattered cottages, one only tenanted by a Christian. The mosque of the village contains only four granite columns, said to have belonged to the great temple of Diana, whose ruins are still visible near the port. The mosque is going to decay, like the Christian church, and everything appears to be in the last stage of dissolution.

**SMYRNA**, the most flourishing of the whole, is an increasing city. Its population, which twenty years ago was about 77,000, is now 130,000, and is rapidly increasing. There are five Greek, three Latin, and two Protestant churches. The Greeks have numerous schools, and the Latins a large college; but the Protestant schools have failed. The Greek church at Smyrna continues in a flourishing condition.

**PERGAMOS** is the most prosperous of the churches, after Smyrna. The population is 16,000, of whom 14,000 are Turks, and nearly all the rest Christians. The Christian Quarter contains two Greek churches and one Armenian. Close to the ancient church is a school.

**THYATIRA** is still a flourishing town. It had been lost to the Christian world from the fall of Constantinople, under the Turkish name of Alkhissar, until brought to light in the seventeenth century. The population is above 19,000, of whom 2000 are Greeks, and 1200 Armenians, each having a church; the former said to be on the site of the Apocalyptic church.

**SARDIS**, the ancient capital of Cræsus, is now more desolate than even Ephesus. Scarcely a house remains. The melancholy Gyræan Lake, the swampy plain of the Hermus, and the thousand mounds forming the metropolis of the Lydian monarchs, among which rises conspicuously the famed tumulus of Alyattes, produce a scene of gloomy solemnity. Massive ruins of buildings still remain, the wall of which is made up of sculptured pieces of Corinthian and Ionic columns, that once formed portions of the ancient temples.

**PHILADELPHIA** has a population of 10,000 Turks, and 3000 Greeks. It contains twenty-five churches, all small and mean, but containing fragments of ancient sepulchres. A massive ruin pointed out as the church of the Apocalypse.

**LAODICEA**, whose fate had been forgotten for centuries, was brought to light in the seventeenth century. It was and is a mass of desolate ruins.—*Church of England Magazine.*

## Christian Education.

### IN SCHOOLS, ACADEMIES, AND COLLEGES.

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

### DIGNITY OF THE TEACHER'S EMPLOYMENT.

A large part of the present generation are employed in some capacity as teachers of the rising generation. Parents, by a divine constitution, and by the necessity of their relations, are teachers, and their teaching affects both the interests of the life that now is, and of that which is to come. The teachers who conduct the intellectual training in all its grades in our schools, are doing a work whose proper grandeur is little realized. The Sabbath-school teachers are working towards results, which contrast strongly with the humble and noiseless mode of their labour. The ministry is eminently a teaching office, doing as much to elevate and invigorate the common mass of intellect, as it does for moral and spiritual impression.

Next in importance to the creation of the human mind, is that work which develops the powers of thought, and adds to the stature and the strength of mind, and determines the rank which it is to hold, and the sway which it is to exert over fellow minds.—*Dr. Jewett.*

### THE CHURCH AND HER SCHOOLS.

It is a function of the Church to *teach Christianity*. The objects of this teaching are, first, the members of the Church and their children, and secondly, all mankind who may properly come within their reach.

The two great instrumentalities by which this office of the Church is to be carried on, are preaching and catechising; the one having reference chiefly to adults, and the other to children; but in neither case exclusively. The province of catechetical instruction is wider than is sometimes thought, including not merely household and parochial instruction by a form of question and answer, but the whole matter of religious instruction to the young and ignorant. In this large and just sense, the Catechetical function of the Church includes all the religious instruction which is communicated to the young and ignorant, except the preaching of the word. The diversity of methods whereby religious instruction is conveyed, as by parents, by Sunday Schools, or by Common Schools, in no degree changes the responsibility of the Church for the due performance of this office. It is still her duty to see that in some manner, this knowledge is conveyed.

Every particular branch of the Christian Church, so far as it is of the Church Catholic, has its several share in this responsibility, with regard to the portion which comes under its care. Every church organization is as much bound to give this primary instruction, competently and thoroughly, to the children under its care, as to give the preach-

ing of the gospel to the people at large. This principle was fully recognized in the primitive Church, which made regular provision for catechumens in every church. The same principle was recognized by the early Reformers in every country where their doctrines were established. More especially in the Presbyterian Church of Scotland, provision was made for this, by a plan which, so far as realized, secured a parish school wherever there was a church. Although this public provision for religious training in schools has connected itself with State endowments, where such existed, it has no such necessary connexion; but the care of the Church over the instruction of the young, like its analagous care for the instruction of church assemblies, may be exercised in absolute independence of the State, and in this way is best exercised.

Though the Church is not called upon to enforce her own tenets on mankind, against their resistance, either by the pulpit or the school; yet both by one and the other she is bound to procure the fullest instruction for those who are within her own pale, and to offer the same to all beyond that pale, who may come within her reach. And the analogy is complete, between the two cases of preaching and teaching. From which it follows, that all objections against Church Schools, on the ground that these are sectarian, lie with equal force against the ordinary preaching of the Gospel. In either case we offer the best instruction in our possession to those who need it, and will receive it. In circumstances where the population is too much scattered to provide a regular support of gospel means, according to the fulness and details of our particular testimony, it is allowable, as a temporary measure, to unite with those who are not wholly of our mind, in joint endeavours; and this either in public worship or schools. But wherever there is sufficient strength for such a measure, it is the duty of Christians to organize themselves in such manner as to secure the inculcation of the entire truth without reservation or compromise. This results from the teaching office of the Church, which, as heretofore asserted, is comprehensive both of the church assembly and the school.

The religious instruction of the young is of such importance, and the time in which it may be communicated is so brief, that it should form a part of the regular, daily education of every Christian child; it is indeed the most important part of such education. It behoves the Church therefore either to accept, or to create, such schemes of daily instruction, as may contain this indispensable ingredient. Hence the Church is not fully discharging her office as a teacher, when her children are under methods of instruction which teach error, or suppress the truth. If at any time, from want of strength, the Church consents to admit of imperfect tuition in regard to religion, she is bound to use all means to remedy the evil as soon as possible. At no period of life is it so important

that correct and complete instruction should be received, as in youth; and therefore there is no part of the teaching of the Church which she is more bound to sustain, than the teaching of her young members.—*Annual Report.*

For the Presbyterian Treasury.

#### THE POWER OF ROMISH EDUCATION.

But we may illustrate the mighty power of education when under the control of *purc* religion, by showing its influence and results when it is controlled and pervaded by a *false* religion.

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 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.

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." 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!

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 conducted questions and concise answers. The whole course of instruction was given entirely in that enthusiastic and devout spirit which has 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 every thing was calculated; every thing 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." T. S.

#### "THE SCHOOLMASTER ABROAD."

A writer of graphic "Sketches of Modern Reformers and Reformers," in the National Era, understood to be Henry B. Stanton, Esq., in a sketch of Lord Brougham, gives the origin of this popular phrase:

"No writer of our time is more successful in embalming phrases, full of meaning, in the popular memory. The well-known talismanic sentiment, '*The Schoolmaster is Abroad*,' is an instance. In a speech on the elevation of Wel-

lington, a mere 'military chieftain,' to the premier-ship, after the death of Canning, Lord Brougham said—'Field Marshal, the Duke of Wellington may take the army—he may take the navy—he may take the mitre. I make him a present of them all. Let him come on with his whole force, sword in hand, against the Constitution, and the English people will not only beat him back, but laugh at his assaults. In other times, the country may have heard with dismay that 'the soldier was abroad.' It is not so now. Let the soldier be abroad if he will; he can do nothing in this age. There is another personage abroad—a person less imposing—in the eyes of some, perhaps, insignificant. The schoolmaster is abroad; and I trust to him armed with his primer, against the soldier in full military array."

#### A LOG CABIN SCHOOL.

Good beginnings have been made in Log Cabins, both for learning and religion. The day of small things has often been blessed with rich and immortal results, though clouds may obscure its dawn. No institution did more for the Church of Christ in the early period of our history, than the "Log College" of the Tennessees. And we hope that the *log school* of Cherokee county, Georgia, may do an equally good work in proportion to its means and opportunities.

#### PAROCHIAL SCHOOL OF CARTHAGE CHURCH, GA.

Rev. and Dear Sir—I am requested by the session of the Carthage Presbyterian Church (formerly called Hickory Flat) in the County of Cherokee to apply in their name for an appropriation from the Parochial School Fund in behalf of the school attached to that Church.

The location is in the country, among an illiterate population, the adult portion of which have not by any means universally enjoyed the opportunity of acquiring even the first elements of education. The members of the Presbyterian Church, however, have suffered less in this way, and I do not know one of them unable to read and write. The appearance of the school-house is rustic enough—a log-house, with an earthen floor, logs for benches, no windows, and one end nearly all occupied with a vast chimney of logs. The scholars, boys and girls, look cheerful, earnest, and laborious. Their progress has been excellent. The teacher is a worthy elder, and well fitted for his duties, by the name of James W. Mayn, Hickory Flat P. O. Cherokee Co.

The branches taught are spelling, reading, writing arithmetic, geography. The Bible is the chief textbook. The introductory catechism, of our Board, and the Shorter Catechism are regularly taught every day. The school is opened with prayer. An earnest effort is made to pervade the school with a Christian influence.

The school is formally under the care of the minister and session of the Church. I have visited it twice, having this church under my care.

The tuition fees are \$8 per annum, or \$2 per quarter. Our excellent elder will be poorly compensated at this rate; but the people are poor.

At first some were reluctant to send on account of the denominational cast of the undertaking, and I encouraged the good brother to go on with the hope of receiving aid from the Parochial School Fund. These prejudices have happily faded away.

The scholars are orderly and well behaved. The appearances of poverty are evident enough, but there is no trace of anything like vice or disorder among them.

I close by soliciting in behalf of this school an

appropriation of \$50 per annum, beginning from February 25th of this year.

I remain, dear sir, Yours very truly

CHARLES S. DOD.

#### ANOTHER PRESBYTERIAL ACADEMY.

We understand that the Presbytery of Allegheny are about to take measures to establish a Christian Academy, under their own superintendence. A committee has been appointed to report a plan to the Presbytery, which is to meet in September. We hope to be able to communicate more particulars in our next number.

#### NORTH MISSISSIPPI COLLEGE.

In the year 1836 a number of Presbyterians who had settled in Lafayette county, Mississippi, were organized into a church. In 1839 they made application to the State Legislature and obtained a charter for the erection of a college, strictly denominational, by the name of "North Mississippi College." This charter requires that the Board of Trustees shall be ministers, elders, or members of the Presbyterian church. The school was opened in January 1840 under the care of the Rev. Samuel Hurd and Rev. D. L. Russell, who after a brief effort to elevate it to a collegiate rank became discouraged, resigned their places and removed. Since that time it has been kept up under other teachers with the forms of college organization, though rating nothing more than as a country Academy of respectable standing. The school is not exactly of the description called *parochial*, though the plan of it embraces the main features of such schools. Its managers must be Presbyterians—the Scriptures are daily read and examined by the entire school, and the Assembly's Shorter Catechism is taught when desired. We have derived the above information from the Rev. Leroy B. Gaston, pastor of the college church Oxford, Mississippi. We give a further extract from his letter.

"The school is situated in one of the most pleasant and healthy locations in the State, six miles north west of Oxford, and five miles from the State University, preparatory to entering which a course of instruction is pursued. It is surrounded by a substantial, intelligent and religious community, who for public spirit, enlightened views, and liberal enterprise, are seldom excelled by an equal population any where. At this particular time our educational processes are measurably suspended. We have under contract two commodious brick buildings for the use of the schools, male and female, to be open for occupancy by the first of January next, and are on the look out for competent instructors in both departments. You may therefore set down "North Mississippi College" amongst the PRESBYTERIAN SCHOOLS of the country, esteeming, as I hope you will, the example of its founders, embracing not more than twenty heads of families, as worthy of imitation."

#### THE AGE FOR LEARNING TO SING.

The earliest age, that of six or seven years, is the most appropriate for learning to sing; voice and ear so obedient to external impressions, are rapidly developed and improved, defects corrected and musical capabilities awakened. With several children a few weeks practice suffices to change the entire character of their voices; which, though at first weak and indifferent, and of almost no extent, become strong, extended, clear, and in some cases of fine quality. Such instances are best calculated to dispel the prejudices existing against musical instruction at an early age.—*Music and Education, by Dr. Mainzer.*

#### SCHOOLS IN FRANCE.

The message of the President of the French Republic states that since the 20th of February last, twenty-one farming schools have been opened, twenty-five schools of the same kind existed before. Some more of these schools will be established. It is also added that the administration has obtained possession of the farms of the little park of Versailles, which is intended for a national agricultural institution. 122 agricultural societies, and more than 300 minor institutions have taken part in the distribution of the funds which were voted for the encouragement of agriculture.

Of other schools, France has sixty-eight establishments of higher instruction, with 6269 students. Besides the Normal School, in which there are 115 pupils, there are 1220 secondary establishments, with 106,065 pupils. There are 56 lyceums, 309 communal colleges, and 955 private establishments. There are in the primary schools 2,176,079 boys and 1,354,056 girls—a number of 3,530,135 pupils.

Selected for the Presbyterian Treasury.

#### EDUCATIONAL MISCELLANIES.

**LITTLE CHILDREN.**—Some people are very fond of children. Other people think them troublesome, take no notice of them, or speak roughly to them. When Jesus, the Son of God was in this world, he was very kind to children, and now he lives in heaven he loves them still.

**THE MOTHER.**—Sheridan wrote, "Women govern us; let us try to render them perfect. The more they are enlightened, so much the more we shall be. On the cultivation of the minds of women, depends the wisdom of men." Napoleon said, "The future destiny of the child is always the work of the mother."

**INFANT EDUCATION.**—A mother once asked a clergyman when she should begin the education of her child, and she told him it was then four years old. "Madam," was his reply, "you have lost three years already. From the very first smile that gleams over an infant's face your opportunity begins."—*Bishop of Norwich.*

**UNITED STATES INFANTRY.**—The editor of the Yankee Blade says: "It would be a curious sight to see all the babies in the United States, under five years of age, they would make a pretty little collection of 2,400,000."

**HERE A LITTLE, AND THERE A LITTLE.**—Impressions are made on children, as on rocks, by a constant dropping of little influences. What can one drop do? You scarcely see it fall; and presently it rolls away, or is evaporated; you cannot, even with a microscope, measure the little indentation it has made. Yet it is the constant repetition of this trifling agency which furrows, and at length hollows out the very granite.

Nothing is little, in regard to children. Seize every available opening to instruct and impress them. If you have but a moment, employ it. A sentence is sometimes better than a sermon. One word of Scripture may prove a seed of life.

When your child awakes in the morning, when he is going to school, when he comes to your knee in the evening, when he kisses you on retiring, when he lies down in bed, when he is aroused at midnight, these are moments to be seized for the inculcation of some sacred truth, the formation of some Christian habit. And, in this work, a short saying is better than a long one.—*Am. Messenger.*

#### THE CHURCH AND THE CHILDREN.

When the Scotch delegates visited this country in 1844, nothing struck them with more surprise than the apparent indifference of our church to the work of education. One of the most distinguished of the delegates made the sagacious remark, "Sooner or later the Presbyterian Church must see the importance of having schools under her own care." God, in his providence, has already enabled us to make a movement in the prosecution of this great work. The prosperity of our church is in a good degree identified with its success.

There are two facts which show the importance of these educational operations. One is, that the number of church members bears a close relation to the religious privileges enjoyed in early life. And the other is that daily religious instruction, in connexion with intellectual training, is among the most efficacious of all youthful privileges.

Our schools will re-act with a healthful vigor on our general religious prosperity. The influence of parochial schools on the Church is illustrated by a recent occurrence in one of our missionary settlements. A congregation which had been destitute of a pastor a long time, and had become almost extinct, felt the necessity of doing something for their children on the plan of the last Report on Parochial Schools, which had fallen into the hands of one of the elders. Contrary almost to hope, the people succeeded in establishing their school. But the blessing was not limited to the children. The church, having rallied its energies for one undertaking, went forward to another; and by the blessing of God it now enjoys the stated ministrations of a pastor for the first time in several years. The religious education of children, and general spiritual prosperity are among the sacred harmonies of Zion.

## Poetry.

## HOME.

Titou, whose every hour  
Is spent in homo's green bower,  
Where love like golden fruit o'erhauling grows—  
Where friends to thy soul sweet  
United circling meet—  
As lapping leaves that form the entire rose—  
Thank thy God well! soon from this joy thy day  
Passes away.

Thou at whose household fire  
Still sits thine aged sire—  
An angel guest, with lore as those of old—  
Make thy young children's care  
That crown of hoary hair,  
Which the calm heavens love as they behold!  
Soon, soon the glory of that sunset ray  
Passes away.

Thou from whose household nooks  
Peep forth gay, gleaming looks,  
Those "fairy heads" shot up from opening flowers,  
With wondrous perfume filled—  
The fresh, the undistilled,  
The overflowing bliss that childhood showers—  
Praise Him who gave, and at whose word their stay  
Passes away.

Thou, with another heart  
United, though apart,  
As two close stars that mingling shine but one—  
Whose pleasant pathway lies  
'Neath tender, watchful eyes,  
Where Love shines clearer than the morning sun—  
Praise God for life, that in such soft array  
Passes away.

More—more—thou hast yet more!  
These, thy heart's treasured store,  
Transferred to heaven, may win immortal birth—  
With radiant seraphs there  
May tune ambrosial air  
To ever-glorious hymns of praise—while Earth,  
Like lingering music from some harper gray,  
Passes away.

H. L. C.

Trenton, Jan. 1849.

## A Short Sermon.

The last General Assembly was opened with a sermon by the Rev. Alexander T. McGill, D. D., the Moderator of the preceding Assembly, from Psalm lxxxvii. 7, "*All my springs are in thee.*" The following is a condensed sketch:

Various expositions of this passage have been given, but its import is obvious, and can be intended only to express the Psalmist's strong convictions that *the church* is the perennial source of interest to the people of God.

1. All my springs of *endearment* are in thee. The church is an object of love. The church in the Wilderness, the church in Jerusalem, the church in Geneva is the perfection of beauty; he feeblest church in the Mountains, as well as he gathering of God's people in the World's 'onvention. Every where the church is worthy of love, and has the heart's desire of all who love Christ.

2. All my springs of *enjoyment* are in thee. With joy shall we draw water from the wells of salvation. There are sources of enjoyment in the word of God, in the sacraments, in the outpourings of the Holy Ghost, in the presence of Christ himself, who is ever saying, "If any man thirst, let him come unto me and drink."

3. All my springs of *solicitude* are in thee. "O that the salvation of Israel were come out

of Zion." Her progress, her vicissitudes, her liability to error, her exposure to temptation, her humble submission to the authority of men, are all calculated to awaken the anxious solitudes of her friends.

4. All my springs of *exertion* are in thee. For Zion's sake will I not rest, &c. In *prayer* and *preaching*, the friends of Zion should be earnest and devoted; and the present condition of the world encourages the minister of Christ to the most importunate supplication and the most intense zeal in preaching the word.

5. All my springs of *anticipation* are in thee. "Glorious things are spoken of thee." The hopes of the Christian for his country and for the world are in the church, and these springs are the sources of hope that lead away to the river of water of life, flowing from the throne of God.

The preacher closed his eloquent discourse with two remarks as naturally suggested.

1. How much should we cherish ecclesiastical zeal. That love which is the most intense for the Church Universal, is that which is the most pure and earnest for a particular church. The universalism of creed makes its votaries the most narrow and exclusive of bigots. It is the visible representative, more than the invisible spectre of the general church that excites the zeal and love of the believer.

2. How entirely devoted should we be to the kingdom of Christ. "If any man cometh after me, and *hateth* not his own life, he cannot be my disciple." Our wealth, opportunities, talents, all should be freely spent for Him. What if we do fall in such a service. It matters not if we fill up the trenches with our bodies, that the advancing cohorts may march over us to victory. The glory will be His to whom it is due.

## Anecdotes.

SIR WALTER SCOTT.—In his last illness, a few days before his death, Sir W. Scott asked Mr. Lockhart to read to him. Mr. Lockhart inquired what book he would like. "Can you ask?" said Sir Walter—"there is but *ONE*!" and requested him to read a chapter of the gospel of John.

A RECENT INCIDENT.—In the crowded marketplace of one of the south-western cities, a northern vender of religious books was exhibiting his stock in trade, and calling on the people to step up and buy. He was a colporteur of the American Tract Society, but seemed to be so abundantly supplied, that he had the book which every man called for, whatever its subject or title. Indeed the variety of his supply was so curious and extensive, that one man offered to bet another, (Mr. B.) that he could not name a book which the vender had not on hand. Mr. B. took him up and cried out,

"I say, Mr. Bookseller, have you got the Memoir of the Devil?"

"The very thing," replied the agent, taking out a book, "the only authentic memoir of his majesty ever published, called the Holy Bible, price twenty-five cents; will you have it sir?"

Mr. B. was obliged to pay his bet and buy the

Bible, which he took in the midst of general applause.

THE MISSIONARY AT THE CUSTOM HOUSE.—An American missionary recently entered a box of Bibles at the custom house at Constantinople, valuing them at a certain amount; but the Turkish officials, who are in the practice of affixing a sliding scale of valuation to suit themselves, regardless of invoices, or oaths of importers, appraised the Bibles at double the value placed upon them by the missionaries, and demanded the *ad valorem* duty of six per cent. on their valuation. In this dilemma the missionary availed himself of a regulation of the Turkish law, which permits duties to be paid in kind, and paid them in Bibles, five out of every hundred. After that he had no more trouble. He paid what duty he liked. They wanted no more Bibles.

THE INVALID AND HIS PHYSICIAN.—An invalid sent for a physician, and after detaining him for some time with a description of his pains, aches, etc., he thus summed up:

"Now, doctor, you have humbugged me long enough with your good-for-nothing pills and worthless syrups—they don't touch the real difficulty. I wish you to strike the cause of my ailment, if it is in your power to reach it."

"It shall be done," said the doctor—at the same time lifting his cane and demolishing a decanter of gin that stood upon the side-board.

## Sabbath Schools.

"Feed my Lambs."

## "I CANNOT LEAVE MY CLASS."

So said a young lady, when urged to spend the Sabbath with some friends she was visiting, a few miles from home. I should be happy to stay with you, but I cannot leave my Sabbath school class."

"Will not the superintendent find them a teacher just for one Sabbath, when he sees that you are not there?" asked her friends as they continued to press her to prolong her visit. "It is so long since you have been here, we cannot consent to your leaving us to-night."

"O, yes, a teacher might be found readily, but I said nothing to them last Sabbath of a possibility of my being absent, and they will feel disappointed if I am not there."

"There seems now a prospect of a rainy day to-morrow. If so, your class will not be there. I think you had better stay, if that is all that requires your return," remarked an elderly lady present.

"A rain will make no difference," replied Miss R.; "my little girls are always there unless sick. Besides, I promised to explain to them to-morrow some allusion to ancient Eastern usages, which they did not understand, by reading some descriptions from the Bible Dictionary. I thank you; I should love to be with you, but I must go to-night."

The friend ceased to urge her; but while they admired her devotedness to the Sabbath school they could not forbear still asking, "Do you never allow yourself to be absent from home on the Sabbath?"

"Never, on ordinary occasions," she answered; "if a long journey, or any thing (sickness excepted,) demanded my absence, I endeavour to make arrangement previously, so that no in-

terruption or disappointment need occur in my class. They are so punctual themselves, I certainly should be so too."

Happy little girls! to be blessed with the instructions of such a teacher; and happy teacher too! who may place such confidence in the punctual attendance and unabated interest of her pupils.—*Well Spring.*

#### THE SHORTER CATECHISM.

Full, yet succinct; comprehensive, yet precise; rigidly accurate in its doctrinal statements, yet full of unction and warmth in its spiritual and practical applications; it has all the regularity of system, with all the ease and freedom of unencumbered life. Let parents and teachers be very cautious, amidst the multitude of modern improvements, how they admit any thing in the way of substitute for the Shorter Catechism. Let it be illustrated, let it be explained, let it be traced out and developed in all its doctrinal and practical bearings, but let it not be set aside. In its simplicity, it lies within reach almost of the youngest—in its grasp and comprehensiveness it will expand with the expanding powers of the oldest. Next to the Bible, because drawn direct from it, and ever pointing back to it, let our young be taught to venerate the Catechism. In every new substitute we see a new enemy; but in every new guide to it, we are prepared to recognize a friend to the religious education of our youth.

#### HYMN FOR TWO CHILDREN.

(Each to say one Line by turns.)

Who came from heaven to ransom me?  
Jesus, who died upon the tree!  
Why did he come from heaven above?  
He came because his name was "Love."  
And did he die—the Son of God?  
Yes, on the cross he shed his blood.  
Why did my Lord and Saviour bleed?  
That we from evil might be freed.  
When he had died, what happened then?  
On the third day he rose again.  
Where did he go when he had risen?  
He went to God's right hand in heaven.  
Where is he now? Is he still there?  
Yes, and he pleads with God in prayer.  
What does he pray for, and for whom?  
He prays that we to him might come.  
Should we not come? Should we not come?  
Oh, yes, Christ is the sinner's home!  
Christ is the weary sinner's home—  
Oh! let us come! Oh! let us come!

Let our little readers learn these beautiful lines. Have they not a brother or a sister with whom they could learn them and repeat them line by line, in turns.—*Miss'y Repos.*

#### THE FAITHFUL SABBATH SCHOOL TEACHER BLESSED.

A beloved member of my church, says a minister of the gospel, once came to me with a discouraged heart. She had, I believe, twelve young ladies in her class; she had taught them, she had prayed for them, and had apparently done all for them that she could. Not one was savingly converted, not one was anxious, or even serious; what could she do more? I recollect saying what little I could to encourage her,

which was not much, for I have too often had the same feelings in regard to my ministry not to be aware that no human sympathy can reach the case. But she continued faithfully to instruct them. In a little while God poured out his Spirit upon us, and that teacher has since sat down at the table of Christ with every one of that class, celebrating the love that redeemed them. Who would not prefer the rewards which a faithful teacher will at last receive from the Great Redeemer, to all the honours which this world can bestow? To lead one soul to the Lamb of God, to be the benefactor of one immortal mind, will cause you to shine as the sun in the firmament forever and ever. But the faithful teacher will do more than this; he will lead several to the waters of life, and to the river of God.—*Southern Presbyterian.*

#### Domestic Missions.

"Beginning at Jerusalem."

#### CHURCH EXTENSION.

The localities in which new Presbyterian churches can be built are numerous. The people, however, cannot always build without assistance. This inability arises partly from poverty and partly from the smallness of the number of worshippers. A little help, applied in season, has been the means of establishing a large number of our churches. If aid cannot be obtained from the general fund, it will, must, and ought to be sought elsewhere.

The General Assembly, with a wise reference to our necessities, have connected with the Board of Domestic Missions a Church Extension fund. The Annual Report of the Board states, that during the last ecclesiastical year, *fifty-seven* congregations have been aided in building houses of worship, and *nine* others have been aided in the payment of Church debts. The whole amount of funds received for these objects was \$7,527 45. The whole amount of appropriations voted was \$10,520, or about \$160 to each church. As the appropriations do not generally become due until the condition of freeing the church from debt is fulfilled, their aggregate always exceeds the amount of money on hand. The Treasurer's report does not mention the balance in the Treasury at the end of the year.

On the whole, great good has been already accomplished by the Church Extension fund. A liberal policy in this department of our operations will contribute much to the general prosperity of our Church.

#### OUR SLAVE POPULATION.

The General Assembly of 1846, which met in Richmond, Va., authorized the Board of Domestic Missions, to appoint a Secretary, or General Agent, whose aim should be to promote the spread of religion among our coloured population. The Rev. C. C. Jones, D.D. was universally regarded as the proper man

to take the superintendence of this field. Although Dr. Jones is a Professor in the Theological Seminary at Columbia, S. C., he finds time to take some oversight of the work in which he has been personally engaged for a number of years. In a recent communication, he alludes to the *increase of interest* in this work throughout the church. It is encouraging to have this assurance from one so capable of forming a correct opinion.

From the number of letters, recently received by the Society of inquiry in our Seminary, from ministers of our church, in Virginia, North Carolina, South Carolina, Georgia, Tennessee, and Alabama, on the subject of the religious instruction of the coloured people, it is very evident, as a denomination, we are advancing, both in our interest, and in our labours in this field, and that a large number of our ministers are engaged in regular systematic efforts. But the almost universal declaration, is, we have not the ministers and missionaries we need for this field.

If ever there was a time, when united and fervent prayer should be offered to the Lord of the harvest, that he would send forth labourers, it is the present. On what side soever we turn our eyes, the man appears standing, and saying, "Come over and help us."

#### OUR MISSIONS FAR AND NEAR.

It is a great mistake to suppose that our missions must necessarily be *far off*. The wants, for example, of the coal region of Pennsylvania and of the Pines of New Jersey, are as urgent as can well be conceived of. Whilst these and others of similar character "in the regions round about" must be attended to, we rejoice that our Church has energy enough to aim at supplying the spiritual demands of distant communities. We do not affirm that she extends her borders with sufficient zeal and alacrity, or that any peculiar wisdom in occupying waste places marks her operations. Nevertheless our increase is both the evidence of actual life, and the stimulant and pledge of future activity.

Our missionaries to California have proved themselves workmen that need not be ashamed. The "Old School" Presbyterian church has the honour of organizing in the name of her King the first two protestant churches in California; one at *Benicia*, through the instrumentality of the Rev. S. Woodbridge, and the other at *San Francisco* through the instrumentality of the Rev. Albert Williams.

Let it be the prayer and the labour of every member of our Church that God may bless all our missions far and near.

#### CALIFORNIA.

Our missionaries in California write that ten fields of labour are continually opening, and that four or five more men are needed to supply existing wants in the territory. They also write that "there is a very commendable appreciation of ministerial character and labours."

The Secretary of the Board makes a strong demand for more funds to carry on this extensive mission.

## Foreign Missions.

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

## LITTLE BY LITTLE.

The conversion of the world is a mighty work, but it is in the process of accomplishment. Every new missionary, sent out in the name of the Lord, is a link in the chain of movements that will at last bind the great adversary.

God works through instrumentalities that are often the humblest. The beginning of the existing missionary operations was made through the piety and energy of a comparatively obscure man. Wilberforce declared in parliament, “I do not know a finer instance of the morally sublime, than that a poor cobbler, Dr. Carey, working all day in his stall, should have conceived the magnificent idea of converting the world. Milton, planning *Paradise Lost*, was not a nobler spectacle than Carey, planning the conversion of the heathen.”

The Baptist Missionary Society, formed in 1792, and of which Carey was the first missionary, was soon followed by the formation of the London, Wesleyan, Scotch, and Church Missionary Societies. These have witnessed a long array of co-workers; and the small beginning has now expanded into conquests whose vistas of triumph open upon the millenium.

The progress of the missionary work was well illustrated by an old Brahmin, an opponent of the gospel, who said to some of the people of Benares,

You see the mischief you have done. These people had first only the bungalows for themselves. Then they erected an institution, (Orphan Asylum,) after that a village,—again, they build a church, now they take in a field adjoining the church—next, they will make a road across the tank, and will take in all the ground between the two roads, and build houses. Thus they spread east and west, north and south, until, finally, all India will belong to them and their people. If you had not given (rented) them the ground for the village, they could not have erected one, and could not have spread; but now there is no keeping them in.”

One of the missionaries of the American Board expresses the same idea of the progress of Christianity in the following terms:

Truth is gradually making an impression upon the public mind, and gradually changing the views prevalent in the community. Hindooism is losing its hold upon the people, and the Hindooism of the rising generation will be a very different system from that of their fathers. Christian ideas, and Christian doctrines are quietly gaining an influence over the minds of many. There is a christianizing, so to speak, of the ideas, and even of the language of the people.

The reverence once felt for the brahmins is fast passing away, and it would not be strange if they should yet be as much hated and despised, as they were once revered and feared. Of this, even now, there are many indications.

Thus it is that, little by little, the kingdom of God is established throughout the earth, and accession is made to accession until He “whose right it is, shall reign.”

GLEANINGS OF THE LATEST MISSIONARY INTELLIGENCE.  
BAPTIST MISSIONS.

*Arracan.*—At our recent meeting with our native preachers, they unanimously and cheerfully gave up the relations they have hitherto sustained to the mission, and are in future to rely entirely on their churches for support. Native pastors are to be sustained by native churches, is the great principle by which they are to be governed.

*France.*—J. W. Parker, a member of the Executive Committee, now in France, writes from Douay that he was recently present at a meeting full of interest and promise in respect to the French Mission. Fifteen converts were examined with great thoroughness, as candidates for baptism, by Mr. Willard. About 150 persons were present, who witnessed the examination. The candidates having been accepted, they were baptised in a romantic spot, seven or eight miles distant from Douay, in the presence of about a thousand persons, chiefly Catholics. All the attendant circumstances were highly interesting and encouraging.—*Bapt. Miss. Mag.*

## AMERICAN BOARD'S MISSIONS.

*Native Evangelical Society of Ceylon.*—This society is acting with increased zeal. It has collected during the year, at the several stations, about £18, and 7£ 13s. from persons in different parts of the island, most of whom were educated at the seminary. A few extracts from their annual report will show their plan of operations.

“The *Native Evangelical Society* was re-organized July 28, 1848, for the purpose of arousing the native church to more active exertions in publishing the gospel to the heathen. Mr. James Gregorie has been employed as a catechist in Velany, an island about six miles distant from Batticotta. This island, which has been chosen as the field of labour, contains about three thousand inhabitants. They are mostly idolaters. There are some Roman Catholics also in the island. The people are generally unlearned, artless and poor, and show a willingness to hear the word of God.

“The Society has established a school in the island under the management of the catechist, and a teacher. The number of students in the school is on an average 50.”

We regard this society with peculiar interest, as it is the first effort the native church has made to sustain operations by themselves. We hope and pray that this may be the beginning of better days, and that they will go on from strength to strength, uniting their forces against the powers of the adversary, until Zion shall be made, a praise in all this land.—*Miss. Herald.*

## AMERICAN MISS. ASSOCIATION'S MISSIONS.

The American Missionary Association, under the patronage of the American and Foreign Anti-slavery Society, or the Tappan branch of abolitionism, has about 20 missionaries under its care. In the August number of the “*American Missionary*,” we learn that at least three of its missionaries were perfectionists, two of whom had been dropped by the American Board, and another disowned by the Geneva Presbytery. The Association has four missionaries at the Sandwich Islands, one of whom, the Rev. J. S. Green writes an interesting letter about the general condition of things there. He confirms the statement copied by us last month from the *Herald*, that about *one tenth* of the whole population have been

carried off by the measles and whooping cough. The measles were introduced last October by the U. S. ship *Independence*, and the whooping cough by a child from California. Mr. Green's letter is rather discouraging. He says that many of the islanders have embarked for California; and that the influence of this new territory threatens to be disastrous in another point of view.

As the weather becomes too cold to dig, and the bags of the operatives become heavy, they make their way to San Francisco to seek winter quarters. On reaching that place, they find it difficult to obtain lodging and board *at any price*. Nor do they like the cold. They think of the sunny isles, only a few days' sail distant, and a little calculation shows that a visit to the Islands, of some two or three months, and a return to San Francisco, will cost less than to remain; they therefore come down, and not unlikely induce many others who have never visited the islands, to accompany them. Think now of the influence of some hundreds of these men. They land at Honolulu and Lahaina. They have hundreds, perhaps thousands of dollars in gold. The grog shops kept open, *lest the treaty made with England and France should be infringed*, welcome them once more, and keep them drunk or at the gaming table, and furnish them with other means of sensual gratification, until all their money is spent, or until spring opens and invites them back to *their land of promise!* Who can estimate the amount of confusion, sin, and shame, which would follow in the train of such a company? The very thought of visits of this character sends a chill to my heart.

Mr. Green makes some severe reflections upon the American Board's missionaries, whom he accuses of an intention to abandon the islands and to return home with their families. In reference to this statement, we shall adopt the maxim of “*audi alteram partem.*”

## PRESBYTERIAN MISSIONS.

*IOWA MISSION.*—By letters of the 14th of July, we learn that the cholera had carried off a considerable number of the Indians. Amongst others, the wife of No-heart-of-fear had died, before her husband's return. The missionaries and the children in the school had been mercifully preserved. The number of scholars at the date of the report was thirty-five, and their conduct was satisfactory.

*CHICKASAW MISSION.*—In a letter of Mr. John Lilley, of June 28th, the condition of the Indians at the Tallahassee station is thus spoken of: “They are very destitute; corn is very scarce; many of them have nothing to live on but roots that they gather in the prairies. Poor things, sometimes they come with a few berries, to get some bread for themselves and children. As to clothing they have but little, oftentimes nothing on their heads and feet, and but one garment, while the small children are often entirely naked. It is painful to think of their sad fate, when we remember that, withal, they lack the “bread of life.” Mr. Lilley and Mr. John D. Bemo were building small log houses for their families and the school. Some of the Indians expressed much pleasure in the prospect of having a school among them; and in the meanwhile, an encouraging degree of interest was shown in the religious meetings held by the teachers for their benefit.

*ARRIVAL OF MISSIONARIES.*—The Rev. John Wray and his family, arrived at New York on the 10th ult. Since leaving Allahabad, Mr. Wray's health has become considerably improved.—*Chron.*

### Board of Publication.

Publication Rooms 265 Chestnut st., 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.

### MORE WESTERN TESTIMONY.

A pastor in the West, of long experience and extensive acquaintance in that important portion of the country, in writing in regard to the colporteur enterprise of the Board, says :

"This is an object of the highest importance to our Church and the cause of the Redeemer in this section of country. A plan better adapted to the permanent maintenance of truth, cannot well be devised. It is admirably suited to the wants of our people in the new and rapidly growing portions of the South and West. For more than two years, I have been somewhat engaged, indirectly, in circulating the publications of the Board, and must say, that in just such proportion as I have become acquainted with the character of the books, and the *actual fruits already realized from their circulation*, in this section of country, has the importance of the enterprise risen in my own estimation. I am happy also to say that so far as my knowledge extends, the churches in our Synod feel a rapidly increasing interest in this plan for diffusing the great truths of divine revelation as set forth in our standards."

### THE AFRICAN PREACHER.

The Board have just issued a little book under this title, which we venture to say will be extensively read. It is from the pen of the Rev. Wm. S. White, of Lexington, Va. It is the narrative of the life of a coloured man familiarly known as "Uncle Jack," who lived for many years, and at last died in Nottoway county, Va. Uncle Jack a native of Africa, in his childhood was kidnapped and brought to this country; after he grew to manhood became seriously impressed on the subject of religion, and whilst in this state of mind, was greatly benefited by hearing the preaching of Drs. A. Alexander, John Blair Smith, and Hill, then young men, and passing through that county, on preaching tours. Uncle Jack became a decided Christian, and ultimately a minister; was greatly respected and honoured by people of the first intelligence and standing in that community, and finally died at an advanced old age, like a shock of corn fully ready for the garner. He was a man of extraordinary natural mind, as his remarks often quoted in the narrative abundantly prove. Mr. White has drawn the picture of this interesting old African, most admirably, and we doubt whether the Board have for a long time issued any book which will be more generally popular or useful. The volume is

well gotten up, and illustrated with a fine wood engraving.

We give an extract from the work in our columns.

It was during the period of intellectual and moral darkness already referred to, and when he had probably reached the fortieth year of his age, that he became anxious on the subject of religion. The account he gave of his early religious impressions, was very simple. He said nothing of dreams and visions, as is so common with people of his colour. His attention was first arrested, and his fears excited, by hearing from a white man that the world would probably be destroyed in a few days. On hearing this, he asked his informant what he must do to prepare for an event so awful. He was told to pray. "This," he said, "I knew nothing about. I could not pray." At length he was enabled to recall some portions of the Lord's prayer, which he continued to repeat for a considerable time. But these efforts brought him no relief.

That which thus commenced in mere alarm, soon led to a deep and thorough conviction of his guilt, helplessness, and misery, in the sight of God. He now exerted himself in various ways, and with untiring zeal, to obtain a knowledge of the truth as it is in Jesus. There were literally none in his vicinity, either in the ministry, or among the private members of the church, qualified to teach and to guide an inquiring mind like his. The Presbyterian church, then recently established in Prince Edward, was within thirty miles of his residence. The ministers of the gospel from that county, made occasional excursions into Nottoway. From these he soon obtained the help he needed. His own statement on this subject is as follows: "I had a very wicked heart, and every thing I did, to make it better, seemed to make it worse. At length a preacher passed along, they called Mr. President Smith.\* He turned my heart inside out. The preacher talked so directly to me, and about me, that I thought the whole sermon was meant for me. I wondered much, who could have told him what a sinner I was. But after a while there came along a young man they called Mr. Hill;† and about the same time another, with a sweet voice, they called Mr. Alexander.‡ These were powerful preachers too, and told me all about my troubles; and brought me to see, that there was nothing for a poor, helpless sinner to do, but to go to the Lord Jesus Christ, and trust in him alone for salvation. Since that time, I have had many ups and downs; but hitherto the Lord has helped me, and I hope he will help me to the end."

He now became deeply interested in hearing the Scriptures read. As his knowledge of the Bible increased, he found, to use his own language, "that it knew all that was in his heart." He wondered how "a book should know so much."

He was still unable to read, but now determined to learn. To this end he applied to his master's children for assistance; promising to reward them for their pains with nuts and other fruits, as tuition fees. By the aid of his youthful instructors, his object was soon attained, and he read the word of God with ease. The sacred volume now became the constant companion of his leisure hours. So rapid was his progress in divine knowledge, and such his prudence, good sense, and zeal, that many of the most intelligent and pious people of his neighbourhood expressed the desire to have him duly authorized to preach the gospel. The Baptist church, of which he had become a member, took this matter into serious consideration; and after subjecting him to the trials usually imposed by that denomination, licensed him to labour as a herald of the cross.

\* The Rev. John Blair Smith, D. D., then President of Hampden Sidney College.

† The Rev. Wm. Hill, D. D., of Winchester, Va.

‡ The Rev. Archibald Alexander, D. D., Professor of Theology, Princeton, New Jersey.

### PLAIN THOUGHTS ABOUT GREAT AND GOOD THINGS FOR LITTLE BOYS AND GIRLS.

This is the title of another interesting little volume, just issued by the Board. It is from the pen of the Rev. Dr. Plumer, and we predict for it also an extensive circulation.

### ENDURING MONUMENTS.

The excellent and wise Bishop Hall, speaking of the value of good books, says :

"What a happiness is it, that without the aid of necromancy, I can here call up any of the ancient worthies of learning, whether human or divine, and confer with them upon all my doubts; that I can at pleasure summon whole synods of reverend fathers and acute doctors, from all the coasts of the earth, to give their well-studied judgments in all doubtful points which I propose. Nor can I cast my eye casually upon any of these silent masters, but I must learn somewhat. It is a wantonness to complain of choice. No law binds us to read all, but the more we can take in and digest, the greater will be our improvement.

"Blessed be God, who hath set up so many clear lamps in his church; none but the wilfully blind can plead darkness. And blessed be the memory of those, his faithful servants, who have left their blood, their spirits, their lives, in these precious papers, and have willingly wasted themselves into these enduring monuments."

### DEATH OF HORACE LEET.

Mr. Leet had been instrumental in disseminating a very large amount of religious truth, through his indefatigable labours, both for the American Tract Society and for this Board. If we are correctly informed, he and Mr. Seely Wood, of Cincinnati, were the first travelling agents for extensively circulating the publications of the former institution. For more than two years he has been labouring for the Board of Publication, and with great zeal and success. Few men have entered more zealously into their work: and few were as successful in the sale of religious books. For this, indeed, he had a very remarkable talent. We believe he almost uniformly left a good impression where he went. "He died," writes a respected correspondent, who informed us of his death, "of remittent fever and dysentery, on Sunday, the 29th ult. The service was all the time on his heart. His disorder was increased, if not induced, by his indefatigable labours and exposures in Monmouth county, N. J., from which he was only induced to break off and come home, by the persuasion of the Rev. Mr. W. He has left a widow, and a daughter, born just two hours before his death." Thus has passed away a brother whose labours will long continue to live. Who can tell the good which may be accomplished through long successive years, by the agency of the thousands of books and tracts he has scattered over various parts of the country? How many laymen might spend their lives with equal profit, had they but the spirit which burned within the bosom of Horace Leet.

Richard Baxter says:—"Why is it not as good to preach by the press to many thousands, and for many years after I am dead, as to a small company for a few years?"



## MEDITATIONS ON DEATH.

FROM MULL'S HORÆ GERMANICÆ.

That I shall die, full well I know,  
All human life is short and frail:  
No lasting good can earth bestow,  
All portion here must quickly fail;  
In mercy Lord direct my ways,  
That I in peace may end my days.

When I shall die, is all unknown,  
Except to thy Omniscient mind,  
And lest with life, my hopes be gone,  
May I from thee such favour find,  
That I may always be prepared  
For death, and for thy great award.

How I shall die, to ask were vain;  
Death does his work in varied forms;  
To some with agonies of pain;  
And some sink peaceful in his arms.  
Just as thou wilt,—if, when 'tis past,  
My soul be found with thee at last.

Where I shall die,—I know it not,  
Nor where my ashes shall be laid;  
Only be it my happy lot  
With saints redeemed to leave the dead—  
Small care to me the place affords,—  
The earth throughout is all the Lord's.

But when in death I shall recline,  
Then let my soul ascend to thee!  
Through Christ's redemption I am thine,  
By faith his glories now I see,—  
'Twill all be well! I little prize—  
Where, How, or When, this body dies.

## Ecclesiastical Record.

## ORDINATIONS AND INSTALLATIONS.

On the 8th July, the Rev. J. D. Dudley was installed pastor of Namozine church, Virginia.

On the 21st July, the Rev. A. B. Van Zandt was received by the Presbytery of East Hanover, on examination, from the Classis of the Dutch Reformed Church, in Orange county, New York. Mr. Van Zandt has accepted a call to the Petersburg church.

On the 26th July, the Rev. James Williamson was installed pastor of the churches of New Windsor and Taneytown, Maryland.

On the 20th of June, Francis B. Dinsmore was ordained "with the laying on of the hands of the Presbytery" of Iowa, and installed pastor of the church in Mount Pleasant.

## MISCELLANEOUS.

The Rev. J. V. Cosby has declined the call from the church at Holly Springs, Miss., and will remain at Bardstown, Ky.

The Rev. Daniel L. Russell of Richland, Miss. has left the Presbyterian church, and been immersed by the Baptists.

The Rev. Daniel Baker has been appointed by the Western Missionary Committee, as a general Missionary for Texas. He has resigned the charge of the church at Galveston, Texas, and will be succeeded there by his son, the Rev. W. M. Baker, late of Batesville, Arkansas.

The Rev. J. Delville Mitchell, principal of the Luzerne Presbyterial Institute has received a unanimous call to the church of Harrison at the Lackawanna Iron works.

The Rev. Robert T. Berry, pastor of the Bridge Street Church, of Georgetown, District of Columbia, has tendered his resignation of the office of pastor. The cause assigned is ill health.

The degree of D. D. has been conferred on the

Rev. F. S. Sampson, of Union Theological Seminary, by Hampden Sidney College, Virginia.

## DEATHS.

On the 25th of June, of cholera, Rev. Thomas J. Newberry, of Raleigh, Tennessee.

On the 3d of July, the Rev. James G. Force, in the 84th year of his age, and the fifty-seventh of his ministry.

On the 13th of July, at Corydon, Indiana, the Rev. Alexander Williamson.

On the 29th of July, the Rev. Reid Bracken in the 71st year of his age.

On the 13th of August, the Rev. Ninian Bannatyne, jr., pastor of the F street church, Washington, D. C.

## Home and Foreign Churches.

## PROTESTANT EPISCOPAL CHURCH.

*Romanizers.*—The "Calendar" of Hartford, Ct., edited by Mr. Cox, has made quite a stir among the Puseyites, by calling them "Romanizers." This judicious nomenclature was adopted on the appearance of one of the publications of the Puseyite "Ecclesiological Society" of New York, which among other absurdities has the following:

"The altar must always have an altar-stone marked with five crosses."

Although the Calendar goes for altars and crosses; it objects to the ecclesiological enactment requiring "five crosses" to be "always" upon an altar. "So far so good."

*Singular fact.*—A writer in the *Southern Churchman* says that, having been requested by an English clergyman to purchase for him all the original exegetical and critical works, written by the *Bishops, clergy and laity of the Episcopal Church in America*, he was surprised to find that "only two men among us had written any thing at all," viz. Dr. Turner of New York, and Bishop Burgess of Maine. The work of Bishop Burgess is a metrical version of the Psalms. Dr. Turner is an eminent scholar, and has published several able works.

*Bishop of Indiana.*—The Rev. Dr. Upfold, of Pittsburgh, has been elected Bishop of Indiana, but as he proposes to continue Rector of the Church in Pittsburgh, an opposition has arisen to his consecration which will probably be successful. It would certainly appear uncanonical for a man to be Bishop in one diocese, and rector in another.

## THE METHODIST CHURCH.

*The property question.*—The law-suit is to be tried at last. Dr. Bascom of the Church South justifies the bringing of the suit on two grounds, viz. 1. The proposition of the Church North, to submit the matter to arbitration is expressly restricted to the book concern and does not include the Charter fund; and 2d, the Southern commissioners have reliable notice from the North, that should the question be arbitrated, and a decision be given favourable to the South, suits will be brought immediately, in bar of any division of the church property whatever, with the Methodist Episcopal Church, South.

*A Methodist Tract Society.*—A writer in the "Christian Advocate," whose name is rightly WISE, proposes the formation of "an American Methodist Tract and Colporteur Society, for the better supply of the population with a sanctified literature." He

says—and says truly—that "our facilities for the creation of such a society are unsurpassed."

## GERMAN REFORMED CHURCH.

This venerable denomination is sadly agitated, not so much by new measures as by *new men*. Among other novelties, Dr. Nevin has introduced the idolatry or transubstantiation of the good old "Apostles Creed." The *Mercersburgh Review*—which is the "efflux" of the new life, or light, thus exalts a short human confession of faith above the Bible:

"The creed represents the primary substance of Christianity, as it passed over from Christ, in the form of life, into the general consciousness of his people. This general life is the church. It is of course a divine fact in the world, and so of right an article of faith more immediately than the Bible itself. First the church, then the Bible. \* \* \* The orthodoxy of every doctrine is fairly tested at last by its inward correspondence or want of correspondence with the creed."

## THE BAPTIST CHURCH.

A majority of a committee appointed by the Managers of the Baptist Bible Society, have reported in favour of a new English version of the Scriptures. We presume our Baptist brethren are not quite prepared for this measure.

## ESTABLISHED CHURCH OF SCOTLAND.

By the late decision in the House of Lords, nearly a score of chapels-of-ease, or, as they are termed, *quoad sacra* churches, formerly held by the Free Church of Scotland, have fallen into the hands of the Establishment. £50,000 are wanted to provide endowments for these chapels. This is a large sum; but £10,000 have already been raised; and, where the aristocracy of the church are well canvassed, most of the money will, no doubt, be obtained. And well they may! for, by thus subscribing, they will purchase the silence of the church and of the public, on the subject of the unappropriated tithes, or tithes, every farthing of which they would be liable to pay, if but a few refractory members of the Assembly were to raise an action and work it well in our head courts of law. The value of the unappropriated tithes in Scotland is estimated at £150,000 per annum. The aristocracy, who pocket these tithes, may well subscribe £50,000 in the gross for the endowment of the new chapels-of-ease.—*British Banner*.

## ENGLISH WESLEYAN CHURCH.

The English Methodists have two Theological Institutes. One is at Didsbury, near Manchester; and the other is at Richmond about 10 miles from London, on the Thames. The latter has about 60 students, and three Professors.

## WALDENSIAN CHURCH.

The "Waldensian Echo" states "After the lapse of more than two centuries, the gospel has been preached anew in Italian, in one of the pulpits of the Waldenses. Public worship in that language has been celebrated for the last six weeks in the church of St. John, to a constantly increasing congregation. 'By the questions we have addressed to some of our hearers,' says the author of this communication, 'we have assured ourselves that we were in general well understood, and that the transition from the French to the Italian language, will not be so difficult as it might be thought.'"

This fact is of immense importance, not only as respects the Waldenses themselves, who, by adopting the Italian language will insure to themselves more fully their part in the new liberties granted last year to the inhabitants of Piedmont; but the fact may also have immense influence on the evangelization of Upper Italy.

The Italian was spoken in the valleys till the year 1630. The plague, which desolated Europe at that time, was so violent, that not only multitudes of people, but all the pastors, except two, (Gilles, the historian of the Waldenses, and another,) were carried off. "In that necessity," says Léger, recourse was had to France, and especially to Geneva; and instead of having only Italian preachers, as had been the case till then, the Waldenses were thankful to be able to procure ten who only preached in French. Naturally, in order to be able to profit by their ministry, the study of their language became common; and thus the French was introduced, and, by little and little, took the place of the Italian. This transformation was facilitated and favoured by several circumstances. The Italian schools were closed against the Waldenses. They were obliged to go to France or Switzerland for their instruction; there only their pastors could study; and on the other hand, the isolated state in which they were placed by the bigotry of their neighbours, the Italian Papists, rendered the Italian more and more unserviceable for the exercise of their faculties or the supply of their wants.

THE CHURCH OF ENGLAND.

*Spiritual Regeneration of Infants in Baptism.*—The Rev. Mr. Gorham, a low Churchman, being refused institution to a "living" in the Diocese of Exeter, by Bishop Philpotts, of the aforesaid Diocese, brought a suit against the aforesaid bishop in the Court of Archb. Sir H. J. Fust delivered judgment in favour of the bishop, maintaining that infants are spiritually regenerated in baptism, and thereby confirming the judgment of Lord Chatham, that "the Church of England had Calvinistic articles, an Arminian clergy, and a *Popish Liturgy.*" The following remarks on this humiliating case are from the Edinburgh Witness:

According to the judgment of Sir Herbert J. Fust, the doctrine of the Bishop of Exeter—the highest of High-Churchmen—is the doctrine of the Church of England, and the denial of this doctrine is sufficient to disqualify a clergyman from holding a living in the Church of England. By this decision, all who hold the opinions of Walker and Venn, of Scott and Newton, on the subject of regeneration, are declared to maintain doctrines contrary to those of the Church whose ministers they are; and if the decision should be confirmed in the Court of Appeal, they must feel that their title to their livings is vitiated.

By one of those strange conjunctions of circumstances which seem to mark a critical period, it happens that within the first few weeks, the doctrine of Bishop Philpotts, which has been affirmed by Sir H. J. Fust, has been repudiated by both the Primates of England,—expressly by the Archbishop of York, and virtually by the Archbishop of Canterbury, in his recommendation of a work on the subject by Mr. Goodce, who is said to be the editor of the *Christian Observer*. We cannot remember in the history of the Church of England, a time before, when it could be said that both the English primates avowed the principles of the present archbishops; and yet

this is the time when those principles are pronounced by authority to be contrary to the doctrine of the Church; and it cannot but strike the members of a different communion as strange, that the doctrine of the Church is decided, not by the Archbishops, even although nine-tenths of the bishops and clergy concurred with them, but by Sir Herbert Fust and the Privy Council.

Statistics.

STATISTICS OF THE PRESBYTERIAN CHURCH FOR 1849.

Prepared for the Presbyterian Treasury.

	Old School.	New School.
Pastors,	888	479
Stated Supplies,	446	508
Without charge,	281	261
Foreign Missionaries,	52	29
Teachers,	96	63
Agents and Editors,	46	66
Unknown,	31	47

Total ministers,	1840	1453
" churches,	2512	1555
" communicants,	200,830	139,047

The number of ministers, (*Old School*) given above, differs from that published in the minutes. The names of *eleven* are twice reported, and *nine* are put down as "missionaries not reported."

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 Domestic and Home Missionaries, and chaplains.

During the last three years there has been an increase of 193 ministers, 215 churches and 26,116 communicants reported by the Old school body; and by the New school, a decrease of 25 in the number of churches, 6339 in the number of communicants; and an increase of 26 ministers.

**INCOME TAX OF ENGLAND.**—A return has just been published in England of the number of persons who contributed to the revenue derived from the Income and Property Tax, and the sums they pay as far as can be ascertained. The following is the return for the year ending the 5th of April, 1848:

	Persons.
£50,000 a year and upwards	- 22
10,000 " under £50,000	- 376
5,000 " " 10,000	- 788
4,000 " " 5,000	- 400
3,000 " " 4,000	- 703
2,000 " " 3,000	- 1,483
1,000 " " 2,000	- 5,234
900 " " 1,000	- 875
800 " " 900	- 1,713
700 " " 800	- 2,124
600 " " 700	- 3,043
500 " " 600	- 5,032
400 " " 500	- 7,324
300 " " 400	- 15,043
200 " " 300	- 29,909
100 " " 200	- 38,827
Under 150 " . . . . .	- 36,270

**HUNGARY.**—The Magyars number 5,000,000; there are 4,200,000 Slavonians; of Croatsians, 2,200,000; Germans about 1,200,000, Jews 224,000; others about 20,000, making a grand total of 12,800,000. Of this number 6,000,000 are Catholics, 2,600,000 belonging to the Greek church, who obey the Patriarch of Constantinople. The Magyars are the representatives of the nation. What is technically called Calvinistic, is their religion, and it may be called the Magyar religion.

Poetry.

THE BEAUTIFUL THINGS OF EARTH.

What are the beautiful things of earth?  
The looks of flowers? A child's sweet mirth?  
The glory of woodlands waving wide?  
Or man's rich glance of hope and pride?  
The faith that speaks from a girl's clear eyes  
For the untried life that before her lies?  
Lovelier looks than these are on earth:—  
The fruits that last when flowers are gone;  
The patient smiles of sickness wan;  
The martyr light in a strong man's eye,  
When he elaps the right in agony;  
The glance more sweet than faith ever wore,  
Of the love that lives when faith is o'er—  
These are the beautiful things of earth.

Sartain's Magazine.

General Intelligence.

DOMESTIC.

**THE REVIVAL.**—Extract of a letter, dated Indian Creek, Monroe county, July 31st:

"God has pleased to afford us in this region, for some months past, a most interesting revival of religion, which is still in progress. Brother Houston has received into his church [Union, Monroe,] 146, and expects to have still others who have professed religion, to connect themselves to the church. Besides those who have been added to the Presbyterian church, there have been 54 added to the Associate Reformed Church, and 15 to the Baptist. The Lord has done great things for us, whereof we are glad."

**NOT OBEDIENT "TO THE POWERS THAT BE."**—The General Assembly, at its late sessions, passed resolutions, in strong terms, condemning the practice of sitting in public prayer, as unscriptural and irreverent. We observed in a church which we attended since the passage of that resolution was generally known, that not a single person except the minister stood up. If the Scriptures do not sanction the sitting posture, as the Assembly asserts, and we think can be easily proven, and the highest church court condemns it, the adoption of it by a congregation would seem to indicate that in this matter at least, "they neither fear God, nor regard man."—*Presb. Herald.*

**KENTUCKY CONVENTION.**—The Emancipation party have not elected a single member to the Convention about to be held in Kentucky, for the revision of the State Constitution. The closest contests we have seen were in Louisville and in Fayette county. In Louisville, the Emancipation party failed by 279 votes out of a poll of over 3000; and in Fayette county, Dr. Robert J. Breckinridge, on the Emancipation ticket, failed by about 170 votes in a poll of nearly 2000.

**THE POPULATION OF OREGON.**—The census of Oregon has just been taken, in pursuance of an Act of Congress, and shows a total, present and absent, of 8903 souls. This includes the foreign population which amounts to less than 300 souls. By the census there are 3509 voters in the territory, but in consequence of the absence of many who are in the mines, and by reason of their being some six candidates, it is supposed that the successful aspirant for the office of delegate will not receive more than 200 votes.

**PRESIDENT TAYLOR.**—The Chief Magistrate of the country is on a tour westward, having passed from Pittsburgh to Beaver on Tuesday. At Bedford Springs he called on Judge Wilkins, of Pittsburg, who was confined to his bed by illness. They had not met, as General Taylor reminded him, since the Judge, as Secretary of War, ordered him, as Colonel Taylor, to take command of the army of observation at Corpus Christi—an appointment to which Gen. Taylor owes his rapid rise in military and civil life.

**CHOLERA.**—This disease is rapidly declining. The Board of health in Philadelphia have ceased reporting. In New York there has been a gradual diminution in the number of cases and deaths. The western cities, especially, have been greatly relieved by the abatement of this dreaded and dreadful scourge.

## FOREIGN.

**HUNGARY AND AUSTRIA.**—The account of the battle on the Theis, reported in our last paper, turns out to be untrue. The following statements of the progress of the war are as accurate as we can make them out.

1. *At the West*, the Hungarian forces, under Georgey, gained a victory at Waitzen, on the 16th of July, over the Russians under Paskewitch. The Russians were only saved from a complete defeat by sending couriers to Pesth, a few miles off, when the Austrians, under Ramberg, came to their assistance. A few days after, the garrison at Comorn, between Raab and Pesth, took the garrison of Raab by surprise. The Hungarians found large stores of victuals and ammunition, 80,000 bushels of oats, and 2,400 head of cattle, which they carried off to the fortress of Comorn. Beside this, they captured two companies of Austrian foot and six pieces of artillery. The Hungarian troops, who were commanded by Klapka, did not keep possession of Raab, but returned to the fortress of Comorn, in doing which they seized the Vienna mail.

2. *At the North*, Georgey, after breaking through the Russian line, and defeating the Russians at Jatz, advanced along the banks of the Theiss to Tokaj, where he took up his position on the outskirts of the Carpathian mountains, from Loshony to Nashua. This position is in the rear of the Russian armies and commands all the defiles that lead to Galicia. At Kashau Georgey took possession of the whole baggage of Prince Paskewitch, of 30,000 Russian uniforms and of the depot of arms of the Russian army.

3. *In the Middle Country*, Haynau, the Russian general, has advanced from Pesth towards Szegedin. The position of Szegedin on the Theiss, at its confluence with the Mayos, covering the Bashka and Banat, as well as Guyon's operations in the South against Servia, renders it a place of great importance, and no doubt it will be obstinately defended, as great pains have been latterly taken to fortify it strongly. Haynau has burned several towns on his way, and committed other barbarities. His position is considered critical.

4. *In the South*, Jellachich, the Ban of Croatia, has been signally defeated by the Hungarians.

5. *At the East*, Bem is said to have defeated the Russians in Transylvania.

On the whole, the accounts are favourable to the Hungarians. The great plan of the Hungarians is evidently to wear out the Czar's great war machine. To an army, fighting is life; marching and countermarching, always expecting an enemy and never meeting one, is the source of weariness, demoralization, disease, disorganization. Meanwhile, now and then, as opportunity occurs, a blow will be dealt.

**ROME.**—The latest advices from this city state that it was tranquil.

Three commissioners had arrived from Gaeta, to take the temporary government of the Roman States, which General Oudinot has resigned into their hands, retaining only the military government. Gen. Rostolrun is to replace Oudinot in the latter capacity only. The commissioners are three cardinals, and are to form a ministry.

No terms as to the nature and extent of the new constitution, have been come to with the Pope, and, at present, the promises of the commissioners are of a somewhat vague and general character only.

**PIEDMONT.**—The Treaty between Austria and Piedmont has at last been signed. The Piedmont government is to pay 75,000,000 of indemnity money, and Austria has granted a partial amnesty.

**ENGLAND.**—The Queen is on a visit to Ireland, where she has met with a most enthusiastic reception.

Lord Palmerston mentioned in Parliament that the British government had recommended to Austria, the adoption of measures to secure peace with Hungary. Referring to General Haynau's infamous proclamation, Lord Palmerston said that the Government had read it with the deepest pain, but must reserve to themselves a proper and legitimate discretion to act as they might deem fit, as circumstances arose.

## Acknowledgments.

### BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, IN JULY, 1849.

<i>Presbytery of North River.</i>	
Matteawan ch.	\$20 00
<i>Presbytery of Elizabeth Town.</i>	
Connecticut Farms ch. \$33.12; Springfield ch. \$20; Mt. Freedom ch. \$10; Liberty Corner ch. \$13; New Providence ch. \$19.53; Basking Ridge ch. \$13. Total \$108.65, less amount appropriated by Presbytery, \$37.50.	71 15
<i>Presbytery of Newton.</i>	
Newton ch. N. J.	26 44
<i>Presbytery of Susquehanna.</i>	
Wyalusing ch.	10 00
<i>Presbytery of Philadelphia.</i>	
2d ch. Mrs. A. Brown, \$5; 9th ch. Missionary Soc. for a par. cand. \$25; Scots ch. \$135.55.	165 55
<i>Presbytery of Carlisle.</i>	
Greencastle ch.	80 50
<i>Presbytery of Huntingdon.</i>	
Mifflintown and Lost Creek chs.	61 00
<i>Presbytery of Blairsville.</i>	
Ebenezer ch. (\$50 of which to con. Daniel Stannand an Hon. Member.)	57 82
<i>Presbytery of New Lisbon.</i>	
Decrfield ch. O.	17 00

<i>Presbytery of Lexington.</i>	
Cash per Rev. B. M. Smith,	00 75
<i>Presbytery of Louisiana.</i>	
Jackson and Comite ch.	10 00
LEGACIES.	
Legacy of James Dornan, Washington co. Pa., additional,	100 00
MISCELLANEOUS.	
Through Rev. H. A. Boardman, D. D. \$500. John Newton, Ucheana, Florida, 50 cents.	500 50
TOTAL,	\$1,120 71

GENERAL EDUCATION FUND.  
Through Rev. H. A. Boardman, D. D. 500 00

RECEIPTS AT PITTSBURGH, FROM MAY 1ST, TO AUGUST 1ST, 1849.

<i>Presbytery of Blairsville.</i>	
Leechburg ch. \$11.70; Pine Run ch. \$10.37; Currie's Run, \$8.75; Parnassus ch. \$8.50; Bethel, \$4.14; Salem ch. \$16; Congruity ch. \$30.18; Plum Creek ch. \$30; Saltsburg \$40.77.	\$160 41
<i>Presbytery of Redstone.</i>	
Uniontown ch.	75 00
<i>Presbytery of Ohio.</i>	
Monongahela City ch. \$20; Alleghany 1st ch. \$39.12; Lawrenceville ch. \$2.	61 12
<i>Presbytery of Allegheny.</i>	
Brady's Bend ch. \$15; Portersville ch. \$5.	20 00
<i>Presbytery of Beaver.</i>	
Beaver ch.	9 00
<i>Presbytery of Erie.</i>	
Meadville ch.	15 00
<i>Presbytery of Clarion.</i>	
Concord ch.	4 37
<i>Presbytery of Washington.</i>	
E. Buffalo ch. \$4; Washington ch. \$3; W. Alexandria, \$7.96; Mt. Prospect ch. \$11.57; Cross Creek ch. \$9.00.	35 53
<i>Presbytery of St. Clairsville.</i>	
Beech Spring ch.	24 75
<i>Presbytery of Steubenville.</i>	
Wellsville ch.	7 00
<i>Presbytery of New Lisbon.</i>	
New Lisbon ch. \$20.52; Bethesda ch. \$3.37; Poland ch. \$13.74; Liberty ch. 6.53.	44 46
LEGACIES.	
Estate of J. Montgomery, addl. \$62.	
do. Thos. Patterson, do. 66.76.	128 76
TOTAL,	\$585 40

RECEIPTS AT LOUISVILLE, IN MAY AND JUNE, 1849.

<i>Presbytery of Louisville.</i>	
Louisville 2d ch.	70 55
<i>Presbytery of Muhlenburg.</i>	
Salem ch. \$3; Henderson ch. \$45.50.	48 50
<i>Presbytery of Peoria.</i>	
Princeville ch. Ill.	4 00
TOTAL	\$123 05

## PRESBYTERIAN INSTITUTIONS.

**BOARD OF EDUCATION.**—Address Rev. C. Van Rensselaer, D. D., Cor. Sec'y, No. 25 Sansom street, Philadelphia.

**BOARD OF PUBLICATION.**—All orders for books should be addressed to Joseph P. Engles, Publishing Agent, No. 265 Chestnut street, Philadelphia.

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**TRUSTEES OF THE GENERAL ASSEMBLY.**—Address Matthew Newkirk, Esq., Treasurer, Philadelphia.

## Children's Department.

## A CHILD'S PRAYER ANSWERED.

Prayers are often answered at the present day. A Sunday school scholar in Yorkshire, England, heard a minister say, that "prayerless persons would not go to heaven." It deeply impressed her mind. When she returned home she repeated it to her mother, and added, "Mother, you never pray," "I cannot pray," was the reply. "Yes you can pray." I tell you I cannot pray," answered the mother angrily. "Then, mother, I'll pray for you." She knelt down, and prayed, "O Lord, forgive my mother, and save her from swearing. O Lord forgive my father, and keep him from getting drunk." The father, who was then at a tavern drinking, came home immediately, and finding his daughter in the act of praying for him and his wife, his mind was deeply impressed. The conduct of the little girl was the means of the hopeful conversion of her parents.

## LAYING UP FOR HEAVEN.

In the freshness of youth,  
In childhood's first morn,  
While we gather life's roses,  
But see not the thorn;  
While the sun shines so brightly,  
No clouds intervene,  
With storms of misfortune,  
To darken the scene;

We'll lay up our treasures  
In mansions of light;  
Where time ne'er destroys them,  
Where change cannot blight;  
There our hearts shall be also  
And there, when I die,  
May my soul live for ever  
With Jesus on high.

## DID HE DIE FOR ME?

A little child sat quietly upon its mother's lap. Its soft blue eyes were looking earnestly into the face which was beaming with love and tenderness for the cherished darling. The maternal lips were busy with a story. The tones of the voice were low and serious, for the tale was one of mingled sadness and joy. Sometimes they scarcely rose above a whisper, but the listening babe caught every sound. The crimson deepened on its little cheek as the story went on, increasing in interest. Tears gathered in its earnest eyes, and a low sob broke the stillness as its mother concluded. A moment and the ruby lips parted, and in tones made tremulous by eagerness, the child inquired,

"Did He die for me, mamma?"

"Yes, my child, for you—for all."

"May I love Him always, mamma, and dearly too?"

"Yes, my darling, it was to win your love that he left his bright and beautiful home."

"And he will love me, mamma, I know He will. He died for me. When may I see him in his other home?"

Boast not of to-morrow; the leaf on the bough  
Is a thing not more tender and fragile than thou;  
Every breath that you draw, and each moment that  
flies,  
Are mercies direct from the throne in the skies.

## Miscellaneous.

## TEMPERANCE DECLARATION.

The *Temperance Union* says it has received the following declaration, with Gen. Taylor's name affixed:

## DECLARATION.

Being satisfied, from observation and experience, as well as from medical testimony, that ardent spirit, as a drink, is not only needless but hurtful, and that the entire disuse of it would tend to promote the virtue and happiness of the community, we hereby express our conviction that should the citizens of the United States, and especially all young men, discountenance entirely the use of it, they would not only promote their own personal benefit, but the good of the country, and the world.

JAMES MADISON,  
JOHN QUINCY ADAMS,  
ANDREW JACKSON,  
MARTIN VAN BUREN,  
JOHN TYLER,  
JAMES K. POLK,  
ZACHARY TAYLOR.

General Harrison died so soon after his inauguration to the Presidency, that time was not allowed to procure his signature to the declaration.

## EXCELLENCY OF CHRIST.

He is a path, if any be misled;  
He is a robe, if any naked be;  
If any chance to hunger, he is bread;  
If any be a bondman, he is free;  
If any be but weak, how strong is he!  
To dead men, life he is; to sick men, health;  
To blind men, sight; and to the needy, wealth;  
A pleasure without loss, a treasure without stealth.

Giles Fletcher.

## SIMILITUDES FROM THE VEGETABLE WORLD.

The fragrant white clover thrives though trampled under foot: it furnishes the bees with stores of pure honey without asking or receiving the credit of it.—*Meekness and disinterestedness.*

The vine clinging to the elm acknowledges its weakness, and, at the same time, makes itself strong.—*Faith.*

The morning-glory makes a fair show at sunrise, but withers as soon as it becomes hot.—*Excitement without principle.*

To cut off the top of the dock does no good, its root must be eradicated.—*Sin is a dock-root.*

The thistle has a beautiful blossom; but it is so armed with spines that every body abhors it.—*Beauty and bad temper.*

The elder-bush produces delicate and fragrant blossoms; but the farmer abhors it, because if he gives it a foot it will take a rod.—*Obtrusiveness.*

If the grasshoppers eat the silk of the corn there will be no harvest.—*Irreligious principles in childhood.*

Cranberries hide themselves beneath the moss; he who will find them must search for them.—*Modest Worth.*

The blossoms of the barberry blast the grain in their vicinity.—*Bad Examples.*

Thistle seeds have wings.—*Bad Principles.*

## SEVEN SEASONS OF SILENCE.

1. It is never in season to speak till we have a call.
2. It is a season to be silent when we are not rightly informed upon the question to which we must speak.
3. When we know the state of a question, yet we must not speak without suitable preparation, either actual or habitual.
4. It is a season to be silent when what we speak is likely to be a snare unto ourselves.
5. As it is a season for silence when the passions and corruptions of others are excited, so we are to be silent when it is thus with ourselves.
6. It is a season for silence, when men are not capable of attending to what we speak.
7. It is a season for silence, when what we speak may be a grief and burden to the spirits of any, especially of those that are already afflicted.—*Caryl on Job*, xiii. 5.

## SEVEN SEASONS OF SPEAKING.

1. When by speaking we may bring glory to God and good to our brethren.
  2. When we have an opportunity to vindicate the honour and truth of God.
  3. When we may relieve the credit of a brother that is wronged.
  4. When by speaking we may instruct or direct those that are ignorant.
  5. When we may comfort and support those that are weak.
  6. When we may resolve and settle those that are in doubt.
  7. When we may duly reprove and convince those that do evil.
- At such times as these we ought to speak; for then to be silent, is our sin and weakness.—*Caryl.*

## CHRISTIANITY.

If ever Christianity appears in its power, it is when it erects its trophies upon the tomb; when it takes up its votaries where the world leaves them, and fills the breast with immortal hope in dying moments.—*Robert Hall.*

## 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 subscribers at the rate of FIFTY CENTS a year, when TEN or more copies are sent to one Post Office, (with the name of each subscriber written on the paper); FIVE copies will be sent for THREE DOLLARS; and SINGLE copies for ONE DOLLAR each. Payments to be always made IN ADVANCE. Persons wishing to subscribe for the TREASURY may remit by mail.

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Our ministerial brethren, who think this paper is worth taking, are invited to recommend it to their congregations in any way that may seem proper. The paper 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 II. }  
No. 10. }

PHILADELPHIA, OCTOBER, 1849.

{ PRICE  
ONE DOLLAR.

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For the Presbyterian Treasury.  
**Miscellaneous Selections.**

**OBJECTIONS TO FAMILY WORSHIP ANSWERED.**

It would be more honest for people frankly to own that they have no heart for it, and that this is the real cause of their neglecting it, and not any valid objections they have against it; but since they will torture their invention to discover some pleas to excuse themselves, we must answer them.

**FIRST OBJECTION.** *"I have no time, and my secular business would suffer by family religion."*

Were you formed for this world only, there would be some force in the objection; but how strange does such an objection sound from the heir of an eternity? What is your time given to you for? Is it not principally that you may prepare for eternity? And have you no time for the greatest business of your life? Why do you not plead, too, that you have no time for your daily meals? Is food more necessary for your body than religion for your soul? May you not redeem sufficient time for family worship from idle conversation, or even from your sleep? May you not order your family worship so as that your domestics may attend upon it, either before they go to their work, or when they come to their meals?

**SECOND OBJECTION.** *"I have not ability to pray."*

Did you ever hear a beggar, however ignorant, make this objection? A sense of his necessities is an unfailling fountain of his eloquence. Further, how strange does this objection sound from you? What! have you enjoyed preaching, Bibles, and good books so long, and yet do not know what to ask of God? Again,

is neglecting prayer the way to qualify you to perform it?

**THIRD OBJECTION.** *"I am ashamed."*

But is this shame well grounded? Are sinners ashamed to serve their masters? A little practice will easily free you from all this difficulty.

**FOURTH OBJECTION.** *"But, alas! I know not how to begin it."*

Here, indeed the difficulty lies; but why will you not own that you were hitherto mistaken, and that you would rather reform, than persist obstinately in the omission of an evident duty?

**FIFTH OBJECTION.** *"But my family will not join in them."*

How do you know? Have you tried? Are you not master of your own family? Exert that authority in this, which you claim in other cases.

**SIXTH OBJECTION.** *"But I shall be ridiculed and laughed at."*

Are you more afraid of a laugh or a jeer than the displeasure of God? Would you rather please men than him?

Therefore, let God have an altar in your dwelling, and then let morning and evening prayers and praises be presented, till you are called to worship him in his temple above, when your prayers and praises shall be swallowed up in everlasting praise.—*Samuel Davies.*

—  
**LET ME GO HOME.**

A friend of mine lately died, and in the dreamy wanderings of his last hours seemed to think his lassitude and pain were occasioned by hard labour. He often said, as he tossed in his agony, "O, let me go home, I am very weary."

In these words, methought, we have the expression of many a Christian soul. Though willing to abide as a hireling his day, he is weary

with task-work, and would be glad to have the yoke lifted from his neck. And, blessed be God, there is a home, where Christ will receive his people worn with toil at the close of the day. There remaineth a rest for the people of God, a Sabbath after the working-days, a jubilee after the bondage, a "continuing city" after the pilgrimage, a father-land after the exile. O that we were panting for it more. O that we were prizing it more duly. O that we were better prepared to enter on it.

Good Mr. Waugh, of London, used to say "There will be rest enough in heaven." True and gracious words. Let them encourage us during hours of weariness in service. Heaven will be sweeter for our weariness. Though we ought not to be discontented, nor in haste to be gone, we may sometimes lawfully be "in a strait betwixt two," longing to be with Christ, "which is far better." Our home is above;

"There my best friends, my kindred dwell,  
There God my Saviour reigns."

An eminent German Christian once said to a friend of mine, *I am a homesick man.* Thus he strongly expressed his desire of heaven. God has not yet taken him home; his hands are full of sheaves in the harvest-field of Halle; this is the fruit of his labour, Philippians ii: 21; yet he probably often looks upward and says with the dying youth, "Let me go home."—*Am. Messenger.* J. W. A.

—  
**CHURCH DESPISERS.**

Those church contemners, that can easily weigh  
The profit of a sermon with a play;  
That say unwonted prayers with the like wills  
As queasy patients take their loathed pills;  
To what extremity would they be driven,  
If God, in judgment, should but give them heav'n!

QUARLES.

## Miscellaneous Communications.

For the Presbyterian Treasury.

## BEAUTIFUL PREPARATION.

Last week it was my privilege to be at the bed-side of a dying saint. In the course of a brief conversation, having alluded to the tendency of sickness to prepare our minds for death, she gathered strength to articulate with earnest emphasis, "Oh, beautiful preparation!" "beautiful preparation!" It seemed as if her thoughts, engrossed with the work of love, must nevertheless break silence to testify to the wonderful ways and grace of God.

Sickness is indeed a beautiful preparation for a walk through the valley of the shadow of death. It is beautiful in *kind*. It is the very thing we need. Sickness is ordained of God as an important part of the training of mortals for immortality. All the impressions which the ravages of disease make upon our frames, are suited to induce serious contemplation. The certainty of death, our dependence on God, the excellence of spiritual things, the preciousness of Christ, &c., are the familiar thoughts of the Christian in sickness—the elements of a beautiful preparation for eternity.

But this preparation is "beautiful" also *in degree*. Not only does the saint commonly realize the right kind of emotions and meditations in sickness, especially in the last sickness, but the exercises of the soul are often of a high spiritual character. God gives what has been called "dying grace"—peculiar grace—to sustain His people in the trials of the Jordan. How consoling, how enrapturing are the words of triumph and peace, as the Christian is putting on the robes of victory! Beautiful is the preparation of faith, and love, and joy, whose utterances are all of heaven—a preparation purchased by the blood of the Lamb, wrought by the grace of the Spirit, and anticipating the rewards of everlasting rest!

R.

For the Presbyterian Treasury.

## DEATH FOR MURDER.

Ought capital punishment for the crime of murder to be abolished?

1. We deprecate any radical change in the Jurisprudence of our country on this subject, when experience has proved the wisdom of existing laws. Old, established principles are as safe for us and for our posterity as they have been for our ancestors; whilst experiments and innovations are always dangerous.

2. These new views interfere with the fundamental principles of the code of every enlightened, civilized and Christian nation on the globe. Capital punishments cannot be stigmatized as the relics of barbarism, when there is such a universal acquiescence in their propriety and necessity in the common sentiment of the civilized world.

3. The SCRIPTURES fully authorize and demand capital punishment in the case of murder. Immediately after the flood, God delegated this authority to His creatures; and as long as men are wicked enough to commit murder, the same principles require its punishment in the same way, to the end of time. (Gen. ix. 6.) It must be remembered that the command to take the life of the murderer was antecedent to the Mosaic dispensation, and was not a Levitical statute that has passed away. It was given to Noah centuries before the Levitical dispensation. It is an unrevoked command. There has been no abrogation of this authority under the Christian dispensation. Magistrates who "are ordain-

ed of God," "do not bear the sword in vain." The apostle Paul, so far from denying this right to the civil government, said to the Jews who apprehended him, "If I be an offender, or have committed any thing *worthy of death*, I refuse not to die."

4. The abolition of capital punishments will diminish the *security* of human life, by taking away the FEAR OF DEATH, which is an infinitely more powerful motive than the *fear of penitentiary*. Legislators may multiply the rigors of solitary imprisonment to any extent, consistent with humanity, without ever being able to present a motive that will at all compare with the fear of death. The latter principle derives power from the strongest instinct of our nature, from considerations connected with this life and from the retributions of eternity.

5. The proposed alteration would reduce the crime of *murder* very much to the level of stealing, forgery and other crimes of inferior atrocity. No severity of imprisonment can give to murder its deserved prominence of foulness and guilt. The nature of the crime is so aggravated that it calls for a different nature of punishment. Its punishment cannot be measured on a common scale with that of other crimes.

6. Capital punishments, wisely administered, give to the community a more efficacious *example* of the awful tendency of murder, than simple imprisonment. "Stand in awe and sin not," is written more conspicuously on the gallows than on the walls of the penitentiary.

7. Not a single sufficient and satisfactory reason have we heard urged in favour of this fundamental change in our laws; whilst our principles, our common sense, our Scriptures, our safety, our experience, our agreement with all civilized nations, impel us earnestly to deprecate any alteration in the punishment, so universally and righteously affixed to the crime of murder.

We are aware of the solemn responsibility of taking away the life of a fellow mortal—and it is for the very purpose of impressing this responsibility upon the community, that murder ought to be punished in the most emphatic manner within the power of the law.

R.

For the Presbyterian Treasury.

## A SAINT AT REST.

[Communicated by request.]

My dear brother and sister.

My tenderest sympathy outflows to you, in this your sore bereavement. When such a spirit passes from the circle blessed by its purifying presence, how drear the void! But why should not the golden fruit be loosened from the tree—the ripened grain be gathered to the garner? Why should the bending corn, long drenched and beaten, still longer bow under autumnal storms? If your tears fall, (and well they may) they will be tears of love and tears of joy—how can they be tears of selfish grief?

Among my most vivid memories is that of her gentle, quiet, uniform, ever suffering, never complaining spirit. Herself, her bodily weakness, her pains, (and who has so many or such?) never her topic—how lightly and still her spirit rose above those terrible and constant visitations! In recalling her to mind I find it difficult to think of her as a *person*, so deep was her impression on me, as a *character*. Self-control, fortitude, patience, dignity, practical wisdom, kindness, not a fitful impulse, but an abiding habitude, in whom have they found fitter impersonation?

Long may her sacred savour pervade your household, and be reproduced in all our lives!

T. D. W.

## ONE STAR DIFFERETH FROM ANOTHER STAR IN GLORY.—1 COR. XV. 41.

Divinely blest, the infant soul  
On angel-pinions borne away,  
Ere it could feel this world's control,  
Or find the path that leads astray!

But happier far, the veteran saint  
Who lays his long worn armour down,  
And, freed from warfare's hard restraint,  
Receives an amaranthine crown!

While some young warrior grasps that shield  
Which once he bore, and wears that vest;  
His warfare done, he leaves the field,  
And enters on his heavenly rest.

So, when of old, to Jordan's wave,  
With steadfast faith, Elisha bore  
The mantle that his master gave,  
Elijah's sorrows all were o'er.

Manchester, May 1, 1846.

D. E. FORD.

## Historical.

## A NOBLE ARMY OF MARTYRS.

In *Gillies' Historical Collections*, is a striking account of the martyrdom of certain of the followers of John Huss, who, like him, protested against Popish error, and gave up their lives for the truth.

The first was the *Lork Schlik*, a man of admirable parts, about fifty years old. When he was condemned to be quartered, and his members to be scattered here and there, he said: "The loss of a sepulchre is easy." Being exhorted by a minister to courage, he said: "I have God's favour so, that no fear of death doth trouble me. I have formerly dared to oppose Anti-christ; and I dare now die for Christ." The Jesuits troubling him when he came to the scaffold, he shook them off; and seeing the sun shining bright, he said: "Christ, thou Sun of Righteousness, grant, that through the darkness of death I may pass into eternal light;" and so, having ended his prayers, he calmly received the stroke.

Another was the *Lord Henry Otto*, a man of great judgment. He having received the sentence of condemnation, said: "Kill my body, disperse my members whither you please; yet do I believe that my Saviour will gather them together again, and clothe them with skin; so that with these eyes I shall see him; with these ears I shall hear him; with this tongue I shall praise him, and rejoice with this heart for ever."

The next was *Toby Steffick*, a man of composed temper; he spent the most of the time of his imprisonment in silent sighs and tears! Before his execution, he said: "I have received many good things of the Lord all my life long; shall I not therefore receive this cup of affliction? I embrace the will of God, who, by his ignominious death, makes me conformable to his Son, and by a narrow way, brings me to his heavenly kingdom."

Another was *Christopher Chober*, who much encouraged his fellow-martyrs, and then cited the words of Ignatius: "I am God's corn, and shall be ground with the teeth of wild beasts;" "so we," saith he, "are God's corn sown in the

field of the Church; and, that we may be for our Master's use, we are now to suffer death; but, be of good cheer, God is able to raise up a thousand worshippers of himself out of every drop of our blood; for though truth now suffers violence, yet Christ reigns, and no man shall cast him down from his throne."

The next was *Maximilian Hostialick*, a learned and pious man; after his condemnation, he was sadder than the rest; and, being asked by the minister the reason of it, he said: "The sins of my youth do now come into my mind; for though I know that nothing remains to condemn them which are in Christ Jesus, yet I know that God exerciseth justice as well as mercy towards his own."

The next was *John Kutnaur*, who, when the Jesuits began to speak to them, said: "Pray you trouble not our consciences; we are sufficiently furnished against the fear of death; we need none of your help." And when they would have proceeded, he said: "Why do you create unprofitable labour to yourselves, and trouble to us?" Then said they one to another: "They are hard rocks, and will not suffer themselves to be removed:" to whom he answered: "You say true; Christ is an hard rock, and we are firmly fixed on him."

The next was *Simeon Sussickey*, who, when he saw the Jesuits coming, said to his companions: "These birds of prey are flying hither; but God hath promised to preserve his own, as the apple of his eye; and therefore he will not suffer us to be seduced." The last night he had a sore conflict, because the Scripture saith: "Cursed is every one that hangeth on a tree." But when the minister told him, that that curse was taken away by the death of Christ, he was well satisfied. He went to his death praying and singing.

### Glimpses of New Books.

*The Journal of the Pilgrims at Plymouth in New England, in 1620, with illustrations by GEORGE B. CHEEVER, D. D.*

Dr. Cheever, whose name is associated with Pilgrim's Progress, by his lectures on that "exceeding good" book, has likewise rendered himself memorable by his illustrations of the "providences, principles and persons" of the Pilgrims of New England. Every one who loves Plymouth Rock, ought to have this memorial of Plymouth men. Our readers will not expect to find *Dr. Coit's Pilgrims*—men, who have been set up out of the straw of Laudean tradition at a scandal manufactory, located near the "five points" of a small town called *Highburg*. Dr. Cheever's volume contains a reprint of the original Journal of the emigrants, together with many interesting sketches, drawn from authentic sources.

It is a matter of deep regret that Governor Bradford's letter-book has been lost, or rather the chief part of it. The part saved, beginning at the 339th page, was accidentally found in a grocer's shop in Halifax, and

is now preserved in the volume of the Massachusetts' Historical Collections for 1794.

The Pilgrims were obliged to make three starts before they fairly got on their voyage. On the 5th of August, they set sail from Southampton; but one of the vessels proving leaky, they returned for repairs to Dartmouth. On August 21st, they set sail again; but the vessel still proving leaky, they put into Plymouth, where they were obliged to abandon her, and her passengers returned to London. On September 6th, the *May-Flower* set out alone, with 101 persons, male and female.

#### FIRST SIGHT OF NEW ENGLAND.

After many difficulties in boisterous stormes, at length by God's prouidence vpon the ninth of *November* following, by breake of the day we espied land which we deemed to be *Cape Cod*, and so afterward it proved. And the appearance of it much comforted vs, especially, seeing so goodly a Land, and woodded to the brinke of the sea, it caused vs to reioyce together, and praise God that had giuen vs once againe to see land.

#### FIRST NEW ENGLAND WATER.

About ten a clocke we came into a deepe Valley, full of brush, wood-gaile, and long grasse, through which we found little paths or tracts, and there we saw a Deere, and found springs of fresh water, of which we were heartily glad, and sat vs downe and drunke our first *New-England* water with as much delight as euer we drunke drinke in all our liues.

#### NEW ENGLAND SEED CORN.

There was also an heape of sand, newly done, which we digged vp, and in it we found a little old Basket full of faire *Indian* Corne, and digged further & found a fine great new Basket full of very faire corne of this yeare, with some 36 goodly eares of corne, some yellow, and some red, and others mixt with blew, which was a very goodly sight; the Basket was round, and narrow at the top, it held about three or foure Bushels, which was as much as two of vs could lift vp from the ground, and was very handsomely and cunningly made; But whilst wee were busie about these things, we set our men *Sentinnell* in a round ring, all but two or three which digged vp the corne. We were in suspence, what to do with it, and the Kettle, and at length after much consultation, we concluded to take the Kettle, and as much of the Corne as we could carry away with vs; and when our *Shallop* came, if we could find any of the people, and come to parley with them, we would giue them the Kettle againe, and satisfie them for their Corne, so wee tooke all the eares and put a good deale of the loose Corne in the Kettle for two men to bring away on a staffe; besides, they that could put any into their Pockets filled the same; the rest wee buried againe, for we were so laden with Armour that we could carry no more.

And thus wee came both weary and well-come home, and deliuered in our Corne into the store, to be kept for seed, for wee knew not how to come by any, and therefore were very glad, purposing so soone as we could meete with any of the Inhabitants of that place, to make them large satisfaction.

#### FIRST FIGHT WITH THE INDIANS.

After Prayer we prepared our selues for brekfast. Anone, all vpon a sudden, we heard a great & strange cry, which we knew to be the same voyces, though they varied their notes. One of our company being abroad came running in, and cryed, *They are men, Indians, Indians;*

and withall, their arrowes came flying amongst vs, our men ran out with all speed to recover their armes, as by the good Providence of God they did. In the mean time, *Captaine Miles Standish*, having a snaphance ready, made a shot, and after him another; after they two had shot, other of vs were ready, but he wisht vs not to shoot, till we could take ayme, for we knew not what need we should haue.

The cry of our enemies was dreadfull, especially, when our men ran out to recover their Armes, their note was after this manner, *Woath woach ha ha hach woach*: our men were no sooner come to their Armes, but the enemy was ready to assault them.

There was a lustie man and no whit lesse valiant, who was thought to be their *Captaine*, stood behind a tree within halfe a musket shot of vs, and there let his arrowes fly at vs; hee was seene to shoote three arrowes, which were all avoyded, for he at whom the first arrow was aymed, saw it, and stooped downe and it flew over him, the rest were avoyded also: he stood three shots of a Musket, at length one tooke as he sayed full ayme at him, after which he gaue an extraordinary cry and away they went all; wee followed them about a quarter of a mile, but wee left sixe to keep our *Shallop*, for we were carefull of our businesse: then wee shout-ed all together two severall times, and shot off a couple of muskets and so returned: this wee did that they might see wee were not afraid of them nor discouraged.

#### FOREFATHER'S DAY.

10. of December, on the Sabbath day wee rested, and on Munday [11th of December old style] we sounded the harbour, and found it a very good Harbour for our shipping; we marched also into the Land, and found divers corne fields, and little running brookes, a place very good for scituation, so we returned to our Ship againe with good newes to the rest of our people, which did much comfort their hearts.

#### DESCRIPTION OF THE INDIANS.

On this day came againe the Savage, and brought with him fiae other tall proper men; they had every man a Deeres skin on him, and the principall of them had a wild Cats skin, or such like on the one arme; they had most of them long hosen vp to their groynes, close made; and aboue their groynes to their wast another leather; they were altogether like the *Irish* trousers; they are of complexion like our English Gipseys, no haire or very little on their faces, on their heads long haire to their shoulders, onely cut before, some trussed vp before with a feather, broad wise, like a fanne, another a fox tayle hanging out. They sung and danced after their maner like antics; some of them had their faces paynted black, from the forehead to the chin, foure or fiae fingers broad; others after other fashions as they liked.

#### FIRST NEW ENGLAND MEETING-HOUSE.

This summer we build a Timber Fort, both strong and comely, with flat roof and battlements; on which ordnance are mounted, a watch kept, and it also serves as a place of public worship.

Dr. Cheever adds:

"In Old England, under the Establishment, with an Archbishop's consecration, this would have been a place of public worship, serving as a Fort, bristling with Bancroft's cannon, and with the ceremonies, ordinances, commandments, and doctrines of men.

"In New England it was simply the Pilgrim's first Meeting-House, where by God's mercy they could say, Though a host should encamp against me, my heart shall not fear. In Old England it would have been God's house, devoted to man's

purposes; in New England it was man's house, devoted to God's purposes."

#### MORTALITY OF THE FIRST WINTER.

And in three months past, dies half our company; the greatest part, in the depths of Winter, wanting houses and other comforts, being infected with the scurvy, and other diseases, which their long voyage and unaccommodate condition brought upon them; so as there die sometimes two or three a day. Of one hundred persons scarce fifty remain: the living scarce able to bury the dead, the well not sufficient to tend the sick; there being in their time of greatest distress, but six or seven, who spare no pains to help them. Two of the seven were Mr. Brewster, their Reverend Elder, and Mr. Standish, their Captain.

#### THANKSGIVING AND FAST DAY.

Dr. Cheever remarks as follows:

The Governor is said by Mr. Winslow to have appointed the game-hunt after harvest, that so the Pilgrims 'might after a more special manner rejoice together, after they had gathered the fruit of their labors.' This admirable annual New England custom of Thanksgiving dates back, therefore to the first year of our Forefather's arrival. The custom of an annual fast began somewhat later, on occasion of the prospect of famine in the infant colony, in 1623.

#### THE FIRST NEW ENGLAND DUEL.

Prince takes the account from Governor Bradford's Register thus:

June 18, 1621. The second offence is the first duel fought in New England upon a challenge at single combat with sword and dagger, between Edward Doty and Edward Leister, servants of Mr. Hopkins. Both being wounded, the one in the hand, the other in the thigh, they are adjudged by the whole company to have their head and feet tied together, and so to lie for twenty-four hours, without meat or drink: which is begun to be inflicted, but within an hour, because of their great pains, at their own and their master's humble request, upon promise of better carriage, they are released by the Governor.

This volume will be found highly interesting and entertaining. Dr. Cheever has done a good service to the universal Yankee nation, and to smaller communities, in pointing out the old landmarks about Plymouth Rock.

### Poetry.

#### SAILOR'S HYMN.

Star of peace! to wand'ers weary  
Give the beam that smiles on me,  
Cheer the pilot's vision dreary  
Far at sea.

Star of Hope! glance on the billow,  
Bless the soul that sighs for thee;  
Bless the sailor's lonely pillow  
Far at sea.

Star of Faith! when winds are mocking  
All his prayers—he flies to thee;  
Save him, though on billows rocking  
Far at sea.

Star of God! oh safely guide him  
To the shore he longs to see;  
Long tempestuous waves have tried him,  
Far at sea.

### Ministerial Education.

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

#### A MINISTER OF CHRIST.

"Then said the Interpreter, Come in; I will show thee that which will be profitable to thee. So he commanded his man to light a candle and bid Christian follow him; so he had him into a private room, and bid his man open a door, the which when he had done, Christian saw the picture of a very grave person hung up against the wall, and this was the fashion of it. 'I had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind its back; it stood as if it pleaded with men, and a crown of gold did hang over its head.'"

Such is the picture of a true minister of the sanctuary. "I have showed thee this picture," said the Interpreter to the pilgrim, "because the man whose picture this is, is the only man whom the Lord of the place whither thou art going hath authorized to be thy guide in all difficult places thou mayest meet with in the way."

For the Presbyterian Treasury.

#### HOW CAN THE NUMBER OF MINISTERS BE INCREASED.

First of all, by *prayer to God*, according to our Saviour's argumentative command to his disciples. "The harvest truly is plenteous, but the labourers are few; pray ye *therefore* the Lord of the harvest, that he will send forth labourers into his harvest." But he will not send them, as he sent the quails upon the camp of Israel. Nor will he raise them up like the fabled crop of Cadmus from the earth. The very answer to our prayers for men to work for God will be connected with exertions of our own. He helps us when he makes us help ourselves. The question therefore still recurs: what is the Church to do in proof of her sincerity, and in promotion of the gracious answer to her own request?

Another obvious duty is to *seek* for the appropriate materials of which able ministers are to be formed. These materials do not always lie upon our pavements, or along our highways, any more than the materials of our costly fabrics or most necessary articles of daily use. They are often latent, and must be discovered and drawn out from their concealment, and extricated from their embarrassing associations and connexions, as the precious ores are separated from the baser substances with which they co-exist in nature. At times, indeed, they may seem to be profusely scattered on the very surface of society, as gold is now picked up by handfuls on the soil of California. But all is not gold that glitters. In a moral, no less than in a material sense, golden dreams are often doomed to disappointment, and apparent expectations only seem to confirm the general

law, that what is truly precious is acquired by patient, self-denying toil.

Another analogy between the cases is perhaps not wholly fanciful, or may, at least, afford a wholesome practical suggestion. As the mania for sudden and easily gained wealth, which now prevails among us and around us, can hardly fail to flood the market with spurious or suppositious gold, however genuine the larger part of the new acquisitions may be; so the eager, indiscriminate attempt to force into the ministry every young man who seems possessed of piety and talent, may be expected to result in many a lamentable failure and imposture, as well as to be followed by a violent reaction towards the opposite extreme of apathetic negligence and passive waiting upon Providence for that which is ordinarily given only as the reward of diligence and sound discretion. Against both of these evils let the Church be on her guard, by seeking earnestly for men to serve God in the ministry; but carefully proving them when they are found. This process, added to the means already mentioned, that of fervent and unceasing prayer to God for labourers in his harvest, will do much to meet and counteract the painful and alarming diminution of aspirants to the ministry. But although it will do much, it will not do all. For after bringing young men to the threshold of this work, the Church is not to leave them there and go in search of others, but must help them over it, and put it in their power not only to contemplate the great harvest, but to enter it, and fall to work upon it. Since Apostolic times it is no longer a questionable point that poverty may co-exist with piety and talent. If the empty suits of armour would be worse than useless in the day of battle, because tantalizing to the combatants, would they be of more use, or less tantalizing, if the men who ought to wear them were drawn up in sight of them, but not allowed to touch them, much less to put them on or carry them away? Even so the most complete and liberal intellectual provision for the training of the ministry, and even the most ample supply of men to be trained, can only disappoint the Church and tantalize a dying world, if the two things still remain apart which must be joined together to produce the end desired. And as nothing half so frequently creates obstruction as the poverty of those who are otherwise entitled to the opportunity of training for the ministry, it follows that the Church can do her duty in this great matter only by providing the means of their subsistence. She must not only find the men, but feed them.—*Annual Report.*

For the Presbyterian Treasury.

#### PASTORAL HINTS TO CANDIDATES.

SELF ESTEEM.—Opinion of ourselves is like the casting of a shadow, which is always longest when the sun is at the greatest distance. By degrees the sun approaches, the shadow shortens, and under the direct meridian light it becomes none at all. It is so



with our opinions of ourselves; while the good influences of God are at the greatest distance from us, it is then that we conceive the best opinion of ourselves. As God approaches, the conceit lessens, till we receive the fuller measure of his grace, and then we become nothing in our own conceit, and God appears to be all in all.

**SOLEMN WORDS.**—The late Dr. Chalmers, in his farewell sermon on leaving Glasgow, uttered, with strong emotion, the following emphatic words:

"Should those high and heavenly themes on which they (the primitive saints) expatiated through life, and which shed a glory over their death-beds, ever cease to be dear unto my bosom—should the glorio of this world's philosophy ever seduce me from the wisdom and simplicity of the faith—should Jesus Christ and Him crucified not be the end of all my labours in expounding the law of righteousness—then let the fearful judgments of heaven blight and overcast the faculties that I thus have prostituted!"

**THE OFFERING.**—Offer yourself to God for life or death, for ease or pain, for strength or weakness. Let him choose and refuse for you; only do you choose Him for your present and eternal portion.—*Fletcher.*

**A FINE PASSAGE.**—The celebrated Robert Hall one day attended church, where a young minister preached on some public occasion. The young man, very anxious to hear Mr. Hall's opinion of his discourse, very pertinaciously plied the great man with questions respecting it. At length, worried beyond endurance, he said: "Well, sir, there was one fine passage, and I liked it much, sir, much. The passage I allude to, was *your passage from the pulpit to the vestry.*"

**THE GROWING SOUL.**—There are some plants which grow right up—erect in their own sturdy self-sufficiency, and there are some feeble ones which take hold with their hands, and clasp and climb. The soul of man is like these last. \* \* \* \* \* It is a clasping, clinging-soul, seeking to something over which it can spread itself, and by means of which it can support itself. Just as in a neglected garden, you may see the creepers making shift to sustain themselves as best they can; one convolvulus twisting round another, and both dragging on the ground: a clematis leaning on the door, which will by-and-by open and let the whole mass fall down; a vine or a passion-flower wreathing round a prop which all the time is poisoning it: so, in this fallen world it is mournful to see the efforts which human souls are making to get some sufficient object to lean upon and twine around.

**THE BIBLE.**—Let us strongly enforce upon our young men the most implicit reverence for Scripture, as the undisputed testimony of God, and the alone standard of faith and practice. No tampering must be allowed. Nothing must be taken away from it by neological criticism; nothing added to it by apocryphal or traditionary supplement. Let the young be strongly entrenched in the reverential acceptance of the whole Bible, and nothing but the Bible as their creed and their panoply.

#### UNCOMMON ERRORS.

Whereas some good is said to have arisen from the exposure, in the last *Witness*, of certain prevalent mistakes, under the name of "Common Errors," the undersigned is induced to name certain other "errors," which are so far from being "common," that their occurrence may easily escape detection:

##### CLASS A.—PEOPLE.

1. It is a very uncommon error for persons to *give* beyond their circumstances, so as not to leave enough to pay their just and lawful debts.
2. It is a very uncommon error for persons to attend public worship when (all things considered) they would have been better at home; or to go, in spite of distance and weather, twice on the Sabbath, when they had better have contented themselves with the comfortable, heathenish practice of attending "once a day."
3. It is a very uncommon error for persons to be unnecessarily and inconveniently early at the house of God.
4. It is a very uncommon error for a people to throw a dangerous temptation to pride in the way of a minister, by giving him an exorbitant salary.
5. It is a very uncommon error for a people to *spoil* their pastor by undue kindness and respect, so that he becomes too tender to bear trouble, and vainly imagines that "he is a sort of sacred and inviolable person."
6. It is a very uncommon error for a man to think of himself less highly than he ought to think.

##### CLASS B.—MINISTER.

1. It is a very uncommon error for a minister to lose all vigour and influence by an over-conciliatory and over-prudent course.
2. It is a very uncommon error for a minister to begin his *preparation* too early in the week, to take unnecessary pains in studying his discourses, or to deliver them in language which is undesirably compact and terse.
3. It is a very uncommon error for a minister (especially if young) to overload his sermons with old divinity, or to be too slow to print.
4. It is a very uncommon error for a minister to lose solid advantages by using but sparingly the phrase, "pastoral authority."
5. It is a very uncommon error for a minister to spend one moment too much in praying for his people.
6. [The same as Class A., No. 6, which see.] These errors certified as being of rare occurrence, as witness my hand, **BENEVOLUS.**

#### A SOLEMN TRUTH.

"If one thing, more than another," said Dr. Beacher, "made him tremble for the welfare of his country, it was that so few pious young men of late years had entered upon a course of study in the literary institutions. It was a lamentable fact that there are now in our colleges fewer pious young men, in proportion to our numbers, than there were in former years; and of those who have been in our literary institutions, or are still there, too large a number of them have chosen other professions than the gospel ministry. This ought not so to be. The language of our Saviour still is—'The harvest is great, but the labourers are few.' Parents had been unmindful of their duty in this manner. Almost all literary professions (said he) are crammed, but the demand for ministers was never greater. If he had now one or two hundred ministers, he could find work for them, especially in the West. Ministers and churches had not done their duty. They have not searched out the young men who should engage in the work of preaching the gospel, and encouraged and assisted them as they ought to have done. Till parents, ministers, and churches do their duty, *the labourers will be few.*"

#### Presbyterian Education Rooms.

265 Chestnut Street, Philadelphia.

OCTOBER, 1849.

**LEGACIES.**—The Board were very much indebted last year to the legacies of the pious dead for the prosperous state of their funds. The unusually large amount of \$3,692.09 was received from this source; whereas, the year before the amount was only \$615.76. This providential increase of legacies alone prevented a considerable diminution in the funds as compared with the previous year. As a similar amount of legacies can scarcely be expected during the present year, the Board must rely more upon the ordinary sources of income; and they trust that the churches, composed of living saints, will show their good works in sustaining this cause.

The following is a list of the legacies received by the Board of Education of the Presbyterian Church, during the ecclesiastical year, ending May 1st, 1849.

Henry L. Webb,	Albany, N. Y.,	\$1,000 00
Hannah Howell,	Pennington, N. J.,	386 03
Mary McFarland,	Philadelphia, Pa.,	582 79
S. Thompson,	Pittsburgh, "	243 75
James Dornan,	Washington, "	100 00
William Wallace,	Upper Buffalo, "	354 55
John Montgomery,	Lewisville, "	141 00
A. McLanahan,	White Deer, "	249 31
Catharine Lamb,	Steubenville, Ohio,	400 00
Sarah Cuddin,	Greenville, Virginia,	234 66

\$3,692 09

A legacy of \$500 has been left to each of the Boards of our Church by Joseph Titus, of Titusville, N. J., who recently departed this life. In addition to these and other legacies, Mr. Titus left the sum of \$1000 to assist in maintaining the parochial school which was lately established in connexion with the church of Titusville, of which he was an elder. Mr. Titus was during his life a most liberal supporter of the institutions of the Presbyterian Church; and the same spirit animated him in dictating his last will.

We understand that there was a little informality in the will, arising from the fact that the witnesses did not actually see Mr. Titus sign his name; he merely acknowledging the signature to be his. This irregularity will not, we presume, vitiate the legacy; but there is a *possibility* (we mean in the abstract,) that it may give rise to litigation. We merely mention the circumstance for the purpose of reminding those friends of the Church who may have left legacies in their wills, or who may intend to do so, of the great importance of care and precision in observing all legal technicalities.

The following form may be used in devising legacies to the Board of Education.

I give and devise to "the Trustees of the Board of Education of the Presbyterian Church in the United States of America," the sum of \_\_\_\_\_ dollars. [When real estate or other property is given, let it be particularly described.]

The Board have lost several legacies on account of informalities; whilst other legacies are kept back by delays in the Courts, before which the Board have been compelled to appear.

## Geographical.

### EUROPE—ITS RACES.

The present races of Europe, divided by what is now the philosophical rule—the roots of language—and connected also, with their origin, are divided into three great families, namely, the Latin, or Romanic; the Teutonic, or Germans; and the Slavonic—under which may also be classed the *Finne*—a distinct class in the North. So also in the Latin class might be included the remains of Celts in Ireland, and of the Iberians in Spain. But, without going into minor distinctions of more ancient date, the present nations of Europe may properly be divided into three classes, Romanic, Teutonic, and Slavonic. Between these three races, it must be borne in mind, there is neither affinity nor sympathy. The division by nations is as follows:

#### ROMANIC RACE.

France, Inhabitants,	34,500,000
Spain, do	14,000,000
Portugal, do	4,000,000
Italy, do	22,500,000

Latin Race, 75,000,000

The languages spoken by these people are all consanguineous, and they, in fact, constituted almost the whole available portions of the Roman empire, when overrun by the Northern Slavones and allies.

#### THE TEUTONIC RACE.

The Teutonic race are chiefly the Germans and English—though Malte Brun places the Scandinavians among them. The present English being chiefly Anglo-Saxon, are of that race; but the Irish are of another race, the Celts. The Teutonic nations may be thus set down:

Part of Russia,	8,000,000
Part of Austria,	6,000,000
Part of Belgium,	2,000,000
Germany Proper,	16,000,000
Part of Switzerland,	1,400,000
Holland,	2,000,000
Part of Denmark,	600,000
English,	18,000,000

Teutonic Race, 54,000,000

We have left out smaller tribes and nations; but this makes the bulk of the real Teutonic family. Their language is more or less kindred, and their origin the same.

#### SLAVONIC RACE.

These races inhabit the North and East of Europe, spreading into Asia. They probably occupy more of the surface of the earth than any other race of men. The nations are as follows:

Part of Austria,	15,000,000
Part of Prussia,	2,000,000
Russia,	50,000,000

Slavonic Race, 67,000,000

We have left out the Scandinavians of Denmark, Sweden, and Norway; also the Turks, the Greeks, &c., as not distinctly belonging to either of the great races of Europe. They all, however, assimilate more to the Slavones than either of the others.

Of the three great races, the Slavonic, hardly known in history till within two centuries, is the most powerful in positive strength of natural resources, but inferior in art and culture. In the last particulars, the Teutonic is far superior to either the Latin or the Slavonic.

## Christian Education.

### IN SCHOOLS, ACADEMIES, AND COLLEGES.

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

#### BEGIN EARLY AND IN THE RIGHT WAY.

The influence of parochial schools on the piety of the Church must be great; for *youth is the forming season of life*. An eminent writer on education has affirmed that the first five years of a child have more to do in moulding his character than any other equal number of years. Whether this be true or not, the second and the third five years may be very hopefully employed in training him aright. The first five years being the March, the second and third five are the April and May of our Spring. It is the season of hope and promise, all of whose opportunities should be devoted to the high purposes of life and immortality.

That children can learn a great deal even at a very early period, is seen in the facility with which they acquire the knowledge of language—an achievement which almost defies the best efforts of adult foreigners during a life-time. The difficulty, not to say impossibility, of making up for the neglect of original opportunities demonstrates the necessity of an early, in order to secure a thorough education. A boy who has not been taught in early years to spell or to write well, will hardly ever recover from the disadvantages of youthful inattention. So it is in every thing, especially in *religion*. A neglect on this subject in youth is irreparable loss. It throws a gloom of terror into the valley of the shadow of death. The remark of Dr. Rush is a true one: “Mothers and schoolmasters plant the seed of nearly all the good and evil that exists in the world.”

For the Presbyterian Treasury.

#### GENERAL POLICY OF THE CHURCH IN EDUCATION.

It is by schools, of high character, that we may most reasonably hope to provide a sufficient number of competent teachers. Great schools have always been prolific of great teachers. It is a prime duty of the Church to keep up a supply of such teachers, as second in importance only to ministers of the gospel. In prosecuting the education of her youth, the Church is under no necessity of confining herself to religious teaching or to elements; she may properly provide full instruction in all branches. If we can so exalt the standard of public education, that our schools shall be the best in the land, even leaving their religious character out of the question, we shall thereby be gaining new influence for the propagation of truth. While we are raising up teachers, we shall at the same time, be raising up ministers. Many of the qualifications are common to both, and many who begin with teaching, will end with preaching. As one of the objections to gratuitous education of

youth for the ministry is, that some who are educated at great expense prove to be unfit for the work, prudence dictates the method of educating children of promise in large numbers, without designating any for the ministry, and of selecting from these such as are seen to have gifts and graces. No method promises so much exemption from failure and unnecessary expense.

The objection, that sectarian schools shut out from right influences most who are not of the given sect, and that we ought to send our children into the common mass of learners, is an objection which would lie against all our separate church organizations. The very principle of all church influence is separation from the world. It is by coming out of the world, and seeking growth apart from it, that we seek strength to influence it. And surely the catechumen, the novice, and the babe need this seclusion from evil as much as the adult believer. Those Christian parents who are able, are universally acknowledged to have a right to procure a capable pious teacher under their own roof, and to prescribe to him a course of thorough catechetical instruction. This, which is conceded to individual parents, is all that we ask for associated parents, or the Church; to wit, liberty to teach our little ones the truth, the whole truth, and nothing but the truth.

The only way to procure patronage to parish or presbyterian schools, is to make them so good that it shall be obviously a gain to employ them; for we cannot expect a man of sense to send his child to a poor school simply because it teaches the catechism, or is styled Presbyterian. One or two schools of the very first class, conducted on the most approved principles, and sending forth a few ripe scholars, will do more to recommend the plan, and to open the eyes of the public, than hundreds of so called parochial schools, ill sustained, and taught in a slovenly way. There is more danger of error on the side of too little, than too much, in the character of our early schools. It is high time that there should be, in every populous region within our bounds, grammar schools at which boys may be fitted for college, at the same time that their morals are protected, and their minds imbued with saving truth. When we compare the influence of a day-school, in which religious knowledge is communicated six days in the week, with that of other less frequent catechizings and instructions, we must be convinced, that no method promises so much towards raising up a generation of orthodox Christians, as the method of parochial schools. Such a restoration of the Bible and of religious truth, to its rightful place in the scale of juvenile studies, is demanded by our love of the gospel, and will do much to convince the world that we are sincere in our professions of attachment to revelation.

Before we leave our children to the mercy of common schools, in which religion is neglected, or reduced to a minimum, we should recollect, that the creed of the public mind

is becoming every day looser; and that our only hope of saving our youth from latitudinarianism and error is to apply more vigorous efforts to the work of Christian instruction. If any should still say that we send our children to the common school for common learning, in secular things, and to the Sunday School, or the Bible Class, or the household lesson for religious learning, it must be answered, that if equal times were given each, the cases are not equalized. We must take into account the proneness to falsehood arising from our depraved nature, and the pungent efficacy there is in the smallest portions of error. In erroneous or neutral instructions, or in any instructions from which Christ is studiously excluded, the young scholar will rapidly lose the slender impressions made by a few hours of spiritual training. When we shall have restored religion to its proper place in the education of our families, we may look more confidently for the pouring out of converting influences upon the rising race, and for extensive revivals in academies and colleges. There is reason to expect a day, when the whole work of education, all over Christendom, shall be visibly subordinate to the training of souls for heaven, and when all other sciences shall make obeisance to the science of salvation. And the best preparation for this blessed day is to lift the standard of the gospel high above all our places of education.—*Annual Report.*

For the Presbyterian Treasury.

#### HYMNS FOR CHRISTIAN SCHOOLS.

##### LIE DOWN WITH THE LAMB.

I.

How sweet is the evening, when shadows are long,  
How fresh is the morning, when daylight is strong!  
How good is the lesson, for dawning and dark,  
Lie down with the lamb, and arise with the lark!

II.

The lamb is an emblem of Him that I praise,  
The lark may instruct me my music to raise,  
Whatever the business in which you embark,  
Lie down with the lamb, and arise with the lark.

III.

Lie down in sweet lowliness, simple and meek,  
Arise with devotion, Christ's praises to speak,  
But resting or rising, this maxim remark,  
Lie down with the lamb, and arise with the lark.

IV.

Thus lamb-like and lark-like my days I would spend,  
All peaceful and joyful, till all my days end;  
If then you have ears for my parable—Hark!  
Lie down with the lamb, and arise with the lark.

J. W. A.

September 14, 1849.

#### PRESBYTERIAN ENTERPRISE AND ZEAL IN EDUCATION.

The prosecution of the Assembly's plan of Christian education demands much *executive energy* under the peculiar circumstances of the movement. In every locality

where our schools have been established, their success has been owing to the zeal and efforts of one or two men, particularly the minister. If our ministers hold back, the prospect of accomplishing anything is very feeble. The following extracts from a letter, giving an account of one of our parochial schools, shows what a working minister can do, if he applies his energies to the cause of Education.

We omit the name and the place, because we do not feel authorized to make them public.

There has been for years, a log tenement, called a school-house, at the church door. This has, from time to time, been occupied by all sorts of teachers except good ones. Catholics, infidels, and poor ignoramuses of every faith, (often drunken men) have been employed as teachers of the children of Presbyterians and of others. We set ourselves to break up this state of things. You can see how fearful the odds against us. But after many trials and great expense, for my means, the parochial plan was proposed by the General Assembly, and I was, I believe the first in the country to attempt it. We have a beautiful and convenient brick school-house forty-four by twenty-two feet in the clear—ceiling twelve feet high; eight large windows, divided by a folding partition into two equal rooms, when occasion may require.

The session of the church are the Trustees. The plan embraces classical and common education. There is a daily recitation, by the advanced pupils, in the Bible; whilst all the smaller scholars read a considerable portion, each day, in the New Testament, who are capable of doing it. We have also a weekly exercise in the shorter catechism. In a word, we are fully on the Assembly's plan.

We have been gratified to find several parents not members of our church, desirous to have their children learn our catechism.

I have a nominal salary of \$500 annually. I paid, and I am bound to pay \$200 to this enterprise. I have a family consisting of a wife and five children—small property. My people have done what they think they can do, and some of them have done nobly. Now we ask for \$60 in the shape of a loan, for we expect to repay it, with interest, into the funds of the Board, by means of the school, operating on the church. In fact, this church has from time to time given, and we expect still to give to the Education cause.

The Board of Education have of course complied with this reasonable request; and it must be a gratification to those who contribute to our funds to hear of their application towards the encouragement of so self-denying and industrious a zeal for education, as that exhibited in the above extracts.

#### ACADEMY OF MONTGOMERY PRESBY- TERY, VIRGINIA.

An excellent situation is offered for a good teacher in the Presbyterial Academy near *Christiansburg*, Montgomery county, Va. A letter just received, states "Our Presbytery is just over, and our Presbyterial school has taken a firm hold upon every heart." We hope the following advertisement will be duly responded to.

#### TEACHER WANTED.

The Presbytery of Montgomery being about to open a Male Academy near *Christiansburg*, the Board of Trustees will receive applications for prin-

cipal until the 3d Thursday of November. Testimonials as to qualifications, church membership, experience in teaching, &c., must be forwarded by the above date. The branches with which the applicant is particularly intimate, should be mentioned. The salary is not to be less than \$500.

Address Rev. N. Chevalier, President of Board of Trustees, *Christiansburg*, Va.

#### EDUCATIONAL FRAGMENTS.

##### SPIRITUAL LONGINGS FOR THE FAMILY.

And O that throughout every stage of my spiritual life I could take my family along with me; they will share in my temporal hazards, and if so be, in my temporal calamities. O that I hungered and thirsted more after righteousness, and that they shared in this spiritual longing for grace here, and glory hereafter. I pray, O God, for one and all of them, expressly and particularly—my dear wife, *Anne*, *Eliza*, *Grace*, *Margaret*, *Helen* and *Fanny*, and last for my only grandchild, dear little *Tommy*. During the remainder of my pilgrimage, I would never cease to pray for them and to watch over them. May each and all of them be translated from the walk of sight to the walk of faith, that henceforth they may be my fellow-travellers to *Zion*; and we, the parents, walking together as heirs of the grace of life may be the Christian heads of a Christianized family.—*Chalmers.*

##### IMPROVEMENTS IN EDUCATION.

It is worthy of remark, that whatever change for the better shall be made in our system of education, it must begin with the teachers themselves. The art of teaching, like all other arts, is founded chiefly on experience. Improvements therefore are not to be expected from legislators and politicians, who have many other objects to engage their attention; nor even from men of science, unless they have had experience in the business of education. It therefore, becomes the duty of every one engaged in teaching to collect facts, to record observations, to watch the progress of human faculties, as they expand under the influence of education, and thus to unite their efforts for the general improvement of our academical establishment.—*Prof. Jardine.*

#### DUNLAP'S CREEK PRESBYTERIAL ACADEMY.

This new institution, under the care of the Presbytery of *Redstone*, will with Divine permission, open in a beautiful and commodious edifice near to the Presbyterian church of *Dunlap's Creek*, *Fayette county*, Pa., on Monday, the 15th day of *October*. Instructions will be given in all the branches usually taught in academies or high schools.

Terms of tuition:—In the higher branches including the Latin and Greek languages, \$10 per session of five months; in the English branches, \$8 per session, payable one half in advance.

The first session will terminate on the last day of *March*, 1850. Vacations, *April* and *October*. Board can be had in respectable families in the vicinity at a cost not exceeding \$1.50 per week. Students who design to enter, are desired to be present at the opening of the session, as it will be much to their convenience to commence regularly with their respective classes.

SAMUEL WILSON, Principal.  
JOHN H. CRAIG, Ass. Teacher.

## COLLEGE IN TEXAS.

It is a good maxim to begin *well*. A college in Texas is as much needed at this time as Harvard College was in Massachusetts in 1636. The Church and the State both call for educational efforts. The Church in Texas must depend for her ministers upon young men, educated on her own soil; and the State demands legislators, jurists, &c., of intelligence.

The Rev. Daniel Baker, who has been most wisely appointed to search out the wants of Texas and lend his energies to supplying them, is not forgetful of the affinity between missions and education. He makes an earnest appeal to the Board of Education to send out teachers. The Board may perhaps be able from time to time to find a man who is willing to go; but it is clear that the plan of founding a college is the only effective and reliable plan, for a supply of either teachers or ministers.

We hope that our brethren in Texas will begin their operations on the good old principle, "*slow but sure*." What is most needed in the beginning is a practical teacher of good sense—perhaps *not* a D. D.—who will quietly organize a preparatory department and *go to work*. But as we are not called upon to give advice, we will close by presenting an extract from Mr. Baker's letter.

Having been appointed one of the committee to look out for a suitable location for a Presbyterian College, somewhere in Texas, I fixed my thoughts upon Huntsville—and, in the midst of a protracted meeting, which I recently held there, I inquired what inducement would be held out, by the citizens of the town and county, to locate the institution in the vicinity of Huntsville? A town meeting was called—speeches were made—subscription papers were circulated; and, in two days subscriptions in money, were made to the amount (as I was told) of \$8,000—which would, in all probability, be increased to \$10,000. Besides, it was thought there would be a heavy subscription in land.

For the Presbyterian Treasury.

## IMPORTANCE OF RELIGIOUS EDUCATION IN COLLEGES.

The IMPORTANCE of religious influence in colleges in order to mould and fashion the character of our students will be seen from their number and influence.

"The whole number of students now in the Colleges of New England, (1848,) was 1905; there had graduated from these colleges the past year 339; and during the past five years, 2053; showing a decrease since 1842. There had been from the colleges of the Middle States the past year, 263 graduates, and from fourteen beyond them, 193;—making in all, from the 33 principal colleges, 862 graduates. There are in the country, upwards of 100 colleges, and 10 or 1200 graduates annually. In the year 1824, 1825, and 1826, these were 1400 graduates from the colleges of New England, New York and New Jersey; and in 1844, 1845, and 1846, 1656."

Now here are unquestionably the future lawyers, legislators, statesmen, judges, and

ministers of the United States; and how unspeakably important is it that in this most critical and decisive epoch in their whole lives they should be under the guiding and *transforming* influence of that religion which is from above, and which is profitable for doctrine, for instruction, for correction, and thoroughly to furnish and prepare for every situation, condition, and duty in life.

And why is it, but for the want of this influence in some controlling degree, that while every other profession is gorged with an overflowing number of students, that with a rapidly increasing population and increasing infidelity and error of every kind, the number of students for the ministry should be diminishing and not increasing?

The fountains of pure and undefiled religion in our country, are unquestionably parental influence, example and instruction, and next to these our Sabbath school instruction. But unless the seed here sown is watered and cultivated in the schools, and still more especially in the college life, all the buds of hopeful promise will in too many cases be utterly destroyed. To preserve to our country, in all its leading offices, a pure, pious, and devoted youth, our colleges must be under religious administration. Hear the words of the great and good Jonathan Edwards, who gave his last efforts to the presidency of the College at Princeton. They will be found in his work on Revivals of Religion.

## TESTIMONY OF EDWARDS.

"And though it may be thought that I go out of my proper sphere to intermeddle in the affairs of the *colleges*, yet I will take the liberty of an Englishman (that speaks his mind freely concerning public affairs) and the liberty of a minister of Christ (who doubtless may speak his mind as freely about things that concern the kingdom of his Lord and Master) to give my opinion in some things with respect to those societies or institutions; the original and main design of which is to train up persons and fit them for the work of the ministry. And I would say in general, that it appears to me that care should be taken, some way or other, that those societies should be so regulated that THEY SHOULD, IN FACT, BE NURSERIES OF PIETY; OTHERWISE, THEY ARE FUNDAMENTALLY RUINED AND UNDONE, as to their main design and most essential end. They ought to be so constituted that vice and idleness should have no living there: they are intolerable in societies whose main design is to train up youth in christian knowledge and eminent piety, to fit them to be pastors of the flock of the blessed Jesus.

"I have heretofore had some acquaintance with the affairs of a college, and experience of what belonged to its tuition and government; and I cannot but think that *it is practicable enough so to constitute such societies that there should be no being there without being virtuous, serious, and diligent*. It seems to me to be a reproach to the land that ever it should be so with our colleges, that instead of being places of the greatest advantages for true piety, one cannot send a child thither without great danger of his being infected, as to his morals; as it has certainly sometimes been with these societies: it is perfectly intolerable; and any thing should be done rather than it should be so. If we pretend to have any colleges at all, under any no-

tion of training up youth for the ministry, there should be some way found out that should certainly prevent its being thus. To have societies for bringing persons up to be ambassadors of Jesus Christ, and to lead souls to heaven, and to have them places of so much infection, is the greatest absurdity imaginable.

"And, as thorough and effectual care should be taken that vice and idleness are not tolerated in these societies, so certainly the design of them requires that EXTRAORDINARY MEANS SHOULD BE USED IN THEM, FOR TRAINING UP THE STUDENTS IN VITAL RELIGION AND EXPERIMENTAL AND PRACTICAL GODLINESS; so that they should be holy societies, the very place should be as it were sacred; they should be, in the midst of the land, fountains of piety and holiness. There is a great deal of pains taken to teach the scholars human learning: there ought to be as much, and more care, thoroughly to educate them in religion, and lead them to true and eminent holiness. If the main design of these nurseries is to bring up persons to teach Christ, then it is of the greatest importance that there should be care and pains taken to bring those that are there educated, to the knowledge of Christ. It has been common in our public prayers to call these societies *the schools of the prophets*; and if they are schools to train up young men to be prophets, certainly there ought to be extraordinary care taken to train them up to be Christians.

And I cannot see why it is not on all accounts fit and convenient for the governors and instructors of the colleges, particularly, singly and frequently to converse with the students about the state of their souls; as is the practice of the Rev. Dr. Doddridge, one of the most noted of the present dissenting ministers in England, who keeps an academy at Northampton, as he himself informs the Rev. Mr. Wadsworth, of Hartford, in Connecticut, in a letter dated at Northampton, March 6, 1741. The original of which letter I have seen, and have by me an extract of it, sent to me by Mr. Wadsworth; which is as follows:

"Through the Divine goodness, I have every year the pleasure to see some plants taken out of my nursery and set in neighbouring congregations; where they generally settle with a unanimous consent, and that to a very remarkable degree, in some very large and once-divided congregations: a circumstance in which I own and adore the hand of a wise and gracious God; and cannot but look upon it as a token for good. I have at present a greater portion of pious and ingenious youth under my care than I ever before had. So that I hope the Church may reasonably expect some considerable relief from hence, if God spare their lives a few years, and continue to them those gracious assistances which he has hitherto mercifully imparted. I will not, sir, trouble you at present with a large account of my method of academical education: only would observe that I think it of vast importance to instruct them carefully in the Scriptures; and not only endeavour to establish them in the great truths of Christianity, but to labour to promote their practical influence on their hearts. For which purpose I frequently converse with each of them alone, and conclude the conversation with prayer. This does indeed take up a great deal of time; but I bless God it is amply repaid in the pleasure I have in seeing my labour is not in vain in the Lord."

These great lights of the Church, Edwards and Doddridge, being dead, yet speak. They tell us what colleges once were, and what they should be, and what they may be. "He that hath an ear let him hear."

T. S.

## Poetry.

## AFFLICTIONS.

Let us be patient. These severe afflictions  
Not from the ground arise,  
But oftentimes celestial benedictions  
Assume this dark disguise.

And though at times, impetuous with emotion  
And anguish long suppressed,  
The swelling heart heaves, moaning like the ocean  
That cannot be at rest;

We will be patient, and assuage the feeling  
We cannot wholly stay;  
By silence sanctifying, not concealing  
The grief that must have way.

We see but dimly through the mists and vapours,  
Amid these earthly damps  
What seem to us like dim, funereal tapers,  
May be Heaven's distant lamps.

There is no death; what seems so is transition.  
This life of mortal breath  
Is but a suburb of the life elysian,  
Whose portal we call death.

In that great cloister's stillness and seclusion,  
By guardian angels led,  
Safe from temptation, safe from sin's pollution,  
He lives whom we call dead.

LONGFELLOW.

## A Short Sermon.

2 Sam. xxiv. 24: Neither will I offer burnt-offerings unto the Lord my God, of that which cost me nothing.

David in the pride of his heart had now numbered the people. The Most High was angry and had just now sent a pestilence; and there died of Israel in a very short time, seventy thousand men.

But David soon became penitent. As an evidence of his penitence, we find him going to Araunah the Jebusite, to buy his threshing-floor, where he might build an altar unto the Lord.

Araunah, knowing his pious object, offered to make him a present of the floor, and his oxen, and whatever else he might need for the service of God on that occasion. But the noble-hearted king waived the benevolent offer of Araunah, saying—"Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God, of that which cost me nothing." Although David would receive grace of God as a free unmerited favour, without money and without price, as it really is, yet in performing the duties of religion, he could not entertain the thought of serving the great, the glorious God, in so cheap a way.

## DOCTRINE.

So far as duties are concerned, true religion is not a cheap religion. For,

1. True religion costs one all *sinful pleasures*,
2. True religion costs one all merely *ambitious* pursuits; all pride; all self-seeking.
3. True religion costs one the sacrifice of *himself*.
4. True religion costs one all he possesses.
5. True religion requires costly duties; such as the following:

Laborious *study* of the Bible.  
Serious *thought* and devout meditation.  
Much *time* in the performance of duty.  
And such a disposition of his *money* as the glory of God demands.

## REMARKS.

1. From the light of this subject we see that that religion which costs a man nothing is, generally, good for nothing.

2. The person who is looking for a *cheap* religion exposes himself to the suspicion of being unlike the noble king David, who would not offer to the Lord a sacrifice that cost him nothing; and of being unlike the benevolent Araunah, who offered his floor as the place for an altar, and his oxen for the sacrifice. Those who are good men are never satisfied without a good and commodious place of worship. When winter is coming on, they prepare good fuel, and bring their full share in season. They see that some one is provided to build the fire in season Sabbath mornings. They are for having their minister so well paid that he can afford to study his sermons. Henry says—a scandalous support makes a scandalous ministry.

4. From this subject it is very much to the purpose to say that that sermon which costs a minister nothing is, usually good for nothing.

4. Those who leave their own meetings, or leave their own denomination to save expense, make a mistake.

6. Good people will attend meeting on the Sabbath, rain or shine. Those who attend only when it is convenient, offer sacrifices which cost them nothing.

Lastly. The reason why many Christians are so superficial in their religion and do no more good, is, that they do not give themselves time to acquire knowledge. Knowledge of God—of duty—of a perishing world.—*Vt. Chronicle*.

## Anecdotes.

PROVIDENCE IN LITTLE THINGS.—The New England Pilgrims, after putting back twice to England on account of leaks discovered in one of their vessels, were finally obliged to leave the leaky vessel behind and to set sail the third time in the May-Flower alone. Their journal says, "About half seas over, cross-winds and many fierce storms bow and wreck a main beam in the midship, which puts them in such fear, as a chief part of the company enters into a serious consultation with the ship officers about returning. But a passenger having brought a *great iron screw from Holland*, they with it raise the beam into its place; and then committing themselves to Divine Will, proceeded." Thus a Dutch screw did an important work in the providence of God, in promoting the settlement of the Pilgrims at Plymouth.

EPISCOPALIANS AND CONGREGATIONALISTS.—Wm. Blackstone was a Puritan minister of the English Church, of such large and determined principles of liberty and independence that he found the colony itself too intolerant for him, and would not be connected with the Church. "I came from England,"

said he, "because I do not like the Lord-Bishops: and I cannot join with you, because I would not be under the Lord-Brethren."

SUBMISSION.—When Mr. Thomas Goodwin, who died in the prime of life in the year 1658, was on his death-bed, a friend visited him, and recommended submission to the will of God. Goodwin assented to the propriety of the counsel given, and added, "but my desire is to reach further, and not only to submit, which an ordinary Christian may do, but to raise myself to courage and cheerfulness under the rod. Blessed be God, that hitherto I can date his choicest mercies from some great affliction."

ASKING QUESTIONS.—A philosopher being asked by what means he had acquired so much knowledge, replied, "By not being prevented by pride from asking questions when I was ignorant."

## ORIGIN OF LESS CONSEQUENCE THAN DESTINY.

—When Philip Henry sought the hand of the only daughter and heiress of Mr. Matthews in marriage, an objection was made by her father, who admitted that he was a gentleman, a scholar, and an excellent preacher, but he was a stranger, and "they did not even know where he came from." "True," said the daughter, who had well weighed the excellent qualities and graces of the stranger, "but I know where he is going, and I should like to go with him;" and they walked life's pilgrimage together.

## Sabbath Schools.

"Feed my Lambs."

## PRESBYTERIAN SABBATH SCHOOLS.

There was a time when the idea of the minister and elders having any thing to do with the Sabbath School in their own church, was stoutly resisted by the teachers and superintendent. Happily such a spirit of insubordination does not now exist. Our pastors are once more restored to their true relationship to the children of the Church; and many avail themselves of the privilege of visiting the schools from time to time, of catechising the children, and of cultivating a friendly intercourse with teachers and scholars. This is as it should be. The Sabbath School is a part of the spiritual machinery of every church, and demands such superintendence of the church officers as shall give efficiency to all its arrangements.

The Presbytery might do great good to the cause of Sabbath Schools by instituting inquiries and by appointing visitations. A Presbyterial committee, appointed to visit the schools once a year or more frequently, would undoubtedly exert a healthy influence in this great department. The following is a sensible extract from a Free Church paper:

"Might not the Presbyteries of our Church help her Sabbath-school teachers? It is, no doubt, the duty of the kirk-session to take the oversight of all the Sabbath schools connected with the congregation; but might not Presbyteries, as such, do more than is done by them

at present, to assist the kirk-session and encourage the Sabbath school teachers? Were each Presbytery to appoint one, or, if the Presbytery be large, more than one, small committee, to take the oversight of all the Sabbath schools within the bounds, we think much good might be done.

"The business of the committee would consist in visiting each Sabbath school by one of their number, who would report to the convener, and give him materials for a general report to the Presbytery once every year. The visiting member might preach to the children on the Sabbath evening, and meet with the teachers, either after the sermon or on the Monday evening, and lay before them the methods by which they might best fit themselves for their solemn work—the kind of books they ought to read for religious instruction and general information—the advantages of meetings for mutual improvement—and any other topic considered by him interesting and important. He could also ascertain the number of Sabbath schools and scholars in each congregation—the number of teachers—whether members of session teach in the schools, or visit them regularly—whether the teacher of the week-day school is engaged in this work—whether there are meetings among the teachers for prayer and mutual improvement—whether any work of God has been or is going on among the children, and points of similar importance.

"Were Presbyteries, as such, to take up this matter with cordiality and vigour, our Sabbath school teachers would be greatly encouraged—kirk-sessions would have the importance of this work kept steadily before them, and ministers themselves would have their hands greatly strengthened.

#### A WORD TO TEACHERS.

In week-day schools the work of *direct* religious instruction must, in spite of all that a godly teacher can do, continue, in the eyes both of parents and children, a secondary matter; whereas, direct religious instruction is to the Sabbath school what secular instruction is to the week-day school—the *great business for which teachers and children are met*. How important, then, that those who teach should be thoroughly fitted for this business!

#### THE BIBLE SAYS SO.

Children should early be taught that the Bible is the great authority; and that when it speaks upon any point, the question is settled for ever. They should be taught to go directly to the Scriptures, to find what is good and what is bad, what is true and what is false. Thus, with the blessing of God they will acquire the habit of constantly subordinating their own notions and inclinations to the plain declarations of Scripture. It is a good sign to hear a child often use the expression "*The Bible says so.*"

#### THE CHILD AND THE SABBATH SCHOOL.

A child has been styled "a link between angels and men." So the Sabbath school is a link between the Church and the world. Grace transforms the child's nature into angel purity; so the instrumentality of the Sabbath school transplants the child from the world into the Church. Let us love *the child and the Sabbath school*; for the one is made to resemble angels by the Church-compelling influences of the other.

#### Domestic Missions.

"Beginning at Jerusalem."

##### POPULAR ERRORS.

A few of the errors in which the people rest in regard to the evangelization of our land, may be thus stated; they believe,

1. That the Church or some Board of the Church is the great *power* which is to effect this change.

To a certain extent this is true—but only to a certain extent. The Church and its Boards is not the *power*, but merely the *channels* through which that power is to be conveyed. The individual members of the church constitute the power; the Church without the co-operation of its members, is like a steam engine without the steam, perfect in all its parts, adapted to all the ends for which it was founded, but lacking life, and therefore effect.

2. Another common error is, that if a church holds its own, that is, does not fall behind its usual annual contributions, it has done its duty. This is a wide spread error, and one which paralyzes all our efforts. This might be a truth if the world and the church were at a stand; but how far is this from the fact. There is no such anomaly in the universe of God, as any of his intelligent creatures at rest. Progress is stamped upon him from his birth—and this progress is seen in temporal as well as in spiritual things. But it is a progress which has two directions, upward, and downward. If a church then is not advancing, it is necessarily receding, and it is this retrocession which keeps back the cause of Christ. Let every church of Christ, "Forgetting the things that are behind, reach forth towards those that are before;" let every year behold an increase in contributions, so that we may keep up with the increase of population and of darkness.

3. Another error in which the people rest (and it is an individual one,) is that they are but the dust of the balance and can have no influence. Suppose each labourer in the tunnel when preparing to blast the solid rock, should cast away his tools because he made so little impression upon the face of the rock! It is only by the continued action of the iron upon the rock, that the effect is produced. So each individual by his continual labours, no matter how small each act may be, will have an influence upon the world.

Thus these errors seemingly so insignificant, really paralyze the energies of the Church. In looking at the vast territory which God has given us to cultivate, let us not look at it as one great mass of darkness which must be enlightened, but let us look at it in detail; let us see what lies within the range of our capacities to perform; let us see what part God has given us to do; let us ask how much money God asks of us to carry on his work, without respect to what he asks of others. If each individual member of Christ's Church would thus conscientiously act, that cry for help from the distant shores of the Pacific would speedily be answered with men and with means.

#### OUR MANIFEST DUTY.

The following extract of an excellent sermon by Dr. Storrs, before the Massachusetts Home Missionary Society, is taken from "the Congregationalist."

We have a paramount duty to discharge to our country. Here are the sepulchres of our fathers, our homes, and the homes of our children, and it is the Lord's land committed to us for cultivation. The work is committed to us alone, and we have abundant means to accomplish it.

If the extremities of the earth are to be reached, it must be done by the fifty millions of the Anglo-Saxons of this and our father-land. They have a commission to give the Gospel to the world; and to do this, we must maintain at home a vigorous piety.

Would you increase the moral influence of the country or the destinies of the world, and through the ten thousand filaments connecting it with other nations create the vibrations of love and good will to all human bosoms? Then echo the glad tidings to the ear of every American from Aroostook to St. Francisco, and from the Atlantic to the Pacific.

Would you multiply your own consolations, and send your treasures before you into heaven, and secure friends who will receive you to everlasting habitations? Then, devote the gracious gifts of God to your country's evangelization. Spare not. Grudge not. Labour earnestly. You have hold on the same enterprise sustained by Him who commanded the Apostles to "begin at Jerusalem." Prosecute it to the end. Heaven hallows it. The world feels its pulse. And ere long, its results will blend in the completion of that temple whose topstone will be brought forth with shoutings of Grace, Grace unto it.

#### SALARIES OF MINISTERS.

We believe the time has come when this matter ought to be seriously agitated in our Church. It is a notorious fact that other professions offer more inducements than the ministry for the support of those who engage in them. No one would contend for such salaries as would place worldly temptations in the way of ministers; the idea simply is to obtain such remuneration for their arduous and responsible services as will afford a competent and reputable support for their families.

Every minister in the Presbyterian Church, who devotes himself to his work, ought to be assured of receiving *at least* \$500. And furthermore the Board of Missions ought to make up this deficiency. If the Church will give more than this, *WELL*; but it ought to be ashamed to think of giving less. And yet very many of our ministers receive much less than \$500. It has been supposed that the *average* of salaries in our Church is \$400 or \$450. Of course as many receive higher salaries than this, many receive much less. This latter fact ought not to be allowed to remain upon our records.

### Foreign Missions.

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

#### SACRED BOOKS OF THE HINDUS.

The sacred books of the Hindus are all written in the Sanskrit language—a language which was, in remote times, extensively spoken, but which has ceased to flourish as a living vehicle of thought.

According to Dr. Duff, to whose invaluable work on India we are indebted for our information, the sacred original writings of the Hindus, called the GREAT SHASTRAS, are divided into four classes.

1. The first and highest class consists of the four *Vedas*, contained in eleven huge folio volumes. These are regarded as the fountains of true religion, and the primeval sources of every other species of useful knowledge. The Vedas proceeded direct out of the mouth of the Creator.

2. The second class consists of the four *Upa-Vedas* or *Sub-Scriptures*. These were deduced immediately from the four original Vedas, and were delivered to mankind by Brahma and other deities and inspired sages. They treat of medicine, music, archery, architecture, and sixty-four mechanical arts.

3. The third class consists of the six *Ved-angas*, or bodies of learning. They treat of astronomy, grammar, religious rites and ceremonies, charms and incantations, &c.

4. The fourth class consists of the four *Up-angas*, or *appended* bodies of learning, so named from their being placed last. The first of these embraces the sacred poems, which treat of cosmogony, chronology, geography, astronomy, genealogies of the gods, virtue and good works, the nature of the soul, and the means of final emancipation. The second and third *Up-angas* treat of logic and metaphysics; and the fourth *Up-angas* contains the Body of the Law in eighteen books.

These writings, above enumerated, are styled the Great Shastras, or *books of sacred ordinance*, in order to distinguish them from a countless host of other religious writings, original and explanatory.

The Shastras are not only many in the number of volumes and various in subjects, but they are prodigiously voluminous in bulk. The Vedas alone form eleven great folio volumes. The sacred books together would form a good sized library. Sir W. Jones declares that “wherever we direct our attention to Hindu literature, the notion of *infinity* presents itself.”

We need only add that the Shastras contain an immense mass of non-sense on all subjects, and are a colossal specimen of “philosophy falsely so called.”

#### GOD WILL TAKE CARE OF MISSIONS.

It has so occurred, in divine providence, that but few missionaries among the heathen have seen any considerable portion of the fruit springing from their labours. Early worn out by ex-

cessive toils in exhausting and unhealthy climes, most of them leave their work in the midst. The seed is sown; but neither are the growing plants of grace nurtured by them, nor, much less, is the harvest gathered. The records of mortality among foreign missionaries exhibit a sad table of statistics. How few live to advanced age! How few live to see any thing like the proper results of their efforts! Most of them are occupied with preparatory work; and before the preparation even is completed, they are called away. Though they may be richly furnished for their sphere, God who is infinite in resources shows that he can do without them. God, the sovereign, who will not give his glory to another, sets aside now this instrument, and now that; and by successive servants of his accomplishes his merciful purposes.

But let not the evangelical labourer be dejected or discouraged. Whatever instrument God may employ, he will finish his work, “for the mouth of the Lord hath spoken it.” A Christian soldier may die at his post, but God will preserve his cause from ruin. The Christian missionary, with burdened and burning soul, may die, exclaiming, “O the fate of the heathen,” as William Pitt died, exclaiming, “O my country.” But the God of missions holds the heathen, and the missions, and the sacred truth in his hands. And at the moment of deepest darkness, new light may be ready to break forth. God can spare us. We are not essential to his cause. He can raise up other helpers, born for such emergencies, and ordained to carry out the work we have begun. And when the converts from paganism are gathered from the east and the west, the north and the south, the fruits of the evangelical effort of successive ages, with the missionaries who have taught them, and the Christians who have given of their substance for the cause of Christ, and who have prayed for the prosperity of Zion, then will the sower and the reaper rejoice together.—*Baptist Miss. Mag.*

#### GLEANINGS OF THE LATEST MISSIONARY INTELLIGENCE.

##### BAPTIST MISSIONS.

*Teloogoos.*—Letters from Mr. Day, dated June 2 and 7, in the neighbourhood of Nellore, present some encouraging features. In company with Mr. and Mrs. Jewett he had been present at three heathen festivals. At one of these, the number assembled was supposed to be thirty or forty thousand. They preached to individuals and to groups amounting in all to several thousands; and distributed many Christian books. Mr. Day remarks that not a copy of a bound volume was torn or otherwise destroyed, and not an abusive or scornful word concerning the missionaries or their religion was spoken. Also, that the people have very little confidence in their native religion, and no one attempts to defend it.

*Germany.*—The request of Mr. Oncken for an additional appropriation of one thousand dollars, for the support of seven new labourers in Germany, has been complied with by the Committee; and it is probable that other applications will come from the same quarter, which the Committee will not feel at liberty to decline.

##### MORAVIAN MISSIONS.

*Greenland and Labrador.*—The only temporal

changes, to which our two northern Missions are subjected, are those produced by the greater or less success of the inhabitants in providing for their temporal wants, and by contagious diseases, which occasionally rage among them. Years of grievous distress, which is, however, in no small degree attributable to the improvidence of the inhabitants, are no rare occurrence. Nor can it fail to prove a great hindrance to the spiritual labours of our brethren, that in such winters a large portion of the congregation is compelled to leave the settlements, in order to procure the means of their subsistence by catching trouts in distant waters. Epidemic diseases, by which they are from time to time visited, have prevailed in our two southern congregations in Greenland. In such periods of famine or disease, the various gifts forwarded to these Missions by the benevolence of our brethren and Christian friends prove particularly acceptable, and we unite with our fellow servants in those distant regions, in expressing our warm and cordial gratitude for them. The spiritual course of the congregation is, of course, subject to frequent changes. Deep rooted Heathen prejudices and habits are a source of no small difficulty and sorrow to our Missionaries, but they are at the same time cheered by convincing proofs, that they are not spending their strength in vain. It will be easily perceived, that those nations are consigned, by the nature of the region which they inhabit, to a state of perpetual minority and dependency, and that they will hardly ever be able to dispense with the care and advice of European Missionaries.—*Miss. Intell.*

##### PRESBYTERIAN MISSIONS.

*CHINA.*—*Missionaries.*—Every denomination of Christians appear to be waking to the interest of this field of labour. There are here now Old and New School Presbyterians, Episcopalians, Northern and Southern Methodists, and Northern, Southern, Sabbatarian and General Baptists, Congregationalists, Independents, Lutherans, members of the German Reformed Church, of the Free (Presbyterian) Church in England, of the Dutch Reformed Church, and one converted Jew from England. The missionaries of all these sects are labouring at the six ports of Canton, Hongkong, Amoy, Funchau, Ningpo, and Shanghai; with the exception of the four belonging to the Basle and Rhenish Societies, who are at as many small towns along the coast, within the province.

*Climate.*—The climate of China is very much, in many respects, like that of the United States, their geographical situations being so similar. Yet one who comes here should have a firm constitution and good health. Especially should that be the case with female missionaries. I have no hesitation in saying that it is much better for a man coming out to be, as appears to be the general sentiment now, married.

*Language.*—The language of China scarcely any young man of good talents, and diligent and ardent, enjoying good health also, need be afraid to attempt. From two to three years, however, must be spent in comparative inaction, in study, which is trying to faith and zeal.—*Rev. Wm. Spear's Letter in Presb. Advocate.*

### Board of Publication.

Publication Rooms 265 Chestnut st., Philadelphia.

Letters relating to colportage, agencies, and the general interests of the Board, to be addressed to the Rev. JOHN LEXBURN, D. D., Corresponding Secretary and General Agent.

Letters relating to the business of the Depository' to be addressed to JOSEPH P. ENGLS, Publishing 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.

#### GETTING THE TRUTH AT THE PEOPLE.

We confidently believe that one of the best means ever devised for reaching the people with the truth, is the colporteur system. What multitudes never enter the house of God—never hear the voice of the minister. These the colporteur reaches, preaches to them that gospel they never go to hear, and preaches to them individually and personally, so that they may not transfer to others, truths eminently adapted to themselves. Then he leaves with them books and tracts to preach when he is gone—books which will be often reverted to in the quietude of the country, or on the long nights of winter, or amidst their silent Sabbaths. The retirement of the country, and the scarcity of neighbours and visitors, not only affords time for reading, but leads many to seek amidst the few books brought to their doors, the entertainment or instruction which people of cities and towns secure from other sources, or perhaps neglect entirely. We have constantly new testimony as to the hearty welcome given to our colporteurs and their books and tracts. To those who seldom hear a sermon, they are as water to a thirsty soul, and some colporteurs say they can never, to their dying day, forget the warm-hearted cordiality they have in such cases received. We have recently conversed with one who, with tears in his eyes, spoke of the kindness he had received, and the gratitude many had evinced because of his visit and the nature of his errand.

In building up Presbyterian churches too, in the newer portions of our land, colportage performs a most important work. A minister preaches to some four or five, or even as a missionary brother in the West told us, seven congregations. He but seldom of course preaches to any one of them. When he does, he must make these few sermons principally of the most elementary and practical character. In the long intervals between his visits, his few young scattered sheep, either hear no preaching, or perhaps hear doctrines the most subversive of their faith and pernicious in their tendency. In this new society too, made up of discordant elements, they are surrounded by every form of religious and irreligious opinion. Now is it not important, in such circumstances, to have such a man as a pious colporteur as a co-worker with the missionary? Is it not well

that he should, in the long intervals between the occasional preaching days, go about amongst the people and endeavour to circulate such publications as would enforce the sentiments uttered from the pulpit, and fortify the faithful against the assaults of errors around them? Is it not important that he should carry to them instruction in regard to the doctrines and polity of their Church, which they so often hear assailed—such instruction too, as the character of the missionary's labour renders it impossible he can give them in his pulpit services? Can any friend of home-cvangelization, and domestic missionary operations fail to be a friend also to so important a co-worker as colportage? We felt well assured that if they could but for one week read the letters and reports which come to us from almost all parts of the land, they could not fail to see the vast importance of this work to the Church and the country. Thus far in our operations we have reason to be thankful, that our plans have found so many friends. May this cause enkindle a still more fervent zeal!

#### WORK IN THE WASTE PLACES.

The colporteurs of the Board do a most important work in their labours amongst our own regularly organized congregations, and those of kindred churches opened gladly to them. But their labours are by no means limited to this department of usefulness. Some of them have done a most arduous and interesting work amongst the poor and ignorant and destitute, in the waste places of the land. One who has been spending some time in a part of one of the Western States, says that he has been travelling in a country so rough and wild that he could not have taken any vehicle with him. The people were plain and simple in their habits and received him well, and he doubtless did them good. Another, whose field was in one of the older States, and one which boasts of its light, thus speaks of the population where he was thrown:

"One half to three-fourths of all the population attend no preaching. \* \* Among the families which do not attend evangelical preaching, some are Unitarians, and Universalists, and the balance is made up of Millerites, Mormons, and Infidels of various kinds, which latter class is quite a large one. With many, the Sabbath is a day devoted to pleasure and sports of various kinds—such as fishing and hunting. Besides the four hundred and seventy-five families visited, I have spent several days among the operatives in the manufactories, most of whom were young women. These I visited after their day's work was done. I succeeded in circulating among them some of these excellent works."

Still another writes:

"I have sold part of the books to people who do not belong to the Presbyterian Church—to all classes, Roman Catholics and Protestants, black and white, rich and poor. I have been well received by all, with one or two exceptions. May the Great Head of the Church bless the seed sown by my feeble instrumentality to the souls of many."

Some of the reports really show an appalling amount of destitution; and those most calculated to interest and affect the hearts of all who mourn over scenes of wickedness and spiritual desolation, for very obvious reasons, propriety forbids us from giving to the public eye. Those who contribute to this Board may know, however, that they are aiding in sending the gospel to the hedges and highways, the remote hills and valleys, as well as to the more favoured portions of the land, and to our own Zion.

#### GOOD BOOKS A HELP TO WEAK CHURCHES.

The Board of Publication has never been supplied, except to a very limited extent, with the means for making grants, such as are furnished to kindred institutions. The liberality of a few Christian friends has enabled us to do something in this way. We hope to do far more. As the churches become acquainted with the influence of our books and tracts upon congregations in destitute neighbourhoods and new settlements, we are persuaded that not a few will entrust a portion of their funds to this institution for so noble a purpose. Applications numerous and urgent come to us; shall they be refused!

Not long since, a clerical brother in a weak congregation in one of our newer Western States, sent us a strong appeal for a partial donation for the benefit of his people. They were anxious to do what they could, and offered to pay as far as their funds would go, hoping the Board would add a donation. This was done, and the following extract from a letter received in reply, will show how these silent visitors were welcomed, and what are their probable results. After announcing the arrival of the books, the writer says:

I assure you the news, when made known to the congregation, was received with gratitude and joy in every countenance. They immediately formed a Ladies' Library Association, permitting all ages and both men and women to hold shares by paying a few cents annually. The proceeds to be expended in purchasing the books of your Board.

I had not known a single Calvinistic book or work in the village before, save my own, except the Assembly's Catechism which I had introduced. The books were seized with greediness, and some have come six or seven miles to get them. Already I can find its influence in favour of truth on our families, that the word preached could not reach. It accomplishes just what I hoped and prayed for.

To-day in visiting the sick and inquiring of an aged sick woman with whom I had not before had any conversation, "Are you prepared to die?" "Oh," she replied, "I don't know. I have felt very differently for a few days, since I have been reading a little book my daughter got from the Presbyterian Library called the Christian Soldier. And a precious book it is. I hope I have given my heart to God."

I regret that we had not sent for the Lime Street Lectures. I did not know their value. And we need much the Presbyterian Almanac for next year. May God bless all your labours of love.



## Poetry.

## THE CRUEL ANGEL.

"Send not the cruel angel to us."—*Private Devotions of Bishop Andrews.*

Art cruel—thou, who dost rend away  
The tendril green from the grovelling spray?  
And the vine answered high in the air,  
"Through him, my clusters are ripening fair."

Art cruel—thou, who hast laid to rest  
The babe 'neath the turf, from its mother's breast!  
And a lyre responded with golden string,  
"Tis better to dwell where the angels sing."

Art cruel—thou, who dost bear away  
Man in his prime, to the house of clay?  
And there came a voice from that grass-grown bed,  
"Why seek ye the living among the dead?"

Art cruel—thou, who hast smitten down  
The old man's staff and his hoary crown?  
Hark! to his words from a realm of love,  
"I would not live away—my home is above."  
MRS. SIGOURNEY.

## Ecclesiastical Record.

## ORDINATIONS AND INSTALLATIONS.

On August 17th, the Rev. G. M. Hair was installed pastor of the Hopewell church, Ohio, for half his time; and on the 24th, pastor of Somerset church for the other half.

On August 2d, the Rev. R. V. Dodge was installed pastor of the 3d church of Springfield, Illinois.

On August 2d, the Rev. Elijah Wilson was installed pastor of the church at Wrightsville, Pennsylvania.

On August 22d, Merwin E. Johnston was ordained "with the laying on of the hands of the Presbytery" of Carlisle, and installed pastor of the 2d church in Carlisle, Pennsylvania.

On 28th August, James M. Wilson was ordained "with the laying on of the hands of the Presbytery" of Montgomery.

On the 11th September, Ebenezer Erskine was ordained "with the laying on of the hands of the Presbytery" of Philadelphia, and installed pastor of the Penn District Church, Philadelphia.

## MISCELLANEOUS.

The Rev. E. H. Nevin, pastor of the Mount Vernon Church, Ohio, has left the Presbyterian Church to unite with the Free Church, (Anti-Slavery.)

The Rev. James Stratton, from Hanover Presbytery, (N. S.), was received into Orange Presbytery, (O. S.), on the 13th of June last, and has become the pastor of the Presbyterian church, in Washington, North Carolina.

The Rev. J. C. Van Lieu, of the Reformed Dutch Church, was received into Steuben Presbytery at its last meeting, and is supplying the church at Groveland, New York.

The Rev. Dr. Rice of Cincinnati, having declined accepting the Presidency of Hanover College, Indiana, the Trustees elected to that post the Rev. T. E. Thomas, of Rossville, Ohio. Mr. T. has accepted the office.

The Rev. Dr. Snodgrass has declined the appointment of General Agent of the Board of Foreign Missions, and the Rev. Dr. W. C. Anderson, of Dayton, Ohio, has been elected to that office.

The Rev. John M. Krebs, D. D., of New York, has been elected co-ordinate Secretary of the Board of Domestic Missions.

## Home and Foreign Churches.

## NEW SCHOOL PRESBYTERIAN CHURCH.

*Decrease.*—We are somewhat surprised to find that New School Presbyterianism is on the decline. The following statement is from the Minutes:

	1846.	1849.
Communicants,	145,386	139,047
Ministers,	1,427	1,453
Churches,	1,580	1,555

While there is an increase of 26 ministers, there is a decrease of twenty-five churches, and of 6,339 communicants in three years! At this rate of decrease in the communicants, how large will the new School Presbyterian Church be, when a child born in 1849 reaches three score years and ten! Let the reader make the calculation.

*Sad work with the Standards.*—Our brethren commenced the work of altering the Constitution, almost as soon as they seceded from the parent church. The Rev. E. F. Hatfield, Stated Clerk, made a report to the last Assembly, containing most extraordinary developments. The report bears hard upon the moral rectitude of a committee appointed in 1840; and, although three of that committee were in the Assembly, [Dr. Hay, Moderator, Dr. Cox and Rev. Mr. Leach] we do not find that a word of apology or of repentance was uttered or called for. Mr. Hatfield as chairman of the committee, did his work thoroughly, and was sustained by the Assembly. This report is very far from being a "white-washing" report.

It appears that the Assembly of 1840 appointed a committee, to whom were referred the reports of the several Presbyteries on certain amendments to the Constitution, which had been sent down by the Assembly of 1839. This committee, consisting of Drs. Cox, Hay, Hill, Leach, and others, reported that all three of the overtures "have been affirmed in the responses of the Presbyteries by votes of 59, 57, and 44; and that "the paragraph appended to the overtures" (!) had also "been affirmed by 49 votes." Mr. Hatfield, of the investigating committee, gives the following history of this business:

"The committee have consulted the files of the Assembly, and obtained the original reports from the Presbyteries, as they were presented by the commissioners. They found that not less than fifteen of these reports were irregular; some of them had been certified by the proper person, but did not exhibit anything more than the fact that the Presbytery had answered in a particular manner; some were certificates of the same kind, signed by one or more of the commissioners only, and not by the Moderator or Clerk of the Presbytery; several of them are in pencil marks only; two of them are without any signature at all; one says, that his Presbytery 'voted in favour of a re-organization;' two of them affirm that their Presbyteries had taken no action, but one says they 'are in favour of change,' and the other that he presumes their action would be in the affirmative; while yet another says, 'I will assume the responsibility of answering for the Presbytery to No. 2, in the affirmative.' Now, as one of these overtures received only one more than the requisite number of voices in its favour, it is really questionable whether that number, made up as it must have been in part, by uncertified documents of the most irregular character, was constitutionally ascertained to have been given.

"Your committee are entirely at a loss to understand by what process it was ascertained, that the paragraph appended to the overtures had been affirmed by 49 votes," when but two of the Presbyterian reports made any allusion to it whatever."

Irregularity is "constitutional" with some organizations, both in bodies politic and in bodies individual; but such irregularity in altering church standards has, we imagine, never before been discovered in any branch of the Presbyterian Church.

The irregularity however, ended not here. To show how little our New School brethren, when left to themselves, understood the constitutional way of altering the standards, we must state that the General Assembly of 1839, instead of sending down the overtures in careful phraseology suited to the book, sent them down merely "for substance of doctrine;" and the Assembly of 1840 referred them to the "Committee ad Interim" to be put in such language as might seem best. Dr. Cox was on this committee, and the phraseology of the overtures was committed to himself and Dr. Mason; and Dr. Hatfield says, that it has been "ascertained" that the overtures, dressed up in Dr. Cox's phraseology, were "published without even submitting them to the inspection of the whole committee." *Oh tempora, oh ecclesia!*

To show that the changes made in the standards by this committee of two, were of a very peculiar and arbitrary character, we will quote a few paragraphs from Mr. Hatfield's report:

"In F. of Gov., chap. XI., p. 372, a new section, numbered IV., has been introduced. The introduction of this section seems not to have been warranted by any ordinance of the Assembly, who simply directed a modification of existing rules, not the introduction of new ones.

"In F. of Gov., chap. XII., p. 374, section II. has been altered. The Committee ad Interim, in making the change, departed in some particulars from the form of words ordained by the Assembly, omitting the word 'ruling' before 'elders,' and the clause 'from the Presbyteries' after the same word, and changing the word 'Commissioners' into 'delegates.'

"In F. of Gov., chap. XII., the Assembly of 1840, had ordered that section VIII. 'should be modified.' It has remained unaltered, except in the change of its number from VIII. to IX., while an entirely new section has been inserted in its former place. The latter part of the section, beginning with 'which Assembly,' is entirely new matter, never submitted to the Presbyteries, and not even ordered by the Assembly, having not the slightest claim to be regarded as a Constitutional Rule, and should be excluded until properly authorized."

Mr. Hatfield, in concluding his report, says that his committee "have not the slightest intention, or thought, of impeaching the motives of any by whose agency these changes were effected." The error was in the head, not in the heart—an error of "intellectuality." Mr. Hatfield lays the principal blame upon the first New School Assembly—that of 1839—which, instead of proposing the overtures in the very language which it would be necessary to introduce into the standards, merely proposed abstract principles whose phraseology was left to a sub-committee of an ad interim committee.

After blundering along for ten years, our New-School brethren have at last caught a glimpse of the old blue light in the constitutional light-house; and

under the skilful pilotage of Mr. Hatfield are now steering into the right channel. The Assembly of 1849 fully adopted Mr. Hatfield's suggestions, and declared that "Whereas this General Assembly has ascertained that the alterations made in the Constitutional Rules were made in a manner so irregular and unconstitutional as to occasion great doubt and perplexity as to their authenticity, &c. Therefore,

*Resolved, That the book be restored to the form in which it was published previous to the year 1840, and that the following overtures be submitted to the Presbyteries.*" The overtures are now put into definite shape, and will be acted upon in a constitutional manner.

The appeal to the General Assembly, if restored, will now be restored by a negative vote. This strikes "the Independent" as being very odd; and that acute paper thereupon tells the following story, to illustrate the impropriety of its asking "how such a thing can be?"

"In a jolly company, each one was to ask a question; if it was answered, he paid a forfeit; or if he could not answer it himself, he paid a forfeit. Pat's question was, 'How the little ground squirrel digs his hole without showing any dirt about the entrance?' When they all gave it up, Pat said, 'Shure, do you see, he begins at the other end of the hole.' One of the rest exclaimed, 'But how does he get there?' 'Ah,' said Pat, 'that's your question—can you answer it yourself?' We cannot tell how the General Assembly got round to the other side of the question, so that they can restore the appeal by a negative vote. But we think the 'State of the Standards' is in a fix.

There is one point which needs elucidation in regard to the action of the Assembly of 1849. Mr. Hatfield's report clearly shows that the change in the ratio of representation was, in the first place, never submitted to the Presbyteries; and in the second place, that if it was, it was never sanctioned by them, "only two having made any allusion to it whatever."

And yet, notwithstanding this ascertained fact, and notwithstanding the resolution of the Assembly of 1849, that "the book be restored to the form in which it was published previous to the year 1840," yet the Assembly resolve to let the unconstitutional alteration in the ratio remain for the organization of another Assembly. This matter appears ludicrous on the Minutes, where it reads as follows, pp. 183-4:

"Whereas a change in the basis of representation in General Assembly has never been submitted to the Presbyteries and constitutionally adopted:

*Resolved, further, That until an expression of the will of the Presbyteries be obtained, (that) the basis of representation in the Assembly shall be the same as at present.*"

Now, in restoring the book to its original form, why was an exception made in reference to the most clearly unconstitutional alteration of all? That is the question. We think it probable our brethren may say with Pat, "Ah, that's your question; can you answer it yourself?" We candidly say, we cannot.

#### CONGREGATIONAL CHURCH.

The "Independent," which is now the leading paper in the Congregational churches, is doing valiantly for the extension of Congregationalism. Its

developments are from time to time highly interesting and curious.

A writer in the Independent thinks that the convention plan of Wisconsin is a very favourable one for the Congregationalists. He says:

"The tendency of the Plan of Union in Western New York has been to Presbyterianize Congregationalism, and New England men have been justly afraid of it. But ours tends rather to Congregationalize Presbyterianism. At least it gives Congregationalism fair play, and that is to insure it success. This remark is amply borne out by facts. Nearly or quite four-fifths of the churches in this State are Congregational, and a large number of them have changed from Presbyterian."

Another writer in the Independent presents some facts about the *Congregational Presbyterianism* of the Western Reserve Synod, which justify quite positively the exsisting act of 1838.

"Of nearly 150 churches in connection with the Western Reserve Synod in Northern Ohio, the writer cannot name to exceed five that he supposes to be Presbyterian. A large majority, perhaps three-fourths, have not even the apology for a "Session" afforded by a standing committee. Yet they are in connection with Presbytery, and are there represented as completely as if they had a bench of elders. To such churches the Presbytery stands in a relation so similar to the Consociation of Connecticut, that few are sensible of any practical difference."

Yet these are the churches that were formerly represented in our Presbyteries, Synods, and General Assemblies!

We hope "the Independent" will continue to glean facts in the great harvest-field, mowed down so thoroughly by the Assembly of 1838.

#### BAPTIST CHURCH.

The following statements from the Christian Chronicle show that our Baptist brethren are, like other Churches, suffering from the small number of candidates for the ministry.

"We have in the United States about ten thousand Baptist churches. To supply these, we have about six thousand preachers. It is true, that some of these churches are very small, and frequently three or four of them are supplied by one minister. This is especially true of churches in the South and West. It is also true, that churches once small, are rising to importance, and require the entire services of one man.

"What, then, are the prospects of supply for the present and the future? We need now to supply our destitute churches an addition to our ministry of hundreds of able men. We need also, some twenty missionaries to fill our present mission stations: but where are they? 'Echo answers where?' Then for the future—reckoning the average time of a minister's official life at twenty years—we shall have need to have three hundred ministers enter the field of labour every year, in order to keep up the present number. The wants of the denomination cannot be met, if we are to advance, but by a much greater number being raised up every year, prepared for the work, and sent into the field. We have eleven theological seminaries, with an aggregate of about two hundred students. Their course of study being three years, would give us less than seventy graduates a year. Many, no doubt, enter the ministry without a theological course, and many without any regular education, but taking in all, the number that for a few years past have entered the ministry, has scarcely served to fill up the places of the deceased and disabled; and unless something be done, this must continue to be so, to an extent most disastrous."

#### PROTESTANT EPISCOPAL CHURCH.

The Gospel Messenger has a typographical attack on "the old paths."

**TYPES AT FAULT.**—An awkward error occurs near the bottom of the last column on our first page. Instead of "the alo potho," read "the old paths."—*Gospel Messenger.*

We fear that this mistake in types is only a *type* of the mistakes in theology which the *alo potho* High Churchmen are constantly committing, with a blundering propensity far worse than that of printers' devils. The evangelical Low Churchmen have a hard task in correcting the press. They will find something more than "types at fault," in setting up "the old paths."

#### Statistics.

**THE COTTON CROP.**—The following is a comparative table of the production and consumption of Cotton for the last fifteen years:

Year	Production.	Consumption:		Total.
		In Europe.	In America.	
1834	1,254,000	1,036,000	221,000	1,252,000
1835	1,360,000	1,106,000	236,000	1,342,000
1836	1,422,000	1,107,000	222,000	1,392,000
1837	1,800,000	1,392,000	246,000	1,638,000
1838	1,360,000	1,105,000	276,000	1,381,000
1839	2,177,000	1,600,000	295,000	1,895,000
1840	1,634,000	1,364,000	297,000	1,681,000
1841	1,683,000	1,488,000	267,000	1,755,000
1842	2,379,000	1,689,000	325,000	2,014,000
1843	2,030,000	1,643,000	347,000	1,900,000
1844	2,394,000	1,870,000	389,000	2,259,000
1845	2,100,000	1,859,000	422,000	2,281,000
1846	1,781,000	1,537,000	427,000	1,964,000
1847	2,348,000	2,002,000	521,000	2,523,000
1848	2,700,000	2,312,000	600,000	2,912,000
Total	28,422,000			Total, 28,279,000

Fifteen years ago the crop was 1,254,000 bales, and the consumption 1,252,000, or nearly equal. In 1848 the crop had more than doubled, say 2,700,000, and the consumption will probably reach 2,900,000. The production of the entire fifteen years, it will be seen, is 28,422,000; and the consumption 28,379,000.

**NATIONAL REVENUES AND EXPENDITURES.**—The *Public Ledger* gives the following tables of the revenue and expenditure of the United States Government for the years ending July 31st:

	REVENUES.			
	1846.	1847.	1848.	1849.
Customs,	26,712,668	23,747,864	31,757,071	28,342,689
Lands,	2,694,453	2,498,356	3,328,642	1,646,458
	92,126	100,570	351,037	3,312,490
Tot. reg'r,	29,499,247	26,346,790	35,436,750	33,302,297
Loans,		25,679,199	21,256,700	26,465,700
Total,	29,499,247	52,025,989	56,693,450	59,767,997

	EXPENDITURES.			
	1846.	1847.	1848.	1849.
Civil, &c.,	\$6,722,999	6,715,855	5,582,056	14,018,073
War,	13,579,428	41,381,606	28,820,103	17,368,528
Navy,	6,450,862	7,931,633	9,406,737	9,792,497
Interest,	842,723	1,112,214	2,400,824	3,624,364
Total,	27,655,012	57,041,308	45,212,780	44,803,416
Debt,	375,102	2,409,669	13,028,337	12,883,531

In the last year, under the head of civil, &c., is included \$5,500,000 paid Mexico under the treaty. The war and navy expenditures show what the war with Mexico has cost us. The expenditures for the current year is estimated at 33 millions. It ought to be reduced, and commerce relieved of such burthens.

## General Intelligence.

## DOMESTIC.

**THE CUBA EXPEDITION.**—The President of the United States, having received evidence of an intention on the part of citizens of the United States to engage in an expedition against Cuba, issued a proclamation, warning them against such an enterprise. Two vessels have been seized in the harbour of New York, that were supposed to be connected with this affair. A considerable number of men have taken up their quarters at Round Island, near Mobile, who are suspected of hostile designs against Cuba, and are watched by government vessels.

## FOREIGN.

**HUNGARY.**—Notwithstanding all the favourable reports at our last dates, Hungary has been obliged to yield to the combined forces of Russia and Austria. We shall endeavour to give a condensed view of the concluding events of the war.

*Bem*, the Hungarian General in Transylvania, was defeated by the Russian General *Luders* at Scharburg on the 31st of July, and after gaining a victory over the Russians at *Hermanstadt* on the 4th of August, was again defeated by General *Luders*, who overtook him at *Hermanstadt* on the 6th of August. This victory had a most dispiriting effect on the Hungarians.

Whilst these reverses were occurring in the East, Baron *Haynau*, the Austrian commander of the army of the Danube, was acting vigorously at the South. On the 3d of August, he took possession of the important post of *Szegedin*; on the 5th, gained a complete victory over the Hungarian forces of *Szoreg*; and then advanced to the relief of *Temesvar*, where the Austrians had withstood the siege of the Hungarians. *Temesvar*, *Arad* and *Grosswardien* are the main fortresses of the great plains. On the 9th, *Haynau* again defeated the Hungarians in a hard fought battle near *Temesvar*, and on the following day raised the siege of that fortress. A few days after, he effected a junction with *Jellachich*, Ban of Croatia.

In the mean time, *Georgey*, the Hungarian General at the North, who, by the rapidity of his movements had managed to escape the Russian army on the Upper *Thciss* and had reached *Tokay*, was endeavouring to form a junction with the Magyars at the South. He dexterously escaped *Paskiewitch* at *Debretzin* by sending a part of his army to engage the Russians, and then passed by *Grosswardien* and *Arad* for the South. But he was a few days too late. The Austrian army had already raised the siege of *Temesvar*, and were menacing *Arad* on the left bank of the *Maros*. On the 10th of August, the Austrians encountered *Georgey's* vanguard and threw it back with great loss upon *Arad*. *Georgey* then attempted to pass the *Maros* on his way to *Lugos*, but was again thwarted. He was hemmed in on all sides. The Russian General of the Cavalry, *Rudiger*, coming from *Grosswardien*, was close upon him; on the Transylvania side the vanguard of the allied army was at *Deva*, where the castle was blown up, and a great number of the insurgents killed, and, to conclude, the Austrian army of the Danube was on

the left bank of the *Maros*. Thus shut in on all sides, *Georgey* surrendered at *Vilagos*, on the 13th, with his whole corps, which was reduced to 25,000 men, altogether. He still had 144 cannons. In consequence of this, the fortress of *Arad* also surrendered at discretion on the 17th.

A letter of *Kossuth's*, which was captured, declared, before he knew that *Georgey* had surrendered, that the Magyar cause was irretrievably lost.

A meeting including *Kossuth*, *Georgey* and *Bem*, subsequently took place at or near *Arad*, at which it was determined at once to put an end to a war as sanguinary as useless. *Georgey*, addressing the Council, protested that he had no hopes for the cause of Hungary—that all resistance was in vain, and that nothing but utter ruin would attend the prolongation of the struggle. *Georgey's* reasoning induced a large number of the Hungarian Generals to side with him, and to insist on surrendering. Not only *Georgey's* corps, but also part of the besieging army, at *Temesvar*, numbering in all from 30,000 to 40,000 men, stood by *Georgey*, and the war party, headed by *Kossuth*, *Bem*, and the leading members of the Hungarian Parliament, had nothing left but to hasten to *Orsova*. It is stated that they have already entered upon Turkish territory.

*Kossuth*, before leaving the kingdom, resigned the supreme power, with authority from the Diet, into the hands of *Georgey*, who was clothed with power to surrender to the enemy.

*Comorn* has not surrendered; but the war is considered entirely at an end.

Several of the Magyar chiefs had been executed. Among them are the ex-Minister of Justice, *Pobobich*, and General *Dawianich*, who had been hanged, and General *Aufferman*, who had been shot.

The mother and children of *Kossuth*, and the wives of several Magyar Generals, had arrived as prisoners at *Presburg*.

The greater part of the Russian army had received orders to march towards *Gallicia*, but the corps *d'armée* of General *Rudiger* was to remain at *Mickolez* at the north, and *Grosswardien* at the east; *Buda* and *Pesth* in the west, are to have a garrison of three thousand men.

## Acknowledgments.

## BOARD OF EDUCATION.

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<i>Presbytery of East Alabama.</i>	
Draft on the Treasurer.	67 00

## MISCELLANEOUS.

A friend, per Rev. Dr. Boardman, \$250; a friend, Bladensburg, Md., \$1.00; Rev. J. Osmond, Ball Mount, Pa., \$2.00; a friend, quarterly subscription on three scholarships, \$150. Rev. J. H. Nevius, Decatur, Ia., \$2.20.	405 20
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TOTAL, \$981 43

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TOTAL,	\$174 33

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Madison ch.	46 25
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Louisville 1st ch. Fem. Ed. Soc. \$100; Mulberry ch. \$20.00.	120 00

## MISCELLANEOUS.

Patrick Joyes, Louisville, \$2.50; M. Lewis, \$1.00.	3 50
TOTAL,	\$336 45

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## Children's Department.

## CHARACTER BEGINS EARLY.

When I see a boy in haste to spend every penny as soon as he gets it, I think it a sign that he will be a spendthrift.

When I see a boy hoarding up his pennies, and unwilling to part with them for any good purpose, I think it a sign that he will be a miser.

When I see a little boy willing to taste strong drink, I think it a sign that he will be a drunkard.

When I see a boy who never prays, I think it a sign that he will be a profane and profligate man.

When I see a child obedient to his parents, I think it a sign of great future blessings from Almighty God.

When I see a boy fond of the Bible, and well acquainted with it, I think it a sign that he will be a pious and happy man.—*Christian Mirror*.

## CHILDREN! "BUY THE TRUTH."

Go, ere the clouds of sorrow  
Steal o'er the bloom of youth,  
Defer not till to-morrow—  
Go now, and buy the Truth.  
Go, seek thy great Creator,  
Learn early to be wise—  
Go, place upon His altar  
A morning sacrifice!

## THE FOX AND THE HOLE IN THE WALL.

A fox once came near a very fine garden, where he beheld lofty trees laden with fruit that charmed the eye. Such a beautiful sight, added to his natural greediness, excited in him the desire of possession. He fain would taste the forbidden fruit, but a high wall stood between him and the object of his wishes. He went about in search of an entrance, and at last found an opening in the wall; but it was too small for his body. Unable to penetrate, he had recourse to his usual cunning—he fasted three days, and became sufficiently reduced to crawl through the small aperture.

Having effected an entrance, he carelessly roved about in this delightful region, making free with its exquisite produce, and feasting on its most rare and luscious fruits. He stayed for some time and glutted his appetite, when the thought struck him that it was possible he might be observed; and in that case he should pay dearly for the enjoyed pleasure. He therefore retired to the place where he entered, and attempted to get out; but to his great consternation he found his endeavours vain. He had by indulgence grown so fat and plump, that the same space would no more admit him.

"I am in a fine predicament," said he to himself. "Suppose the master of the garden were now to come, and call me to account, what would become of me? I see my only chance to escape is to fast and half starve myself."

He did so with great reluctance. After suffering hunger for three days, he with difficulty made his escape. As soon as he was out of danger, he took a farewell view of the garden, the scene of his delight and trouble, and thus addressed it:—

"Garden! garden! thou art indeed charming and delightful—thy fruits are delicious and exquisite; but of what benefit art thou to me? What have I now for all my labour and cunning? Am I not as lean as I was before!"—*Hebrew Tales*.

## Miscellaneous.

## DR. CHALMERS TO THE IMPENITENT.

You may delay the work of repentance, and think the future far off—but *it will come*; your last call from heaven far off—but *it will come*; your last unavailing effort to repent far off—but *it will come*; the death struggle, the shroud, the funeral far off—but *it will come*; the day of judgment, the day of reckoning far off—but *it will come*; the sentence, "depart from me ye cursed, into everlasting fire!" far off—but *it will come*; eternal banishment from the presence of the Lord, weeping, wailing, and gnashing of teeth far off—but *it will come*.

## OUR ENEMIES WITHIN.

Beyond all doubt, the worst of our enemies are those we carry about with us, in our own hearts. Adam fell in Paradise, Lucifer in Heaven, while Lot continued righteous among the inhabitants of Sodom. Indifferent to little sins and mistakes—the self-flattering voice of the heart, ever ready to sing its lullaby, the moment conscience is aroused—the subtle question of the serpent, "Hath God indeed said?"—these are unquestionably the adversaries we have most to fear. There never was a fire but it began with smoke. I beseech thee, therefore, dear Master, to give me a sensitive conscience, that may take alarm at even small sins. O! it is not merely great transgressions that can bring a man to ruin. Little and imperceptible ones are, perhaps, even more deadly—according to the beautiful figure of Tauler, who says, "The stag, when attacked, tosses from him the great dogs, and dashes them to pieces upon the great trees—but the little ones seize him below and tear the entrails from his belly."—*Tholuck*.

## TRIALS AND SORROWS.

The gloom of the night gives a charm to the moon,  
Cold winter the spring-time endears,  
And the darker the cloud on which it is drawn,  
The brighter the rainbow appears.

So trials and sorrows the Christian prepare

For the rest that remaineth above;  
In the world tribulation awaits him, but there  
The smile of unchangeable love.

Manchester.

D. E. FORD.

## IT IS A PARTING, NOT A LOSS.

Thou hast lost thy friend; say rather, Thou hast parted with him. That is properly lost which is past all recovery; which we cannot hope to see any more. It is not so with this friend for whom thou mournest. He is only gone home a little before thee; thou art following him. You, too, shall meet in your Father's house, and enjoy each other more happily than you could have done here below. How just is that charge of the blessed apostle, that we should not mourn as men without hope for those who sleep in Jesus! If they do but sleep, they shall do well. Why are we impatient at their silent repose in the bed of death, when we are assured of their awaking to glory?—*Bishop Hall*.

## Fragments.

The reproof of a good man resembles fuller's earth; it not only removes the spots from our character, but it rubs off when it is dry.—*Watts Wilkinson*.

It is the part of a woman, like her own beautiful planet, to be both the morning and evening star of man's life. The light in her eyes is the first to rise and the last to set upon manhood's day of trial and suffering.

He hath run long enough who hath touched the prize; he hath sailed long enough who is come safe into harbour; and he hath lived long enough who is ready to die.—*Baxter*.

Let a man have all the world can give him, he is still miserable, if he has a grovelling, unfettered, undevout mind.

God never accepts the will for the deed when he puts it in a man's power to *do* as well as *will*.

Rich men have commonly more need to be taught contentment than the poor.—*Eliza Cook*.

Let not your field or your mind lie fallow too long; they will produce a crop of weeds; and weeds are much readier to take root than to leave it.

## JEFFERSON'S TEN GOOD RULES.

1. Never put off till to-morrow what you can do to-day.
2. Never trouble others for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap.
5. Pride costs us more than thirst, hunger or cold.
6. We never repent of having eaten too little.
7. Nothing is troublesome that we do willingly.
8. When angry, count ten before you speak; if very angry, one hundred.
9. Take things always by the smoothest handle.
10. In all cases when you cannot do as you would, do the best you can.

## 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.

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Our correspondents would confer a favour by not using envelopes, except when unavoidable.

# THE PRESBYTERIAN TREASURY

Of Education, Religion and General Intelligence.



VOLUME II. }  
No. 11. }

PHILADELPHIA, NOVEMBER, 1849.

{ PRICE  
ONE DOLLAR.

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## Miscellaneous Selections.

### RELIGIOUS ULTRAISM.

Its Sources are—1. An ardent temperament. 2. Mistaken views of religion. 3. A restless desire of change. 4. The love of distinction. 5. The force of external circumstances.

Its Elements are—1. Self-righteousness. 2. Censoriousness. 3. Disengenuousness. 4. Inconsistency. 5. Fanaticism.

Its Manifestations—It manifests itself—1. In respect to that which is *wrong*, by opposing it with an improper spirit. 2. In respect to that which is comparatively *indifferent*, by urging it beyond its real claims. 3. In respect to that which is *right*, by promoting it at the expense of integrity and charity.

Its Tendencies.—1. It has a tendency to throw open the flood-gates of error. 2. To drive many into the opposite extreme of inactivity and formality. 3. To weaken the moral energies of the Church. 4. To supply to the careless world an apology for the neglect of religion. 5. To absolute infidelity.

The Remedies.—1. Careful discrimination. 2. Moral courage. 3. Eminent piety.

### BIBLE COMFORT.

When Dr. Watts was almost worn out and broken down by his infirmities, he observed, in conversation with a friend: "I remember 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; and so," said he, "I find it." It is the plain promises of the gospel that are my support; and I bless God they are plain promises, that 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."

This was likewise the case with the pious and excellent Mr. Hervey. He writes about two months before his death: "I now spend, almost my whole time in reading and praying over the Bible." And again, near the same time, to another friend: "I am now reduced to a state of infant weakness, and given over by my physician. My grand consolation is to meditate on Christ; and I am hourly repeating those heart-reviving lines of Dr. Young:

*'This—only this—subdues the fear of death.*

And what is this? Survey the wondrous cure,  
And at each step let higher wonder rise!

1. Pardon for infinite offence!—2. And pardon  
Through means that speak its value infinite!—

3. A pardon bought with blood!—4. With blood  
divine.

5. With blood divine of Him I made my foe!—

6. Persisted to provoke!—7. Though woo'd and  
aw'd,

Bless'd and chastis'd, a flagrant rebel still!—

8. A rebel 'midst the thunders of His throne.—

9. Nor I alone!—10. A rebel universe!—

11. My species up in arms!—12. Not one  
exempt!—

13. Yet for the foulest of the foul He dies!

14. Most joy'd for the redeem'd from deepest  
gulf!—

15. As if our race were held of highest rank,  
And Godhead dearer, as more kind to man.'

### THE ANNUAL RESURRECTION.

As the day dies into the night, so doth the summer into the winter. The sap is said to descend into the root, and there it lies buried in the ground. The earth is covered with snow, or crusted with frost, and becomes a general

sepulchre; when the spring appeareth, all begin to rise; the plants and flowers peep out of their graves, revive, and grow, and flourish. This is the annual resurrection. The corn, by which we live, and for want of which we perish with famine, is, notwithstanding, cast upon the earth, and buried in the ground, with a design that it may corrupt, and being corrupted, may revive and multiply. Our bodies are fed with this constant experiment, and we continue this present life by a succession of resurrections. Thus all things are repaired by corrupting, are preserved by perishing, and revive by dying. And can we think that man, the lord of all these things, which thus die and revive for him, should be detained in death, as never to live again? Is it imaginable that God should thus restore all things to man, and not restore man to himself? If there were no other considerations, but of the principles of human nature, of the liberty and remunerability of human actions, and of natural revolutions and resurrections of other creatures, it were abundantly sufficient to render the resurrection of our bodies highly probable.—*Bishop Pearson.*

## Miscellaneous Communications.

For the Presbyterian Treasury.

### LOVE OF TRUTH.

Truth is congenial to the rational mind; without truth reason would be as useless as the eye without light. But to a diseased eye the light itself is painful; from which it instinctively turns away. Just so, the corrupt mind cannot bear the light of divine truth; it endeavours by all sorts of artifices to shut out the light, turns every way to avoid the painful convictions of truth. And, the more effectually to prevent the entrance of truth, greedily embraces error; by which the

noble faculty of reason is degraded and perverted.

Men are accountable for their errors in regard to religion and morals, because these are not embraced from the force of evidence, but from a corrupt indisposition to receive the truth. The rejection of gospel truth is the greatest crime charged upon man. "This is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil." The fashionable doctrine, that a man is not answerable for his opinions, is unreasonable and dangerous. It is unreasonable, because if not accountable for his belief, neither is he for his affections; and if not for his motives, then certainly not for his volitions, and the actions produced by them. The doctrine is dangerous, because it discourages the earnest pursuit of faith, and makes men contented with error, and must necessarily obstruct their salvation; which cannot be secured without the knowledge of the truth. The most terrible judgment we read of, as being inflicted on any in this life, is to be given up to believe a lie; and this is the punishment of a hatred of the truth.

The sincere love of truth is a truly virtuous affection. Where it is predominant and earnest, it is indicative of a right state of heart. The love of truth is a very different thing from the love of particular opinions which we may believe to be true; the difference is manifest in this, that the sincere lover of truth is ever ready to renounce any opinion when convinced that it is erroneous; but the opinionated man, will listen impartially to no arguments which tend to show his opinions to be false. He cleaves to them tenaciously, whatever evidence there may be to the contrary.

A set of philosophers in the seventeenth century, held, that judgment was an act of the will; and although this may not be philosophically accurate, yet it is true, that the opinions of men depend, commonly, more on inclination than on evidence.

The careless multitude seem to feel no concern about religious truth. They live and act as if they were not accountable to any superior. It is in vain that such are invited to search after the truth. They have no relish for the pursuit; they are blind to the importance and beauty of the truth. They are deaf to the calls of heavenly wisdom, exhorting them to buy the truth and sell it not. I think it is Mr. John Newton who says, in one of his letters, that whenever he observed in any person a sincere desire to know the truth, however deeply they might be involved in error at the present time, he entertained a good hope respecting the final issue; for he believed, that disposition was not natural, but the fruit of the Spirit's operation. This remark, if I mistake not, was made in relation to Dr. Scott, who was Socinian when Mr. Newton first became acquainted with him.

The most certain safe-guard from error of every kind is the strong love of truth. While many other affections bias the mind and pervert the judgment, this serves to make it impartial. It leads the mind to be governed by evidence in forming its opinions. It renders it fearful of error, and cautious in receiving new opinions. It keeps the mind open to evidence from every source; and while the authority of wise and good men will be highly respected, implicit belief is yielded only to God, speaking in his word.

It is wonderful by what means, and by how slow degrees, some are brought out of darkness into the light; from dangerous error to a belief of the truth as it is in Jesus. This is remarkably verified in the progress of Dr. Scott from Socinian heresy, to sacred evangelical doctrine.

This progress he has himself described in his little work, entitled "THE FORCE OF TRUTH," which can scarcely be read by any without profit.

When we observe any buddings of this desire of knowing the truth, we should encourage it, and endeavour by well timed and judicious remarks, and by recommending suitable books or tracts, to shed the light upon the path of the serious inquirer.

The lover of truth will be unwearied in the pursuit of his object; and convinced that this is unlimited, he will, as long as he lives, be endeavouring to make progress in the knowledge of the truth. And this progress will not be so much in regard to extent, or the discovery of new truths, as in regard to the intrinsic excellence of truths already known. In this respect, there may be a continual progress.

And, as it is naturally agreeable to communicate what we know to others, every lover of truth will be a teacher in some way, according to his ability and opportunity. And as the love of truth is always accompanied with a persuasion of its importance, and also with benevolence, the lover of truth will spare no pains to give diffusion to the truth throughout the world. If possessed of the proper qualifications, and authorized by the Church, he will preach it with zeal and diligence. If he hold the pen of a ready writer, he will prepare tracts or books to be published and circulated. If possessed of wealth, he will make money a means of doing good in giving wide circulation to the Bible, and books which contain Bible truth. The problem, how the differences among Christians can be reconciled, will eventually be solved by the general prevalence among all denominations of the love of truth. A. A.

For the Presbyterian Treasury.

#### DO YOU LOVE THE LORD'S DAY?

The Lord's day is a test of character. To many it is a dull, unpleasant day. They may like the rest and the leisure of the Sabbath, but they have no taste for its sacred duties or its holy pleasures.

To while away the day, some take a ride or a sail, and others get a novel from the library, and others a newspaper from the post-office. Ah, how will it be with such when Lord's days are all gone? Sabbath haters are heaven haters, and those who despise holy rest here, are in danger of losing the rest that remaineth to the people of God.

But to the Christian, there is a blessed prospect. Do you love the Lord's day because it relieves you from the toil of your worldly duties? You may not only do this, but you may look forward to that world where toil and fatigue shall be unknown.

Do you love the calm tranquillity of the Lord's day? How delightful to look forward to that world, where the wicked shall cease from troubling, and where the pure in heart shall enjoy sweet peace for ever.

Do you love the holy services of the Sabbath? Then anticipate with delight the purer services of that world,

"Where congregations ne'er break up,  
And Sabbaths never end."

Do you love the noble studies of the Lord's day? You may look forward with warm satisfaction to that higher world, where God will reveal himself more fully, where you shall see Jesus as he is, and where, with angels for your companions, and the redeemed made perfect for your fellow pupils, you may spend your eternity

in studying the infinite mysteries of God's perfections.

In your afflictions and disappointments, look forward to the Sabbath world, where pains and sorrows are unknown, and where your soul shall be satisfied in the full enjoyment of God to all eternity.

Well may you love the Lord's day! It is a type and an earnest of heaven. It gives us a foretaste of the sweet rest of heaven. It is a school in which we practise beforehand the delightful employments of heaven. It serves to test our spirits whether they are in tune for the harmonies of heaven.

I love the Lord's day!

S. T. D.

#### Historical.

##### TRIAL OF JOHN KNOX FOR TREASON.

Some Protestants having been cited to trial for riot, it was judged proper to send a notice to the principal Protestant nobles to attend the trial. Knox wrote a circular to this effect, and a copy falling into queen Mary's hands, it was tortured into an act of high treason, and Knox was summoned before the privy council, for trial.

Previously to the day appointed, great efforts were made to intimidate him, and to induce him to acknowledge his fault, and throw himself upon the queen's mercy. His most intimate and powerful friends, even Maxwell and Murray, urged him to this course, declaring that they had had great difficulty in mitigating the queen's resentment, and nothing could save him but timely submission. Knox firmly refused to do any such thing. He said he was conscious of no crime, and, therefore, should confess none: and knowing that God would not forsake him, he cared but little what course any man might take.

On the day of trial, the public anxiety was greatly excited, and all the avenues to the palace were thronged with people, waiting to hear the result. When the counsellors had taken their seats, Knox was made to stand at the bottom of the table, and then the queen, arrayed in great state, walked into the apartment, and seated herself at the head of the board. She had been assured that conviction was certain, and already she was anticipating the sweetness of long-coveted revenge. As soon as she saw the prisoner she burst into a loud fit of scornful laughter, and exclaimed, "That man has made me weep, and shed no tears himself. I will now see if I cannot make him weep."

In answer to interrogatories, Knox avowed himself the author of the circular, but denied that it was treasonable. The queen's secretaries contended that it was so, and urged him to confess his fault, and his regret at having done a deed so wicked. As, however, they could point out no passage in the circular that could be tortured into treason except one, in which Romanists were accused of cruelty, Knox went into a defence of the assertion, and proved the cruelty of the Church of Rome so fearlessly and so effectively, that, notwithstanding the queen came to the rescue of her discomfited secretaries, and

took the examination upon herself, the whole council, except the queen's immediate dependents, acquitted him of the foul charge—even the man who had accused him, voting in his favour. Thus the Lord, in whom he trusted, granted him a triumphant deliverance, and covered his enemies with confusion.

#### THE EJECTED MINISTERS.

##### THEIR CONDUCT IN THE GREAT PLAGUE IN LONDON.

"In the year 1665, the plague broke out, which carried off about 100,000 persons in the city of London. The ejected ministers had, to this time, preached very privately, and only to a few; but now, when the clergy in the city churches fled, and left their flocks in the time of their extremity, several of the Non-conformists, pitying the dying and distressed people, who had none to help them to prepare for another world, nor to comfort them in their terrors, when 10,000 died in a week, were convinced that no obedience to the laws of man could justify them in neglecting men's souls and bodies, in such extremities. They therefore resolved to stay with them, to enter the deserted pulpits, and give them what assistance they were able, under such an awakening providence, to visit the sick, and obtain what relief they could for the poor; especially such as were shut up.

The persons who were determined on this good work were Mr. G. Vincent, Mr. Chester, Mr. Janeway, Mr. Turner, Mr. Grimes, Mr. Jackson, and Mr. Faulkland, with some others. The face of death, so awakened preachers and hearers, that the former exceeded themselves in lively, fervent preaching; and the latter heard with a peculiar attention. Through the blessing of God, many were converted, and religion took such hold on their hearts, that it could never afterwards be effaced."—*Non-conformist Memorial, Introd. pp. 56, Vol. I.*

#### Glimpses of New Books.

##### LIFE OF ASHBEEL GREEN, V. D. M.

Begun to be written by himself in his 82d year and continued to his 84th. Prepared for the press at his request by JOSEPH H. JONES, Pastor of the 6th Presbyterian Church, Philadelphia. R. Carter and Brothers, New York, pp. 628.

The biography of this great and good man will, we predict, be hailed by the church and the community as an exceedingly rich contribution to literature and religion. Great as were our own expectations, they are far surpassed.

The work has many elements of interest, aside from its connexion with the history of the Presbyterian Church and the life of one of its venerated fathers. There is a great variety of valuable and entertaining matter that will engage the attention of the general reader—such as revolutionary anecdotes and history, incidents of travel, illustrations of

character, remarks on education, &c. Indeed, so entertaining is the book that many a child will love to glean from it. But its great charm is the commanding elevation which the character of its subject attains. Many a person, who may have received impressions adverse to the gentler graces of this good man, will find materials that compel a reconsideration. Dr. Green's memory will receive justice in the respect and veneration of a grateful Church, and in a high appreciation of his character by the community at large.

The work has been got up, as it seems to us on the very best plan possible. In the first place, the main part of the work is written by the great-minded and simple-hearted father himself; it is an autobiography, and one of the highest description. In the second place, the work has been continued down to his death by Dr. Jones, with many precious illustrations and delineations of his character. We feel bound to say, that Dr. Jones has performed his part with genuine modesty, in the spirit of affectionate and even filial reverence, and with a discrimination and ability which all together render his services alike honourable to his head and to his heart. In the third place, the biography is enriched by most interesting and full letters from Dr. Janeway, Dr. Miller, Dr. William A. McDowell, Dr. Plummer and Dr. Murray. In short we hesitate not to express the opinion that there are few more interesting biographies in the English language, especially to those who love the champions of liberty, education and religion.

Mr. Carter and Brothers have done their share in the work as successfully as Dr. Jones. The volume is issued in the most beautiful style of modern art.

The following extracts contain Dr. Jones's account of the last hours of this eminent servant of God.

His decline was attended with but little bodily pain. Death, which was one of our most frequent subjects of conversation, was not always anticipated with the same emotions. At times, his title to the "house not made with hands" was so clear, that he would express a desire for the hour to come when he might enter it. Nor was his mind at any time so clouded with doubts as to produce despondency or slavish fear, although the moment of transition from time to eternity always seemed to him in prospect inexpressibly sublime and awful.

For several years before his death he spent the greater part of his time when awake, in exercises of devotion. It was his custom to employ the interval between breakfast and eleven o'clock in reading the Scriptures, and prayer. After dinner he rested from one to two hours, and at five resumed his private religious exercises, which were continued until six. At this time he prayed for each member of his family by name, next for the church, and then for the pastor. Not long after tea, the household were assembled for worship, which was conducted by himself so long as he was able to do it; afterwards by some inmate of the family, and was never omitted unless on account of some providential hinderance. At nine in the evening he returned to his secret devotions, and continued reading in the Scriptures with several hymns,

and in prayer, until he retired to rest. His exercises in the evening were usually concluded with a hymn. So long as he was able to kneel, he was accustomed to read and pray on his knees after having first pressed the Bible to his lips. This token of reverent affection, however, was never exhibited in the family, nor knowingly in the presence of others. On one occasion it was observed by a person in the room, whom he supposed to have withdrawn; and when subsequently mentioned to Dr. Green, he remarked that it had long been his custom to do it when reading the Bible in secret, not from any superstitious veneration of the cover and leaves of the volume, but out of love to its precious contents.

Dr. Green was an exemplary observer of the Sabbath; and when he was no longer able to partake in the exercises of the public assembly, he went through the ordinary services of the church in his retirement. When the family returned from church, it was his invariable custom to inquire what had been the subject of discourse, and the substance of the preacher's remarks so far as they could be recollected. Every token for good, any indications of the special presence of the Spirit, any accession to the people of God, were animating and joyful.

The decline of Dr. Green was not attended with any positive disease which accelerated his death. Though every menacing symptom was watched by his most assiduous and skilful medical friend,\* who did much to retard his downward progress, yet the tendencies of more than four score years and five were not to be resisted by any power in the art of healing; and it was evident to all who saw him, that the time of his departure was at hand. How far the change from day to day was alarming to himself, or even perceptible, or what were his mental exercises, could be inferred only from the usual composure of his manner, and placid countenance, indicative of the movements of a mind engaged in meditations of interest and solemnity.

So long as he was able to articulate with so much distinctness as to be understood, he requested every clerical friend who entered the room to pray with him. To the remarks and quotations of the Scriptures by his brethren or others, he would usually give his assent by a motion of his lips or head, and sometimes by the utterance of a single word. When in one of these interviews, a brother remarked in the language of the apostle Peter, "Unto you therefore, who believe, he is precious," he promptly responded, "Yes, precious Christ, precious Christ, precious Christ," repeating it three times with the strongest emphasis. On another occasion, when we recited the well known hymn of Watts,

"How can I sink with such a prop  
As my eternal God."

the last two stanzas seemed to present a severe but faithful test of Christian attainment; but, said he, "I try to say them." At another time, when we repeated a favourite hymn by the same author, concluding with the stanza,

"A guilty, weak and helpless worm,  
On thy kind arms I fall;  
Be thou my strength and righteousness,  
My Jesus and my all,"

he exclaimed, "beautiful." His wakeful hours at night, which were many, were spent in devotion. Several months before his decease, a member of the family was wakened at midnight by a noise in his room, like the sobbings of a person that was weeping. On going to the door and gently opening it, he was found with his eyes closed and lips moving, as if speaking in whispers with the greatest earnestness, while his

\* Dr. Hugh L. Hodge.

cheeks and pillow were wet with his tears. When asked in the morning without any allusion to what we have mentioned, how he had slept, he answered, that "he had had a precious night in communion with his Saviour."

One of the most interesting and impressive scenes of his last days occurred on the Sabbath but one before his death. After the family had returned from the morning service, it was observed on entering his room, that his mind was burdened with meditations, to which he wished to give utterance, and that his emotions were producing a restlessness and agitation that were inexplicable and alarming. To the inquiries of his ever watchful friend, what was the cause of his disquiet, and what she should do to relieve him, he appeared to be unable to give any verbal reply; when it occurred to her that she would suggest the reading of the Scriptures, to which he readily assented. The portion to which she turned was the first chapter of the Gospel of John, and finding that he became tranquil and attentive, she read deliberately to the close. The sixteenth verse, "And of his fulness have we all received, and grace for grace," was a passage of peculiar interest to him, and appeared to produce a flood of touching reminiscences. Several years ago, when confined to his chamber by sickness, he had composed three sermons on this text, which he afterwards preached to the edification of his whole congregation, and to the special benefit of several persons who received from them their permanent religious impressions. The reading of this chapter not only allayed that distressing nervous excitement which preceded it, but seemed to impart a sort of inspiration by which his faculties were for the time emancipated: his tongue was loosed, and he burst out into an ecstasy of joy and thanksgiving; "blessing God for the gift of his Son and the gospel, which contained the record of his coming, life, crucifixion, resurrection, and intercession. That he had been permitted to preach this gospel, and had been honoured with any measure of success in his ministry. For the comforts which the gospel had imparted to him, and the ineffably glorious hopes it had inspired of a state of sinless perfection beyond the grave." His voice was loud, his enunciation clear and distinct as it had been in the best days of his ministry; and this elevated strain of praise and holy exultation was continued until his strength was exhausted, and he sunk into a sweet and refreshing sleep. The scene was indescribably impressive and solemn. No person that did not see it, can imagine the majesty of the preacher and the power of his utterance, scarcely more unexpected than if he had spoken from the coffin, in which his dust was to be laid before the return of a second Sabbath. It seemed to be a momentary triumph of grace over the infirmities of expiring nature, a taking leave of mortality and the labours of his militant state, like the dying effort of Jacob, after which the Patriarch "gathered up his feet into the bed and yielded up the ghost." With this brief eucharistic service, his communion with earthly things ceased. From the time of this affecting occurrence his change was rapid and obvious to all. His difficulty in speaking was so great that he did not make the effort, but remained silent with his eyes closed, except when opened to signify to some inquirer his consciousness and understanding of the question, which he had not the power to answer. The occasional motion of his lips and lifting of his hands and clasping them upon his breast, were indications that his thoughts were absorbed in the exercises of meditation and prayer.

As his strength diminished there were intervals more and more prolonged of sleep, when

these tokens of his thoughts were suspended. There seemed to be no bodily suffering nor mental disquiet, but a peaceful waiting for the release of his spirit, which at last was called away so gently, that the moment of its escape was not perceived even by those who were watching to see it. At the hour of six in the morning of the 19th of May, 1843, he was lying in his usual position, his face upward, arms extended, and hands clasped as if engaged in prayer, when one of his hands became detached from the other and fell at his side; the other remained elevated a moment or two longer, when it began to sink gradually until it nearly reached the body, when its muscular strength failed and it suddenly dropped. At the same instant the motion of his lips ceased, and it was discovered that he had ceased to breathe. Such were the closing scenes of his long and useful life, and some of the circumstances that attended it. Had it been prolonged until the 6th of July, he would have completed his 86th year.

### Ministerial Education.

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

For the Presbyterian Treasury.

#### DECREASE OF CANDIDATES FOR THE HOLY MINISTRY.

The withholding of the influence of the Holy Spirit from our churches, is no doubt the primary cause of the paucity of candidates. If the number of young men converted is small, of course the number of persons disposed to engage in this self-denying work will be small; for no person of right views, would desire to see others than truly converted persons engaging in this work. But are there not many pious young men in the church who might be brought into the ministry, but who turn their attention to other pursuits? No doubt, this is the fact. It ought however, to be considered that not every pious young man is fit for the ministry. The truth is a portion of those who are persuaded to seek this sacred office, though pious, ought to have been left to follow some other calling: for after all the time and expense bestowed on acquiring learning; and after going through all the schools, they are found unqualified for the pulpit. Is there no way, Mr. Editor, by which the Board of Education, with which you are connected, can prevent, or lessen this evil? As your Board has also the charge of schools and institutions of learning could it not be so managed, that young men who have evidently no talent for public speaking, should have their attention directed to *teaching*, as a profession? And might not the rules of the Board be so modified, that the beneficiary of the Board might be laid under obligations to become either a teacher, or preacher.

But I am about to state a reason for the decrease of candidates for the ministry, which, in my opinion, will go on increasing unless it be removed: and that is, the inadequate provision made for the support of ministers, in our church. Preachers of the highest order of talent and eloquence, are in

great demand. Indeed, every small, feeble church calls for men of this description. But preachers, of common, plain understanding, though pious, and laborious, cannot find employment by which they can live. Many of our feeble churches are unable to give an adequate support to a pastor: and often what they promise, they fail to pay; and the pastor who depended on the salary promised, is disappointed, and on this account alone is obliged to leave his place, or to engage in some other business, to aid him in supporting his family. Presbyteries should see to it, that the congregations under their care fulfil their engagements to their minister. And the necessity of engaging in teaching a school, or managing a farm, by the pastor, should be prevented, by affording him an adequate support.

In the Free Church of Scotland, every pastor receives from the Sustentation Fund, at least \$600. And the object is to have that fund so increased, that every pastor shall receive \$750. Now, if we could have a sustentation fund, which would produce the sum of \$500, to every pastor, it might answer and less will not do. Every young minister who is employed as a missionary ought to have guaranteed \$400. Our missionary fund should be so increased as to enable the Board of Missions to ensure this sum to every man faithfully engaged in missionary work. Unless better provision be made for the support of ministers of mediocre talents you may rest assured, the decrease in the number of candidates which has already begun, will go on. A. A.

Selected for the Presbyterian Treasury.

#### PASTORAL HINTS TO CANDIDATES.

CHRIST'S SUBSTITUTE.—In the personal outfit of a God-furnished minister, there are two essential requirements. The man is sent (if he be sent by God at all, and it is of such an one only that we now speak) as Christ's substitute—"in Christ's stead"—to beseech sinners to be reconciled to God. (2 Cor. v. 20.) To represent Christ in this work, he must possess not only *Christ's word*, but also, and especially, *Christ's heart*.

THE SPIRIT THE TEACHER.—Let it never be forgotten, that the great Educator of a true ambassador of Christ is the Holy Ghost. They are his prelections which alone can instruct our students and our ministers in the mind of God. There might go forth from our halls, a Michaelis, a Rosenmüller, a Griesbach, a Mill, a Scholz—our pulpits might be filled with adepts in criticism and in theological systematizing—and yet the poor hungering soul receives nothing at their hands but the very husks which the swine do eat.

SIMPLICITY.—Simplicity is the very essence of the truly profound; it is the simplicity of the emanations from the very intellect of God; it is the simplicity which Gabriel should glory in, could he come forth from before the throne, and proclaim in a pulpit, in all its freshness, the message of God's salvation; it is a simplicity which a greater than Gabriel did glory in, whilst he walked about the earth, speak-



ing so profoundly, and withal so simply, that the very "common people heard him gladly."

**TWO KINDS OF MINISTERS.**—"A man," remarks Boston, "cannot be a minister, *in foro Dei*, though he may be *in foro ecclesie*, without grace in his heart." We stay not now to establish this. We assume it as proved; not, alas! that there are no ministers *in foro ecclesie*.

**SPIRITUAL QUALIFICATIONS.**—"To be a successful minister, there must be the *conscious* walking in the fellowship of the Father, and of the Son. It is possible to *preach* without this *felt* fellowship—possible to exhibit, in all its fulness, the gospel of the grace of God—possible to warn the unconverted to flee from the wrath to come—possible to deal with the blood-washed family, to lay bare the family snares, to ply them with the family duties, to tell them of the family hopes and the family inheritance. But to *preach in sympathy with the heart of Jesus*, the indispensable preliminary is to realize the assurance of personally standing under the smile of Jehovah's face.

It was a cutting reproach which Garrick addressed to the Bishop of London, when being asked one day by the Bishop, how it came to pass that all London was flocking to listen to his fictions, whilst the congregations assembling to hear the preachers of the truth, might be counted by scores or dozens. "The reason is this," said the player, "you speak your truths as if they were fictions; we speak our fictions as if they were truths." Unlike, however, the earnestness of the actor, *preaching* earnestness cannot be *assumed*. Some try to assume it. They are noisy, vehement, almost violent. But the Christ-like earnestness is not the earnestness of mere nature; it is the calm, deep, uttering of an intensely moved soul.

#### CONNEXION BETWEEN EDUCATION AND MISSIONS.

The cause of Missions both at home and abroad is closely connected with that of ministerial education. What can be done, to furnish destitute regions with a preached gospel unless the supplies of men are forthcoming?

At the late meeting of the American Board, this subject had a prominent place in the deliberations. Dr. Beecher among others discussed in his vigorous and striking manner the causes and consequences of the decline of candidates for the ministry. The matter was finally referred to a committee, of which Dr. Hawes was appointed chairman, who brought in a report of which the following is the substance:

The subject, in the opinion of the Committee, is one of great importance. It has a bearing upon the progress of our work at home and abroad. While the cry comes from every mission for help, the progress of this work is in danger of being arrested for the want of men.

The fact is, for several years, the number of young men coming forward as candidates for the ministry has been diminishing. If this continues, the consequences will be disastrous to our own land, and to our Foreign Missions.

Though the Committee do not feel called upon to point out the *causes* of this want of men, yet they do not hesitate to say that the principal

cause is the long absence of revivals of religion, and the low state of piety in our churches. These facts speak to all ministers. Nothing is plainer than that, if the Lord does not pour out His Spirit, and convert young men, the work in which we are engaged must come to a stand.

**THE REMEDY.** The *first* and chief is, that we awake to a sense of the pressure that is upon us, and under this sense apply to God for help. The cause is God's, and if we ask in a right spirit, we shall not seek His face in vain. He will pour out His Spirit, and lead men in colleges and seminaries to consecrate themselves to this work.

*Secondly*, the Corresponding and District Secretaries may do much by calling upon young men to examine their duty in reference to the heathen.

*Thirdly*, Let ministers lay this subject before the people. Let parents be called upon to consecrate their children to the service of God.

*Finally*, let all who are engaged in training up children, aim to bring them to Christ. Let these things be done, and soon this pressure will cease, and young men will be found offering themselves for the missionary work.

#### THE MISSIONARY SPIRIT AMONG CANDIDATES FOR THE MINISTRY.

There is some reason to fear that, whilst the *number* of candidates for the ministry is on the decline, the *missionary spirit* among the candidates is also decreasing. Thus the aspect of this whole subject is becoming doubly serious. There would be much to comfort the church in suffering a loss of numbers, if there was a corresponding gain in character. But the reverse appears to be the case. The experience at least of the Congregational and New-School Presbyterian Churches as set forth by the Secretaries of the American Board in the following extract from a very able report—indicates in reference to their candidates, both a falling off in number and a falling away from the missionary spirit.

If we look at the Colleges, we find that the number of pious young men in them is less than it was a few years since; and of those who profess religion, a larger proportion than formerly go into other professions than the ministry. Of those who have the ministry in view, *but few*, so far as known, are seriously pondering the great question of their duty to the heathen.

If we look at the Theological Seminaries, we find that the aggregate number of students during the past year, in the Seminaries of Andover, New-Haven, Bangor, East Windsor, New-Brunswick, Union, Auburn, Western Reserve, and Lane (to which chiefly the Board must look for missionaries), is about 367. Not far from one-third of these have now completed their course and left. The *small number* of Foreign Missionaries furnished by the last senior class in the several Seminaries just named, is matter for serious reflection. As yet, Union Theological Seminary has furnished but 2; New-Brunswick 1; Auburn 1; Lane, none; Western Reserve, none; New Haven, none; Andover, none. One has recently offered from New Haven, and another from Bangor. If these facts are to be regarded as a true index to the amount of missionary interest in the churches, that interest is very clearly not what it ought to be. At any rate, the present aspect of our Theological Seminaries does not afford much encouragement that an adequate supply of missionaries may be expected from them.

#### Presbyterian Education Rooms.

265 Chestnut Street, Philadelphia.

NOVEMBER, 1849.

**A MISSTATEMENT CORRECTED.**—A writer in the New York Observer has fallen into the singular error of supposing that, because the New School Central Education Society has been suffering from want of funds, the Old School Board of Education is in a similar dilemma. The following is the paragraph which needs correction:

"The Central American Education Society is reduced to so low a condition in respect to funds, that it is quite doubtful whether the few beneficiaries in the Union Theological Seminary, who have enjoyed its patronage, can be assisted from this source any longer. *Education Societies in every part of our land have been crippled for want of funds to carry forward their operations. It is needless to say that little or no encouragement can be held out to applicants for patronage in the present state of things.*"

Justice requires us to say in behalf of the Board of Education of the Presbyterian Church, (O. S.) that ever since 1832, it has paid its candidates in full their appropriations. There have indeed been occasional intervals of pecuniary embarrassment; but these have not prevented the Board from meeting all their obligations. The Board adopted in 1832 the broad principle that in reliance upon divine Providence, the mere want of funds in the treasury for the time being, should not prevent them from receiving *every candidate* who was properly recommended. This is still their principle; and God has hitherto enabled the Board to carry it out to its full extent. The Church has generously responded to all appeals made for funds to support candidates. The responsibility of a decline in candidates does not, therefore, rest (in our church) upon the neglect to furnish pecuniary means for their education. The evil lies deeper than this. Until God shall pour out His Spirit upon the church, and revive His work in the hearts of parents and children, and awaken prayerful efforts among pastors and people for the increase of the ministry, no increase of candidates can be expected. We rejoice that this important subject has been brought before the Christian community at the North so prominently, by the late meeting of the American Board at Pittsfield. The reader will find in an adjoining column, extracts from the proceedings of that Board, which were of a highly interesting nature.

The Board rely in humble confidence, under God, upon the churches to continue to furnish an adequate supply of funds for their candidates this year, as in years that are past. Whilst much encouragement is derived from the experience of former years, we feel this is not the time to intermit efforts to replenish the treasury.

Above all things, let every heart send fervent supplications to the Lord of the harvest to increase the number of devoted labourers, and to bless those who are preparing to enter upon their work.

The number of candidates thus far this year is about equal to the number of last year.

## Illustrations of Providence.

BY DR. GREEN.

MY ELECTION TO THE PRESIDENCY OF THE COLLEGE OF NEW JERSEY.

On the 14th of August, 1812, I was unanimously elected by the Trustees of the College of New Jersey as President of the institution of which they were the guardians. Strange as it may appear, it is notwithstanding a fact, that eighteen hours before this occurrence, I was not aware that such an event was in the contemplation of any one. My own mind was most decidedly opposed to it. The facts of the case were the following. At the first meeting of the Board of Directors of the Theological Seminary at Princeton, I had preached a sermon in which I laid down the doctrine that every minister of the gospel was a *devoted man*; bound by the tenor of his vocation to serve God in any place and in any manner to which divine providence should call him. My special reference in this statement was to Dr. Alexander, who at that time had not explicitly consented to assume the station which he has ever since most acceptably occupied. The Board of Trustees of the College had met at Princeton on the day before my election, and had chosen a Vice-president of the institution, and had agreed to proceed to the election of a president on the following morning. Dr. Miller, without my knowledge or suspicion, had gone to every individual of the Board and persuaded them to give me a unanimous vote, and to throw the responsibility of rejecting it on myself. He himself was the man that I had determined to nominate as the President of the College. Col. Ogden, who sat next to me in the Board of Trustees, said to me while we were preparing our votes for the Vice-president, "Suppose we should give you a unanimous vote for this office, as a stepping-stone to the one which we are to vote for in the morning." I immediately replied, "In that event, I would instantly and absolutely refuse both." He replied, "We shall do what we think right, and you will do the same."

After the Board of Trustees adjourned, I spoke to Richard Stockton, and he told me that "my friend Miller could tell me all about it." I immediately went to Dr. Miller's quarters, and "he did tell me all about it." He informed me explicitly, that the Board would give me a unanimous vote for the Presidency of the college on the coming day, and throw on me the responsibility of refusing the office. I went to my lodgings much agitated. My wife was with me, and as soon as we had retired for the night, I told her what had taken place, and added that my mind was made up to refuse the appointment at once. She cautioned me against precipitancy, and said that she thought that I ought to hold it under consideration. On my bed I made a new consecration of myself, and resolved that I would abide by the doctrine of my sermon to which I have referred, and then I was free from agitation and slept comfortable till morning. I rose early and wrote a letter to the Trustees, of which I have a copy, telling them that my appointment to the Presidency of the College was altogether unexpected, and that the indispensable condition of my holding it under consideration was, that my doing so should not be considered as any intimation that I would finally accept the appointment, otherwise they had my answer at once in the negative. This letter I gave to Dr. Miller, and he read it to the Board of Trustees in my presence. After this letter was read, I made a short address to the Board, thanking them for the confidence reposed in me, and then said that I should retire. The Board

opposed this, and gave me a unanimous vote in my presence.

On my return to the city, I was surprised that the influential part of my congregation, though not willing to part with me were prepared to acquiesce in my leaving them. I heard of but one person, a good woman, who was decidedly opposed to my acceptance of the appointment. Dr. Rush was very earnest in his advice that I should accept the office, and sent me a copy of a letter of a minister in Scotland to Dr. Witherspoon, which had much influence with him in deciding to come to this country. After setting aside a day of prayer with my wife to ask divine direction as to my duty in the critical circumstances in which I was placed, I found my mind gradually inclined to accept the office to which I had been elected. If my people had in general opposed it, I think I should not have left them. They had given me many proofs of their affectionate attachment, and within the year in which I went to Princeton, had made a considerable addition to my salary. But as they made no opposition, and the most intelligent of them were evidently of the opinion that I ought to accept the appointment, I considered it as a decisive direction of Providence, that my duty called me to resign my pastoral charge and to assume the Presidency of the College.

## Christian Education.

IN SCHOOLS, ACADEMIES, AND COLLEGES.

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

For the Presbyterian Treasury.

### TRUE END OF EDUCATION.

God's plan of education accords with that which right reason and philosophy alike demand.

The end aimed at in the plan of divine education equally "commends itself to every man's conscience in the sight of God. THIS END is not a respectable station in life—not good behaviour—not the esteem of men. These lie *in the way*, but these are not the end to be aimed at. These are among the "all other things" which are given, but these are not to be sought as the "first" great end. The end to be kept in view is "the kingdom of God and His righteousness"—peace with God, even now, and "in the world to come life everlasting." To get a good character—to get a high station—to escape shame and poverty—are all blessings greatly to be desired for our children. But still it is not for these we are called upon to labour in faith and prayer. Although we could see all these things completely attained, yet if we have been imbued with the spirit of the Apostle, we will not be satisfied or cease from striving, but will continue to "travail in birth" "TILL CHRIST BE FORMED IN THEM." Without this new birth, our children are nothing, and less than nothing—they are wretched and undone. However "rich in this world's goods," they are "poor and miserable, and blind and naked." However "esteemed among men" they are under "the wrath and curse of God," polluted and defiled in His sight, and however "at ease" in their own hearts and at peace

with the world, "there is no peace" between them and God, but "a controversy," whose termination can only be "everlasting destruction from the presence of the Lord and the glory of His power." The great end of Christian education ought, therefore to be kept definitely and fully in view. The rising generation need training for heaven as well as for this life. Education is worth little indeed, if its chief end is neglected by rejecting the great concerns of eternity from its daily lessons.

T. S.

### WITHERSPOON INSTITUTE.

The Presbytery of Allegheny have commenced an Academical Institute within their bounds, under the most encouraging circumstances. The doctrine that education is a mere secular matter does not gain favour in our Church. An education, unconnected with religion, is very apt to be an irreligious education; and this fact which is becoming more and more apparent, is furnishing arguments for a return to the good old paths. Our Presbyteries are rallying in the cause of Christian education with an animation which both deserves success, and which will secure it by the blessing of God upon his appointed instrumentality.

Our brethren of Allegheny Presbytery are engaged in a good enterprise, have given it a good name, have obtained a good site, have begun at a good time, and will reap we trust, a good reward. Success to the WITHERSPOON INSTITUTE.

The following is an extract from a letter received from the Rev. Loyal Young, Stated Clerk of the Presbytery, and pastor of the church at Butler, where it is proposed to locate the Academy.

"Your favour of the 3d inst. was received, and it gives me pleasure to communicate the action of the Presbytery of Allegheny in regard to an Academy to be under our control. I have not the minutes of Presbytery, but can state the substance of their action. The Presbytery have resolved to attempt to raise \$5000 as the commencement of a sum for a permanent endowment of the Institution. About one-half of the amount has been secured, and an agent has been appointed to visit the churches which have not acted on the subject.

The school is to be called the "Witherspoon Institute," and its location in or near the town of Butler.

The Presbytery met last week and adopted the form of a charter to be presented to the court giving the appointment of the Trustees to the Presbytery of Allegheny. The charter will be granted (we presume) the next term, the application being already before the proper court. We have some fears that the amount will not be raised *in our own bounds*, and yet we have an advantageous offer, of which we cannot avail ourselves without the sum of \$5000.

We think our position very favourable. The place is remarkably healthful, and surrounded with a salubrious moral atmosphere. We have always had a goodly number of young men in our bounds seeking an education, many of whom have entered the ministry.

We regard the establishment of the "Witherspoon Institute" as a new era in the Presbytery of Allegheny. Indeed there is no enterprise in

which the church has embarked which promises more for future generations than the establishment of Presbyterian Academies, and we now only wonder that the subject was not agitated sooner.

Our teachers will be chosen by the Presbytery, and every thing relating to the Institution will be under the immediate supervision of the Presbytery."

#### HOME TRAINING.

Wesley's homo education under the tutelage of his parents themselves, was peculiar, and well calculated to initiate him early in habits of order and perseverance in accomplishing any object he might undertake.—"Why my dear," said his father to his mother, or she to him, (I forget which,) while patiently teaching one of their children a simple lesson, which it was slow to learn, "why my dear, do you tell that dull boy the same thing twenty times over?" "Because," replied the other, "nineteen times won't do. If I tell him but nineteen times, all my labor is lost, but the twentieth secures the object!" All classical antiquity has not bequeathed us a maxim of more practical wisdom. In such a school Wesley's mind was prepared to achieve the greatest things by being taught the smallest, "line upon line, precept upon precept, here a little and there a little," till whatever it learned at all, it learned well.

#### THE GENESEO ACADEMY.

Our brethren in Western New York are engaged in one of the most interesting movements of the day in behalf of Christian education. The history of the movement is this, as we learn from their circular.

The Presbytery of Steuben at its meeting held during the sessions of the Synod of Buffalo, at Rochester, in August, 1848, resolved to establish an Academy within their bounds, which should be conducted according to the plans of the Board of Education recommended by the General Assembly. The details were placed in the hands of a Committee. During the last fall, their action became known to the Trustees of the Geneseo Academy, who in the following March, invited this Committee to Geneseo, to confer with a committee of their Board, and arrange the preliminaries of a transfer of that Institution to the care and control of Presbytery. The interview of the Committees resulted in the offer of the stock of the Academy to the Presbytery, upon the payment of 20 per cent. of its original value. This offer being viewed as liberal on the part of the stockholders, and as a providential opportunity to establish such an Institution, the Presbytery resolved to accept it, and invited the Presbytery of Wyoming to sit with them in adjourned session at Geneseo, June 12th, in order that these bodies might unite in taking preparatory steps in the enterprise, with the design of placing the Institution under the care of Synod. These Presbyteries met in convention, and after a full discussion of the merits and practicability of the enterprise, resolved unanimously to accept the liberal offer of the Trustees and Stockholders of the Geneseo Academy, and enter immediately upon the work of raising funds to purchase the stock, repair the buildings

and apparatus, and place it upon the best possible foundation.

The whole amount of stock issued is about \$12,000, 20 per cent. upon which gives but \$2400, for the purchase of a property now valued at \$8000 or \$9000. Some \$600 additional, are needed for repairs and alterations—making \$3000 to be raised immediately.

At the meeting of the Synod of Buffalo, in August last, that body agreed to assume the superintendence of the Institution. The following extracts are from the circular of the Synod.

#### GENESEO ACADEMY.

##### UNDER THE CARE OF SYNOD OF BUFFALO.

The Synod of Buffalo having taken this Institution under their care, design to place it upon the best possible foundation, and make it an efficient instrument in advancing the interests of a sound literary education. They have secured an able and experienced Principal, with an effective corps of teachers, and provided ample facilities for a most thorough and extensive course of study. The Trustees of this Institution will throw around it those healthful moral influences which cannot fail to inspire confidence in the minds of parents and guardians, and make it a seat of literature and science every way as desirable as its location is distinguished for its grand and beautiful scenery.

The site of this Institution is unsurpassed for beauty, being upon an elevation called TEMPLE HILL, overlooking the village of Geneseo, and commanding an extensive and beautiful prospect of the valley of the Genesee River.—The buildings are of brick, three stories high, and of ample dimensions, containing *two school, two recitation, and thirty studyrooms*. One building is designed to accommodate the students in the Male Department and the other the young ladies in the Female Department, by which arrangement the two departments, although under one general superintendence, are so managed as to prevent any improper intercourse between them.

The Academy grounds contain three acres, and adjoin a large public grove, which forms a part of the play-grounds of the Institution.

There is a good Library and Philosophical Apparatus in connexion with the Academy, both of which are being enlarged and improved.

The Faculty, in adopting a plan of instruction, will aim at such a development of the intellectual, moral, and physical powers of the students, as will make them thorough practical scholars, and prepare them, as far as possible, for the responsibilities of private life.—Their progress in study, their health, their manners, and morals, will all receive the unremitting care and attention of their teachers, who will live with them in the same buildings, and eat with them at the same table.

#### EXPENSES.

##### FOR FALL TERM—TWELVE WEEKS.

*First Class*—Including the Latin, Greek, French and German Languages—Higher Mathematics, Rhetoric, Logic, Criticism, Analogy, Mental and Moral Philosophy, and the Evidences of Christianity, \$6.50.

*Second Class*—Including History, Algebra, Book-Keeping, Natural Philosophy, Chemistry, Botany, Geology, Mineralogy and Physiology, \$4.50.

*Third Class*—Including Reading, Writing, Arithmetic, Geography, and English Grammar, \$3.50. Incidental Expenses, \$2.00. Contingent Expenses, \$25.

*Extras*—For Drawing, \$2.00. For Music—

Piano Forte—with the use of the instrument, \$10.00.

##### WINTER TERM—EIGHTEEN WEEKS.

<i>First Class,</i>	\$9 00
<i>Second Class,</i>	7 00
<i>Third Class,</i>	5 50
<i>Incidentals</i> —Room rent and Fuel,	3 50
Contingent Expenses,	50
<i>Extras</i> —For Drawing,	3 00
For Music—Piano Forte—with the use of the instrument,	15 00

##### SUMMER TERM—TWELVE WEEKS.

<i>First Class,</i>	\$6 00
<i>Second Class,</i>	4 50
<i>Third Class,</i>	3 50
<i>Incidentals</i> —Room-rent and Fuel,	1 50
Contingent Expenses,	25
<i>Extras</i> —For Drawing,	2 00
For Music—Piano Forte—with the use of the instrument,	10 00
<i>Board</i> —per week, \$1.25. <i>Washing</i> —per dozen, 38 cents.	

#### FACULTY.

Rev. James H. Baird, Principal—and Professor of Mathematics and the Natural Sciences.

Rev. John C. Van Liew—Professor of Moral Philosophy and the Evidences of Christianity.

—Professor of Languages.

Miss Elizabeth M. Jackson—Principal of Female Department, and Teacher of Music and Drawing.

Miss Harriet H. Jackson—Teacher of French, German, &c.

The Board of Instructors will be enlarged from time to time as circumstances may require.

For the Presbyterian Treasury.

#### EDUCATIONAL FRAGMENTS.

##### RELIGION AT HOME.

Religion begins in the family. The holiest sanctuary on earth is home. The family altar is more venerable than any altar in a cathedral. The education of the soul for eternity begins at the fireside. The principle of love, which is to be carried through the universe, is first unfolded in the family.

##### OBEDIENCE.

Obedience, cheerful, ready obedience, is one of the first lessons which a child should be taught, and that too from the right motive: "Children, obey your parents in the Lord, for this is right." On the part of parents, and of those entrusted with a delegated parental authority, there should be firmness; on the part of the child, there should be no answering again, no inquiry into the *reasons* of the command, nor expectation of reasons to be given. We are convinced that if children are allowed to examine commands, they will cavil at them; and the next step in the process is to set up *their* will and authority in opposition to the will and authority of those they ought to obey. On the other hand, care must be taken to require nothing unreasonable, and not to destroy the energy of the character by too many and too powerful restraints.

##### IMPORTANCE OF STUDY IN YOUTH.

It is with the deepest regret that I recollect in my manhood the opportunities of learning which I neglected in my youth; that through every part of my literary career, I have felt pinched and hemmed by my own ignorance; and I would at this moment

give half the reputation I have had the good fortune to acquire, if by so doing I could rest the remaining part upon a sound foundation of learning and science.  
—*Sir Walter Scott.*

#### A SAD CONTRAST.

A painter once met with a beautiful child. So enraptured was he with its countenance and of expressions of loveliness, that he resolved to paint it. He did so; and hung his favourite picture in his study. He made it his guardian angel. In sorrow and passion, he sought relief and tranquillity in gazing upon that charming countenance. He purposed, if he ever saw its counterpart, to paint that also. But years passed away before he found a face so infernally ugly as to satisfy his idea of a perfect contrast to his darling picture. It was that of a wretch, lying in despair, upon the floor of his cell. He painted that terrible countenance. But what must have been his emotions, when he learned that it was the very same person he had painted before! The first was the face of the innocent child; the last that of the reckless, ruined youth. The best things perverted, become the worst. The sweetest juices changed, produce the sharpest acids. That little angel likeness had been metamorphosed into the reality of a fiend.

#### EARLY RELIGIOUS TEACHING.

If the intellect is not filled with sound instruction, as fast as it is capable of receiving it, the enemy, who never neglects to sow tares, when parents are asleep, will imperceptibly fill it with dangerous and noxious growth.

The great truths of religion should be taught so early, that the mind should never remember when it began to learn, or when it was without this knowledge. Whenever it turns a retrospective view upon the preceding periods of its existence, these truths should always seem to have been in its possession; to have the character of innate principles; to have been inwoven in its nature, and to constitute a part of all its current thinking.—*Dwight.*

#### YOUTH THE HOPEFUL TIME.

The youthful mind is in the highest degree susceptible. Character grows day by day. All things, even the most trivial, assist in unfolding it. Youth is emphatically the time to store the mind with divine truth, to train the conscience carefully under the direction of revelation, and to bring all the resources of religion to bear upon the destiny of the young immortal.

#### AN ELEVATING WORK.

The daily instruction of thousands of youth, in the Scriptures and Christian doctrine, will greatly elevate the general intelligence of our congregations, and fit increasing numbers for hearing the word with understanding, and so far advancing to higher attainments; and in the same proportion will there be a demand for a more intellectual and edifying ministry.

If, through the zeal of Presbyterians, it should come to pass, that their classical schools are better than others, it will draw

many to their instructions, who previously had no care for our institutions, and thus will bring larger numbers under the influence of saving truth. By elevating schools, we elevate the tone of instruction and intelligence throughout the Church; and if the religious element maintain its place, we contribute just so much towards leavening the mass with piety.

From the Boston Cabinet.

#### DEAR WALTER!

We shall never see Walter again,  
His short, weary journey is o'er,  
We shall look for his features in vain;  
We shall see his eyes sparkle no more.  
And his fair auburn locks that would float on a breath,  
We must look for them now on the pillow of death.

Ah, little thought I as he passed,  
A few days ago, through the door,  
That his lesson, that day, was the last,  
And I should behold him no more.  
Oh, God, may it prove, when the truth shall appear,  
That he is holier and happier for lessons learned here.

And O, may the little ones think,  
As they see him no more in his class,  
That they, too, may be on the brink  
Of the river all mortals must pass;  
And here may they gather each bright little gem  
That would deck the sweet garlands of Walter and them.

Dear boy, O, how oft had I hoped  
He would live and grow up to a man,  
But the dark, dreary future has oped  
And shown that his life was a span.  
Oh, I'll think of that boy until memory dies,  
With his fair, silken locks, and his black, flashing eyes.

LIZZIE.

#### EDUCATIONAL INTELLIGENCE FOR THE MONTH.

PAROCHIAL SCHOOL at EDWARDSTVILLE, ILL.—The church under the care of the Rev. P. D. Young, has established a Christian School, which thus far promises well. There is a good deal of truth in that old proverb, "where there is a will there is a way."

CENTRE COLLEGE, KENTUCKY.—This old and flourishing institution commenced its session on the 17th, under the most favorable auspices. The whole number of new students already matriculated is larger than usual. The whole number of students in the College is 130, of which about 30 are in the preparatory department. This College is under the care of the Synod of Kentucky.

HANOVER COLLEGE, INDIANA, is under the superintendence of the Synod of Indiana. Its affairs were never in a more prosperous condition. The number of regular students in the classes is 70; irregular and scientific, 28; in the preparatory department, 85; total, 183.

SAMUEL DAVIES INSTITUTE.—The Presbytery of West Hanover have located their Academy with the above name at Halifax, C. H., Virginia.

PRESBYTERIAL ACADEMY OF CRAWFORDSVILLE PRESBYTERY.—The Crawfordsville Presbytery have located their Presbyterial School at Waveland, Ind.,

and the congregation at that place have erected a handsome edifice with four apartments for the accommodation of the School. Rev. Mr. McNutt having declined the charge of it, Rev. Samuel Taylor, the pastor of the church, aided by Mr. Joseph Wells, late a student of Hanover College, has become the Principal, until the Trustees can secure another.

ACADEMY OF BRAZOS PRESBYTERY, TEXAS.—The Presbytery have located this Institution at Huntsville, the place where the citizens subscribed so liberally for a college. It is designed that the Academy shall eventually grow into a college. The Male Institute, already in existence, has been generously transferred to the Presbytery, and forms the nucleus of the new Academy. The Trustees have invited the Rev. Mr. McKinney, of Mississippi, to take charge of the Institution.

THEOLOGICAL SEMINARY AT PRINCETON, N. J.—We understand that the number of students in the new class is over 50.

WESTERN THEOLOGICAL SEMINARY.—We learn that the city of Allegheny has effected a purchase of the property belonging to the Western Theological Seminary, known as Seminary Hill. The price paid is \$35,000, the money to remain on perpetual interest. The city contemplates levelling the hill and filling up the ravines, and will, we presume, sell off lots on the level part of the commons, west of the hill immediately. The ground purchased, we believe, amounts to eighteen acres and is very valuable. This, if we remember correctly, will give the Institution a permanent fund of about \$75,000, the interest of which is to be applied to the support of its Professors. If the building be included in the late sale, it will leave a building to be erected on some suitable site. We learn that another Professor will probably soon be added to the present faculty.—*Presbyterian Herald.*

THEOLOGICAL SEMINARY AT NEW ALBANY, IND.—The Rev. Dr. MacMaster was on the 26th of September regularly inducted into the Professorship of Didactic and Polemic Theology. The Rev. Dr. W. L. Breckinridge presided and made the address to the Professor, after which Dr. MacMaster delivered an elaborate and highly finished discourse. The inauguration of Prof. Stewart was postponed until the last Wednesday in October, he not having returned from his tour in Germany.

#### THE SHORTER CATECHISM IN ASIA.

The Westminster Catechism is suited to schools on the four continents and the islands. It has done a good training work for many a soul; and wherever used in reliance upon God, it will promote the right sort of education. The Rev. Mr. Thomson, of the Syrian Mission, lately related the following incident:

I attended not long since, said Mr. T. "a school of 70 scholars. There were Moslems and Greeks, and Druses, and Jews and Arabs, and what do you think I examined them in? Nothing less than the Westminster Catechism."

If it was "nothing less than the Westminster Catechism," it was just the thing for that school in Asia.

## Poetry.

## WHO ARE THE DEAD?

O! mourn not for the early blest,  
Called from a world of care away,  
And gathered to their blissful rest,  
In the bright realms of sunless day!

Mourn rather for the LIVING DEAD!  
Than for the *seeming dead*—who LIVE!  
*These* need no tears our grief can shed;  
But *those* far more than we can give!

There are who live but in the name  
Of what the world as LIFE declares!  
O doubt not these more truly claim  
Our tears—more deeply still our prayers!

For *them* let tears and prayers be rife,  
That He who still is, as of old,  
The Resurrection and The Life,  
May such with pitying eye behold.

But mourn not for the early blest,  
Called from a world of care away;  
And gathered to their blissful rest,  
In the bright realms of sunless day!

BARTON.

## Sacramental Thoughts.

BY DR. CHALMERS.

[From his first sermon in Glasgow, 1815.]

Christ has consecrated to the remembrance of His death the visible symbols of bread and of wine. He has so decreed it, that through the inlet of the senses His death may still be shown forth, and He Himself be evidently set forth crucified before us. And what I call on you, my brethren, practically to observe at present, is to make the appointed use of these material elements—through the medium of the bread you eat, to think of the Saviour's broken body—through the medium of the wine you drink, to think of the Saviour's shed blood—to contemplate by the eye of faith the real, the substantial, the power-working significance of this body and blood—how by the one the whole burden of your iniquities is borne—how by the other you are cleansed from all sin—how by both you are reconciled to the great Lawgiver—how through the rent veil of the Redeemer's flesh you may enter with boldness the presence of the Eternal—and how, if your mind be doing with the cross of the Saviour what your body is now doing with the memorials of the cross, you are standing on that very way of access in which God will rejoice to meet you, and speak quietly to you, and make no more mention of the sins whereby you have sinned against Him, and rejoice over you to do all manner of good, and crown you with His loving-kindness and tender mercy, and give you peace of conscience here and a growing meekness for a crown of glory hereafter.

The great event which we commemorate by the keeping of this sacrament is the death of the Saviour. The great event which we commemorate by the keeping of the Sabbath is the resurrection of the Saviour. It is worthy of remark, that the first disciples did not take the weekday of His death to celebrate that institution which our Saviour appointed as the me-

morial of it—neither did they take the week-day of that first sacrament at which our Saviour Himself presided, and where He ate the pass-over with His sorrowing disciples. They remembered his death on the week-day of His resurrection. They assembled to break bread on the first day of the week. They fixed on the great day of Christian triumph as the occasion on which they chose to commemorate an event which was clothed at the time in every character of sadness—which burst upon the despairing apostles as the death-blow of all their hopes—and forced them to give up all their fond and splendid anticipations of Him of whom they thought that verily it was He should have redeemed Israel. Christ arose from the grave and restored to them all their triumphant thoughts of the Master they had chosen—and they fixed on the first day of the week for the sacrament of the Supper, that when its touching symbols reminded them how Christ had died, the day on which they made use of those symbols should put the comfortable suggestion into their hearts, that rather He is risen again.

I call upon you, my brethren, to mingle the Sabbatical with the sacramental remembrance; and while you weep over the afflicting memorials of that death by which the whole burden of a world's atonement was borne by Him who in that hour put forth all His strength and travailed in the greatness of it, sorrow not even as others who have no hope; but think, O think, of that right hand of God where He now liveth, and that place of glory which He now occupies.

## Descriptive.

## THE UPPER MISSISSIPPI.

I visited the Falls of St. Anthony. I know not how other men feel when standing there, nor how men will feel a century hence when standing there—then not in the *West*, but almost in the centre of our great nation. But when I stood there, and reflected on the distance between that and the place of my birth and my home; on the prairies over which I had passed, and the stream—the “Father of Rivers”—up which I had sailed some five hundred miles into a new and unsettled land—where the children of the forest still live and roam—I had views of the greatness of my country such as I have never had in the crowded capitals and the smiling villages of the East. Far in the distance did they then seem to be, and there came over the soul the idea of greatness, and vastness, which no figures, no description, had ever conveyed to my mind. To an inexperienced traveller, too, how strange is the appearance of all that land! Those boundless prairies seem as if they had been cleared by the patient labour of another race of men—removing all the forests, and roots, and stumps, and brambles, and smoothing them down as if with mighty rollers, and sowing them with grass and flowers—a race which then passed away, having built no houses of their own, and made no fences, and set out no trees, and established no landmarks, to lay the

foundation of any future claim. The mounds which you here and there see, look, indeed, as if a portion of them had died, and had been buried there: but those mounds, and those boundless fields had been forsaken together.

You ascend the Mississippi amidst scenery unsurpassed in beauty, probably, in the world. You see the waters making their way along an interval of from two to four miles in width—between bluffs of from a hundred to five hundred feet in height. Now the river makes its way along the eastern range of bluffs, and now the western, and now in the centre, and now it divides itself into numerous channels, forming thousands of beautiful islands—covered with long grass, ready for the scythe of the mower. Those bluffs, rounded with taste and skill such as could be imitated by no art of man, and set out with trees here and there gracefully arranged like orchards, seem to have been sown with grain to the summit, and are clothed with beautiful green. You look out instinctively for the house and barn: for flocks and herds: for men, and women, and children—but they are not there. A race that is gone seems to have cultivated those fields, and then to have silently disappeared—leaving them for the first man that should come from the older parts of our own country, or from foreign lands, to take possession of them. It is only by a process of reflection, that you are convinced that it is not so. But it is not the work of man. It is God who has done it, when there was no man there—save the wandering savage, alike ignorant and unconcerned as to the design of the great processes in the land where he roamed;—God who did all this, that he might prepare it for the abode of a civilized and christian people.—[*Barnes' Sermon.*]

## Anecdotes.

NOTHING TO DO BUT TO DIE.—So said an aged servant of the Lord, recently deceased, when after a long life of labour and usefulness, he was suddenly taken ill, and saw that his hour had at length come. “I have been spared long, I have tried to honour my Master; but 'tis over now; my work is done, and I have nothing else to do but to die.” What a glorious, what a triumphant declaration, with which to welcome death; work done with men; peace made with God. Nothing to do but to die!

SHAKERS QUOTING SCRIPTURE.—At the late meeting of the American Board in Pittsfield, the Shakers of Lebanon, six miles distant, sent word that they would accommodate eighteen persons, bringing them to their place at night, and taking them back in the morning. But if any husbands with their wives were sent, to prevent disappointment, they would forwarn them that they should be lodged as Zechariah prophesied the house of David should be, “The family of the house of David apart and their wives apart.”

TWO WAYS OF HEARING.—A clergyman of superior abilities preached a sermon on a certain occasion, and on his way home, his wife said to him,

"My dear, that was a most miserable sermon; I think the poorest I ever heard from you." Some years after he drew at random from his pile, and found that he had hit upon this very sermon. He preached it again. And as he was going home, his wife said to him, "My dear, you gave us a most excellent discourse to-day. I think I never heard you preach a better one." "My dear," said her husband, "you are just the stupidest hearer that I have ever known;" and then told her what she had said of this very discourse when he preached it before.

**THE MINISTER NOT THE ONLY ONE TO PRAY.**—It is related of the late John Breckinridge, whilst the Chaplain to Congress, that, observing that several members of that body kept their seats and continued reading whilst he was offering prayer; he one morning arose in his place and said, "Let us pray." Waiting some minutes for them to rise, he repeated the expression, *let us pray*, emphasising the word *us*, and then added, in his peculiar and courteous way, "I did not say let *me* pray, but let *us* pray, all of *us*." The rebuke had its desired effect, all of the members, from that time till the end of the session, invariably arose, and stood in a respectful attitude, whilst he led their morning devotions.

### Sabbath Schools.

"Feed my Lambs."

#### POWER OF THE SUNDAY SCHOOL.

The power of the Sunday-school lies in the faithful inculcation of the truths of the Bible, under the most favourable circumstances. If the teacher is competent and faithful, there will be no interview between him and his pupils, that will not leave some distinct religious impression on the minds of the latter. In the little group that constitutes his class,—his congregation—his pastoral charge—he has a freedom, and fullness of communication, which is enjoyed by very few parents, and scarcely any clergymen. He enters into their sympathies, or draws them out. He studies emotions and transitions of feeling, which are betrayed only by the eye or the cheek, and seizes opportune occasions to expose errors and sins, as well as to enforce the holy precepts of the gospel.—*S. S. Journal*.

#### WHY AM I NOT A SUCCESSFUL TEACHER?

Is it because I do not understand the nature of my work?

Or, that I have not a fixed purpose?

Or, that my education is deficient?

Or, that I do not properly prepare myself?

Or, that my heart is not right in the sight of God?

Or, that my confidence is in myself rather than in God?

May grace be given us from on high to examine ourselves more faithfully and constantly than we have hitherto done. Believing that God designs the usefulness of his servants, and not that their labour should be in vain in the Lord, we must also believe that though sufficient reason may be given why we are, no reason can be given why we should remain, unsuccessful teachers.

#### THE DEATH OF LITTLE THOMAS.

When I arrived at the house, the physician had just pronounced his disease to be beyond the reach of medicine. I went immediately to his chamber. He welcomed me with a sweet smile, and thanked me for coming to see him. That night I watched with him, and once or twice the dear child urged me to lie down and try to sleep. He appeared to suffer a great deal of pain, but he did not once murmur. Towards morning he grew very restless, and as I bent over him, and expressed a wish to relieve him, he said: "Will you pray for me that I may be patient?" I offered up a short prayer, and when I had closed, he said: "What a comfort it is to pray! It seems to bring the Saviour close to me." When his mother came into the room soon after, he bade her good morning with a cheerful smile. Seeing tears in her eyes, he said: "Do not weep, dear mother; I am going to heaven, where I shall see my father again; and I am going to my dear Saviour too. I wish you could go with me; but it will only be a little while, and you will come too." After this he failed very fast, and when the physician came in, he said he could not live many hours. Thomas overheard him, and said: "I shall soon be with Jesus, then." These were the last words he spoke. He motioned afterwards to kiss his mother, and when she asked him to raise his hand a little if he felt the Saviour was with him, he lifted it up, and smiled so sweetly; and he seemed to die with that very smile upon his lips. When he drew his last breath, I did not so much mourn his loss as thank God for his safe and pleasant passage to glory.

#### Domestic Missions.

"Beginning at Jerusalem."

#### CHURCH EXTENSION.

The General Assembly's plan of church extension, by mean of aid from a central fund, has worked well, so far as it has been tried. It has already been the means of affording aid for the building of several hundred churches; and only needs to be prosecuted with vigour to secure vast results for the future.

For some reason or other, the *American Home Missionary Society* has from time to time opposed the idea that there was any necessity for assisting the West and other destitute regions in building churches. A writer in "The Independent," who lives in Iowa, takes the following sensible view of the case: prefacing his remarks with the statement, that out of about forty Congregational churches in Iowa, only a dozen have *meeting houses*.

The Old School General Assembly of the Presbyterian Church have been alive to this matter, and have acted with Christian wisdom and foresight. Their church-extension fund has done, and is doing, very much to forward their operations at the West, and I am persuaded that it is one great defect in *our* system of Home Missions that we neglect this matter altogether.

It is bad economy. *There is no hope of relieving the Society of the necessity of aiding a church until it has a house of worship*, and the sooner this is secured the sooner will it take care of itself. My own opinion is, that if *one-tenth* at least of all the funds contributed for Home Missions were appropriated to *aid* in building meeting-houses, the other 90 per cent. would do far more good than the whole does now.

Let it be expended by the same Board, and on the same general principle that governs in expending the money to *aid* in supporting ministers, and no evil could result, but much good. Let every missionary know when he goes forth that he can have aid in erecting a house in which to gather his congregation, and he will in nine cases out of ten see a beginning made the first year after he goes upon the ground, except in *very* new and scattered settlements; whereas now he is obliged to wait from five to ten years.

#### BE NOT WEARY IN WELL DOING.

"μη εκκακηθητε καλοποιουντες."

The above motto is good at all times, but it is especially applicable to the work of missions, while discouragements are so many. As we add labourer to labourer in the vineyard, we behold that vineyard increasing in its dimensions. As we send forth husbandmen into the whitening fields, we see those fields stretching out before us, bounded only by the horizon. There is no limit to the work we are called upon to perform. Christ told his disciples that the field was the world. When therefore the friends of home missions become discouraged at the extent of the field they are to cultivate, as they see State added to State, and territory to territory, they should remember the words of our Lord, "the field is the world," and then apply the words of the Apostle, "Be not weary in well doing."

There are two strong staves upon which the friends of missions can lean. The first, *Prayer*; the second, *Persistence in labour*. Gurnall, in his "Christian in complete armour," says "who can express the powerful oratory of a believing prayer! This little word, *Father*, lisped forth in prayer by a child of God, exceeds the eloquence of Demosthenes, Cicero and all other famed orators." It is not the periodical prayer, it is not the merely impulsive prayer that will call down blessings upon the world—but it is the unfailling travailing prayer—the praying without ceasing. Not by the minister and a few of eminent piety in each church; but by each individual believer in all the churches. This is the prayer that prevails with God, and when this spirit is poured out upon our churches instead of asking for aid to missions, the people will have to be restrained from giving.

But, connected with this united, unceasing prayer, must be united, unceasing labour—to separate the two is to destroy the effect of either. Like Moses, when he had brought the children of Israel out of Egypt, the Red Sea was before them, and the Egyptians behind. Moses prayed to Jehovah for help. The Lord said unto him, "Wherefore criest thou unto me. Speak unto the children of Israel that they go forward." There was a work to be done, as well as prayer to be offered. So let the church feel, that when they have prayed to God to evangelize the world, their duty is but half done; they must go forward and bring an answer to their prayers, by their labours. Be not weary in well doing.

For the Presbyterian Treasury.

### THE WANTS OF TEXAS.

Texas wants, just at this time, *one hundred Missionaries* of the Old School Presbyterian Church, to go through the length and breadth of this great State, and preach with the zeal of martyrs the glorious gospel of the blessed God.

Also, at least fifty able ministers of the same communion, to perform *Pastoral* labours in our towns and villages and flourishing settlements.

Moreover, Texas wants *one hundred* well qualified teachers for common and classical schools. If they can preach as well as teach, so much the better. It is exceedingly desirable that the heralds of the Cross should give themselves up wholly to the work of the ministry; but if, for a support, they must teach, as well as preach, let them come to Texas, and they will, if "master workmen," find here many openings.

DANIEL BAKER.

### Foreign Missions.

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

#### GLORIOUS MISSIONARY RESULTS!

O, there is a day, call it the millennium, or by any other name, there is a period yet destined to bless the earth, when it shall be no more necessary to witness for God, for all shall know him; the knowledge of his glory shall fill the earth as the waters cover the sea. Happy state of Christian triumph! a day without a cloud, the reproach of indolence wiped from the Church, and of ignorance from the world. Truth shall have completed the conquest of error, Christ shall have given law to the world, and, impressing his image on every heart, shall receive the homage of a renovated race. Brethren these are visions, but they are the visions of God, and let nothing rob us of the inspiration to be derived from gazing at them.—*Harris.*

#### GLEANINGS OF THE LATEST MISSIONARY INTELLIGENCE.

##### PRESBYTERIAN BOARD.

CHINA.—*Official Notice of Idol Worship.*—Sept. 9. The following document on red paper, has been circulating through the city:—

"OFFICIAL NOTICE CONCERNING THE AUTUMNAL SACRIFICES OF THE EIGHTH MONTH.

2d day. To Wanchang (a god of literature) at his own temple; offered by the Commissary of Grain.

6th. The Provincial Treasurer will offer at the temple of Wanchang.

7th. To the gods of the soil and the gods of grain.

7th. Also, to the gods of the earth, by the Lieut. Governor.

8th. To the gods of the Wind.

12th. To the god of war, Kwanti; by the Provincial Judge.

15th. To the Dragon-king.

16th. The Prefect of Kwanchan department will sacrifice to Chanchung.

21st. To the god of Nauhai district, Hung Shing Wang; by the Provincial Treasurer.

22. To the Queen of Heaven; by the Salt Coin missionary.

24th. At the temple of Yenlaing, by the Prefect of Kwangehan.

25th. To the gods of fire."

Besides the above, there are celebrated during this month, the birth days of nine gods; among them the gods of the moon, of the fire place, "Buddha of the kindling lamp," the spirit of wine, gods of thunder, &c. The 10th day is the anniversary of the Emperor's birth, on which divine honours are paid him in all the provinces. From the 3d to the 27th the gods of the constellation, Ursa Major, descend to the earth to regulate human affairs, over which they are supposed to keep incessant vigil, since those stars never set.

The sacrifices mentioned in the official list are performed yearly, in this month, by the officers of government. During that period, they almost give up attention to public affairs.

INDIA.—When we speak against their gods, they generally join in heartily with us, and seem to relish what we say. They laugh when we recount the wicked actions of the gods, and we have difficulty in keeping them in a spirit of seriousness. The truth is, though they are attached to their forms, and bound down by caste, and kept under the influence of the brahmans, yet they are not in general a religious people, [in a serious, earnest sense,] and there is nothing very inconsistent with their religion in "reviling the gods."

##### AMERICAN BOARD'S MISSIONS.

The American Board recently held their anniversary at Pittsfield, and it was a meeting of extraordinary interest.

(1.) *Statistics of Missions.*—The number of their stations is 103; of labourers supported 537; of communicants 25,372; of children in schools 10,430.

(2.) *The Reports of the Committees* on the different missions were drawn up with great ability. The missions were generally in a prosperous state. Every thing connected with this great institution seems to be managed well.

(3.) *Responsibility of the Board.*—Dr. Anderson made a special report, characterized by his usual sterling sense, in which he took the ground that "the responsibility of the Board for the teaching of the Missionaries does not interfere with that of ecclesiastical bodies in respect to the same thing."

(4.) *The Choctaw Mission.*—The agitation about this mission has probably terminated. The missionaries maintained their ground successfully and won the day, although circumstances gave to the contest the appearance of a "drawn battle."

(5.) *Want of Missionaries.*—Dr. Pomroy read an interesting paper on this subject, which led to an important discussion by Dr. Beecher and others, and to an important report by Dr. Hawes. (See p. 165.)

(6.) *Finances.*—The total receipts for the year were \$291,705, of which \$44,050, were for the payment of the debt. The debt has been reduced to \$31,603.

(7.) *Periodicals.*—The Board have issued another

periodical, in addition to the *Missionary Herald* and the *day Spring*, to be called the *Journal of Missions.*

##### LONDON MISSIONARY SOCIETY.

India.—One of the missionaries writes: "The position of a sincere Christian amongst unbelievers in India is one of the most trying which human nature is called to sustain. Indeed, none can sustain it unto the end, without the continued aid of the Spirit. In the cases of five converts, their wives have refused to join them. There is no subordination in families. The child will rail against her parent, and the wife will shut the door against the husband. Every thing, in their present social and domestic circumstances, is calculated to wear down the spirits of the converts, and drive them to despair."

##### ENGLISH WESLEYAN MISSIONARY SOCIETY.

South Africa.—"What hath God wrought!" Eighteen months ago they were wild, dark, depraved, naked creatures; now they are clothed, clean, and devout worshippers of the God of heaven. There are now about one hundred natives, chiefly Kaffirs, meeting in class in this circuit; these have all been brought out of heathen darkness and depravity within the last eighteen months.

##### FREE CHURCH OF SCOTLAND.

India.—When a movement was recently made to recall Dr. Duff from India to the vacant theological chair in the new College at Edinburgh, a strong excitement arose in India. Among the remonstrances was an address, signed by eleven "Pundits or learned Brahmans, of the genuine old school of Hindoo Philosophy and Tolerance." It is entitled, "To the most intelligent, virtuous, impartial, glorious and philanthropic people of Scotland, we, the undersigned, desirous of the chief good, submit the following." Among other statements in the address are these:

The Reverend Doctor has been greatly blessed by Almighty God. His name is in the mouth of every Hindoo, because of his transcendent eloquence, learning and philanthropy. As to his eloquence—from his mouth, which resembles a thick, dark rain cloud, there do issue forth bursts of incessant and unmeasured oratory; so that he fills his audience with rills of persuasive eloquence, just as the rain of heaven fills rivers, streams, brooks, valleys, canals, tanks, and pools, and dissipating the dark delusion of false religion, he makes rise on their souls the light of true religion. If some husbandmen, after ploughing, sowing and watering a field, which held out to them the near prospect of a golden harvest, were to be stopped in their agricultural pursuits—how, we would take the liberty of asking you, would the husbandmen feel, and how would the corn flourish?

*Institution at Calcutta.*—Dr. Duff writes as follows:

"Our great central Institution was never externally in a more thriving and vigorous state. A thousand and twenty, a thousand and forty or fifty pupils in *actual daily attendance* under the roof of a single edifice, in the highest state of training, discipline, and efficiency—and all, all under Christian teaching and influence—is a spectacle probably nowhere else to be met with, not in India alone, but in all Asia! Praise be to the Lord for making our Institution, in spite of the venom and the virulence of European infidelity, and native bigotry and superstition, the centre of so marvellous an attraction to such multitudes of the youth of India!

## Board of Publication.

Publication Rooms 265 Chestnut st., Philadelphia.

Letters relating to colportage, agencies, and the general interests of the Board, to be addressed to the Rev. JOHN LEYBURN, D. D., Corresponding Secretary and General Agent.

Letters relating to the business of the Depository, to be addressed to JOSEPH P. ENGLS, Publishing 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.

### RELIGIOUS SERVICES

ON THE OPENING OF THE NEW HOUSE OF THE BOARD OF PUBLICATION.

[Reported for the Presbyterian Treasury.]

It was thought expedient and appropriate by the Board of Publication, to have a meeting for prayer, and addresses in connection with their entrance on their new premises. The chairman of the Executive Committees of that Board, and of the Boards of Missions and Education, were appointed a Committee to make arrangements for such a meeting.

That meeting was held in the spacious and beautiful room on the second floor of the house, on Monday evening October 8th, at 7½ o'clock.

The Rev. Dr. Boardman took the chair, and stated the object of the meeting, and introduced the services with an appropriate hymn. Rev. Dr. Neill then read a portion of Scripture and offered a suitable prayer.

The chairman stated that the venerable Dr. Archibald Alexander of Princeton had been expected to be present and address this meeting, but that circumstances having prevented his attendance, he had addressed a letter to the members of the Board. The following is an extract:

"Dear Brethren—I did entertain the hope, that I might find it convenient to be present at your meeting at the opening of the new building, which by the favour of Divine Providence you have been privileged to erect; and I assure you it would have afforded me real gratification to join with you in thanksgiving to God, for his great goodness in giving success to your efforts in completing a work so needful and so important. And now let this house be unreservedly dedicated to the service of God, and let fervent supplications be offered up, that it may prove a rich blessing to the church of Christ, through many generations to come.

The importance of the press to the church, has never been duly appreciated. It is the means which the Providence of God has provided for the universal diffusion of divine truth through the whole world. Your plan of publication was, in the beginning, very narrow; but God has greatly enlarged your borders, so that now an almost boundless field of usefulness lies before you. The obstacles which stood in your way have, in a great measure been removed, so that now, with the aid of the church in enabling you to support colporteurs, you will be able to circulate your publications through the whole church to its uttermost borders. And even the heavy disaster which was permitted to befall you, has been overruled for your greater increase and prosperity. For this rich blessing, special thanksgiving is duo by the Board, and all its friends. And I cannot doubt, that the church will become more and more interested in this institution, as its operations become more known, and its beneficial effects are witnessed."

Rev. Dr. Leyburn, Secretary of the Board of Publication then rose and said:

It had been made his business to give a history of the rearing up of this house, he would do it briefly. On the day of the fire, a special meeting of the Board was called, the most important result of which was the determination to call a meeting of the male members of the Presbyterian churches in Philadelphia, to be held in the Lecture room of the Second

Church on the Tuesday evening of the ensuing week. Mr. Newkirk was called to the chair. Mr. Robertson offered appropriate resolutions, several addresses were made, and it was proposed, at once to open a subscription for rebuilding, when nearly \$6000 were subscribed.

The chairman of that meeting drew the first rough sketch of the general plan of these buildings: a committee visited the American Tract, American Bible, and Methodist Book Concern Houses in New York, and obtained from the gentlemen conducting them much valuable information, and from the rough material thus gathered, Mr. John McArthur, Jr. our architect, brought out the design of this graceful, elegant and convenient structure. But for his modesty he might follow the example of Sir Christopher Wren, who inscribed on the great cathedral of St. Paul's in London, his *chef d'œuvre*, "If you wish to see my monument, look around you," and write on this noble edifice in language somewhat modified, "If you wish to see a testimonial to my taste and skill, look around you."

Mr. Wm. Denny was the lowest bidder for the contract, and well has he also done his part. No small labour and perseverance were required to raise up this extensive pile of buildings—so elegant and complete; and yet although he broke the ground first in the month of March, on the 15th day of August, faithful to his engagement to the day, he presented the building committee with the keys of this structure, complete in every part, a structure at once an ornament to the city and an honour to the church.

The amount of money contributed or subscribed, is about \$24,000, which if all paid, as is believed will be the case, will cover the entire expense of the buildings, liquidate nearly half the mortgage on the original property, and, by the surplus rooms it has enabled us to provide and rent out, enable us in a short period, to liquidate the remainder of the mortgage, and thus leave the whole property without the incumbrance of a single dollar's debt. Have we not reason to say the Lord hath done great things for us whereof we are glad.

Dr. Leyburn then spoke of the effort which had been made to show that religious publication societies were unnecessary, and that the whole work could be done by the trade, and alluded to facts to show what sort of books even professedly religious publishers were sending from their presses. He had himself been extensively over the country, and every where he saw the same active zealous novel-boys, vending the poison from the presses of the trade, with an awful sort of ubiquity. And shall the church sit with her hands folded and see all this, and do nothing to administer the antidote for this poison? and simply too, because if she were to attempt to do this most important work of necessity and mercy, she might perhaps reduce somewhat the amount of income realized by a few men in the regular trade! Shame on such sentiments from men calling themselves Christians. Does it not require as many men to print and bind the books issued by such societies, as if the same books had been issued by a regular publisher?

Dr. Leyburn then spoke of the great work which was opening up before this Board, the noble spirit of some of their colporteurs, and the encouraging success of the colporteur enterprise; and concluded by saying that we now had the temple, what we needed was the Shekina to dwell in it—to baptize all connected with the various Boards having their centres within those walls—to baptize the young men preparing for the ministry, and the missionaries to the destitute, and the printed pages, and the men that bear them, under the auspices of these Institutions, so that it shall hereafter prove to be a glorious truth, that by the influences going out from this house, a vast number have been prepared for a glorious inheritance in that house not made with hands, eternal in the heavens.

After the singing of a hymn, the Rev. Dr. W. A.

McDowell, as representing the Board of Missions, rose and said:

The Boards of the Church were all of them important; but it seemed to him, the Board of Missions occupied towards the others very much the position assigned it in this building—that is a central position. But we cannot do without the others. The Board of Missions cannot operate without the Board of Education to raise up for them missionaries, nor without the Board of Publication, to furnish these missionaries with books and tracts to aid them in the work. In the destitute and newer parts of the country the works of the Board of Publication were particularly necessary. The missionary oftentimes could not preach to the same people more than once in many weeks, and then they must be left without instruction not unfrequently, or what was worse, exposed to every form of error, unless such instructions as these works could furnish were sent them. He believed this to be an enterprise of great importance. God had given us a great country, and a great work to do, and that work would require all our instrumentality and all our diligence. We have the organizations for doing good, said Dr. McDowell, but the great want of the Church is the want of the Holy Spirit. He then concluded with an earnest exhortation to all present, to seek the outpouring of the Spirit.

The Rev. Dr. Coleman led in prayer.

The Rev. Dr. Van Rensselaer having been detained from the meeting by indisposition, the Rev. Dr. Chester, representing the Board of Education, rose and said:

The ministry is God's great instrumentality for saving men—and the Board of Education is the great agency of the Church for furnishing her a supply of ministers.

The Board of Education is doing a great work in the department of Parochial Schools. He believed if there was one object on which heaven looked with approbation, as much as upon any other in our plans for doing good, it was upon the work done amongst the lambs of the flock in many of these schools.

The Board of Publication was a great help to the Board of Education in furnishing their candidates and their schools with a supply of useful books.

Dr. Chester said he from his heart agreed with the sentiment of the speaker who preceded him, that the great want of the Church was the want of the Holy Spirit. The Church in all her departments needed to be baptized with the Holy Ghost anew; and the most important of all employments for us would be, from our inmost souls, and lying low in the dust, to beseech the God of all grace to send down the Spirit upon all these Boards, and all managing them or aided by them, and upon all our wide-spread Zion.

The Rev. Dr. Joseph H. Jones led in prayer.

The Rev. Dr. Lord read the concluding hymn, after which the audience was dismissed with the benediction. Altogether this occasion was one of interest and much satisfaction to those present, and it is earnestly hoped that as the result, there may be hereafter not only a deeper interest in behalf of these Institutions of the Church on the part of those who were present, but that in answer to their supplications these Boards may be more abundantly than ever blessed to the extension of our Zion and the salvation of mankind.

After the conclusion of the exercises the buildings were thrown open and lighted up, and all their arrangements shown to the friends present, all of whom seemed highly gratified.

### HOW TO INCREASE THE CONGREGATION.

A minister stated that he had occasionally held meetings in a certain district where his audience had been small. Suddenly his congregation became large. Surprised, he inquired the cause, and learned that the colporteur had been there with his books and tracts.



## Gems.

Bad examples are like a flood, which hurries along with it every thing that has *no root*, or that is not too heavy.

Worthy of being kissed is that rod which beats out our sins.

God will pull down in thee what is strong, before he builds up what is weak.

One reason why the world is not reformed is, because every man would have others make a beginning, and never thinks of himself.—*Adam*.

We often want to know too much, and too soon. We want the light of to-morrow, but it will not come till to-morrow. And then a slight turn, perhaps, will throw such light on our path that we shall be astonished we saw not our way before. "I can wait," says Lavater. This is a high attainment. We must labour, therefore, to be quiet in that path from which we cannot recede without danger and evil.

## Ecclesiastical Record.

## ORDINATIONS AND INSTALLATIONS.

On the 31st of July, John Marquis was ordained "with the laying on of the hands of the Presbytery" of Miami, and installed pastor of the church at Washington, Ohio.

On the 20th of September, Mr. H. B. Gardiner was ordained "with the laying on of the hands of the Presbytery" of Rock River, and installed pastor of the church in Galena, Illinois.

On the 24th of September, A. J. Graham was ordained to the work of an evangelist, "with the laying on of the hands of the Presbytery" of New York. Mr. G. is designated to the Choctaw Mission.

On the 25th of September, Rev. Wm. A. Westcott was installed pastor of the church in Florida, New York.

On the 2d of October, Thomas S. Bradner was ordained "with the laying on of the hands of the Presbytery" of Hudson, and installed pastor of the church at Milford, Pa.

Mr. Groves H. Cartledge was ordained "with the laying on of the hands of the Presbytery" of Hope-well at its last meeting.

On the 27th of September, the Rev. Ebenezer H. Snowden was installed pastor of the church at Warren, Pennsylvania.

## MISCELLANEOUS.

The Rev. M. B. Hope, Professor of Belles Lettres in the College of New Jersey has received a call from the Presbyterian church at Lawrenceville, New Jersey, to become their pastor.

The Rev. Dr. W. C. Anderson, of Dayton, Ohio, has accepted the Presidency of Miami University, Ohio.

The Rev. H. G. Livingston, pastor of the church at Carmel, New York, has been called to the Third Reformed Dutch church of Philadelphia, Pa.

The Rev. Dr. Gray, of Memphis, Tenn., has been appointed by the Western Committee of the Board of Domestic Missions, General Agent for the South and South-west.

The Rev. Jonathan F. Stearns has received a call from the First Presbyterian church of Newark, New Jersey.

The degree of D. D. has been conferred on the Rev. John Moody, of Shippensburg, Penna., by Marshall College; on the Rev. Daniel Baker, of Texas, and Rev. Zebulon Butler of Mississippi, by Lafayette College, and on the Rev. A. A. McGinley and the Rev. M. B. Hope, by Washington College, Pa.

The Rev. Dr. Krebs has declined the appointment of the Board of Domestic Missions.

The Rev. L. A. Lowry, late of the Cumberland

Presbyterian Church, has been received by the Presbytery of Red-stone, and has accepted an invitation to become stated supply of the McChord church, Lexington, Kentucky.

## DEATHS.

In August last, the Rev. John McArthur, D. D., late Professor in the Miami University, Ohio.

On the 3d of September, the Rev. Isaac Hadden, of Sumpterville, Alabama.

At East Hampton, Long Island, on the 10th of September, the Rev. Samuel Huntting, Jr., aged 26.

At Northumberland, Penna., on the 19th of September, the Rev. William R. Smith, aged 52.

In September, the Rev. Wm. S. Peck, of Livingston, Alabama.

## Practical.

For the Presbyterian Treasury.

## A HINDERANCE TO THE RECEPTION OF THE GOSPEL.

In chapter iv. of the Acts of the Apostles we read that the story of Christ's crucifixion as told by Peter and John, in the simplest and least adorned manner possible, was the means of the conversion of five thousand. But turn to the vii. chapter of this history, and we find, that when the same story was rehearsed afterwards by Stephen, the people cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city and stoned him.

No one supposes that the different results here are to be ascribed to a difference in the preachers; that Peter and John were more successful than Stephen, because they were more eloquent or better preachers than he. No, this is not the true solution; but I have given it already. It is found in the fact, that when the gospel is preached in its purity, the interest of the hearer as well as its effect depends much more upon the state of his own heart than upon the gifts of the preacher.

What would most of our congregations think of a sermon on some of the driest topics of doctrinal truth carried out into twenty, thirty, and even sixty heads, and all delivered at one time? Of a prayer two hours long, as was offered sometimes by some of the most eminent divines, such as Palmer, Vines, and Marshall, of the 17th century. What of such discourses, as that of Dr. Chadderton of the time of James the 1st, who having on a certain occasion preached full two hours, paused and apologized for trespassing on their patience, when the people cried out "go on, go on," when he proceeded much farther in this discourse to their great contentment and satisfaction. What of such preaching as prevailed in Scotland, two hundred, and even so late as one hundred years ago. Take as a sample, a sermon of Ebenezer Erskine, of Stirling, entitled, according to the style of the times, "A treasure of gospel grace digged out of mount Sinai," extending over about forty closely printed 8vo. pages, containing four general propositions or heads, under which are no less than forty-eight subdivisions. Then followed an exhortation and application containing twenty-two divisions more, making not less than seventy in the whole. All these relating to such proverbially tasteless subjects to many, as the fall of man, the law, covenant of grace, predestination, election and spiritual influences. A single sermon often contained a complete system of theology. Doctrinal preaching was the most common and acceptable. In Erskine's sermon there is nothing of imagination, no attempt at ornament, but a simple rehearsal of evangelical

truth, in the plainest and most intelligible phraseology that the English language furnishes.

And would the people hear them? you ask. Hear them? Why, says Fleming, it was sweet and easy for Christians to come thirty and forty miles, and spend days to hear such preaching without wearying or making use of sleep; yea, with but little either meat or drink, and as some of them professed they did not feel the need thereof, but went away most fresh and vigorous, their souls so filled with the sense of God. Under such preaching were enjoyed some of the most extraordinary revivals of religion in Scotland and Ireland, that have occurred since the day of Pentecost. On the 20th of June, 1630, five hundred persons were convinced of sin, and hopefully converted under one such sermon preached by a Mr. Livingston. Would they hear such preachers? Read the answer to your question in the long continued results of their ministry. See the fruits of such preaching in the late noble exodus of their successors since denominated the Free Church of Scotland, by which they have alienated their rich livings, their church edifices, manses, and burying-places, indeed everything but their principles, when they could no longer keep the former, without sacrificing the latter. See the effect of such preaching in the lives of the Puritans—the Independents, Presbyterians, and Nonconformists—who loved the truth, defended the truth, and clung to the truth at the expense of ease, property, liberty, and life. Read the answer in the history of the land in which we dwell, which was sought out originally peopled, and its venerable institutions, literary, charitable, and religious, founded by the men, who were trained in the school, and taught in the theology of the Erskines, Bruces, Welshes, and the so much maligned Covenanters. Their sturdy character was formed in those times, when the intervals of the Sabbath day were spent in domestic and religious exercises, catechetical instruction of the household, and when it was the wish of the hearers, that the length of the public religious services on that holy day, should be determined more by the preacher's physical powers, than by their own watches.

J. H. J.

## Home and Foreign Churches.

## METHODIST CHURCH.

*Book Concern.*—A long editorial lately appeared in the Christian Advocate, stating that the great "Book Concern" was doing a less extensive business than formerly. We supposed that one chief cause of this decline was the withdrawal of the patronage of the South. Another cause is brought to light by the Rev. C. P. Bragdon, Book Agent of the Methodist Church at Auburn, New York. He states in the *Northern Christian Advocate*, that the American Tract Society, and its kindred institutions, which he says are Calvinistic in their tendency, are actually furnishing to the Methodist churches and congregations, from *one-half to seven-eighths of all* their religious reading. This is a frank and generous acknowledgment of the power and success of the publishing Institutions of the Calvinistic Church.

*Canadian Methodist Episcopalian Book-Room.*—We greatly regret to learn from the Canada Christian Advocate, that the Book-Room and Printing Establishment of the Methodist Episcopalian Church in that province is seriously embarrassed; and instead of its being a powerful efficient agency in the

hands of the Church, it is left to struggle for an existence, in a weak and languishing condition.

#### BAPTIST CHURCH.

*Baptist Publication Society.*—The receipts during the year amounted to \$25,416, being an increase of \$6,872 over the previous year. The report concludes with a series of resolutions recommending the raising of \$25,000 for the erection of a suitable building in which to centre the whole operations of the Publication Society. The sum proposed to be raised by subscriptions, payable in two annual instalments. The resolutions were warmly seconded by various reverend gentlemen, and, after their adoption, a collection was raised of about \$4000 in aid of the fund.

#### EPISCOPAL CHURCH.

*Consecrating Churches.*—Bishop Potter of Pennsylvania refuses to consecrate a Church until it is freed from debt. It is not known whether Bishop Doane adopts this rule; but in one of his addresses, he bears down hard upon those churches which are in debt, and reminds them of the precept "owe no man any thing but to love one another."

*Bishop Onderdonk*, of New York, has been dragged before the public by a petition from the Annual Convention to the House of Bishops, winking at his restoration. A large minority protested against this action. Of course, the House of Bishops will do nothing in the case.

*Superannuated Clergy.*—It appears by the Church Almanack, just published, that there are, at the present time, in this country, 1553 Episcopal clergymen. According to this list, there are two hundred and nineteen of this number, who are neither rectors, missionaries, nor officiating at any particular place, nor engaged in teaching.

*Renunciation of Episcopacy.*—The Rev. R. C. Shineall can endure it no longer. The following is his conclusion:

A thorough and laboured *re-examination* of the whole subject, has produced in my mind a thorough conviction that the only consistent alternative left to me is, a walk either to *ROME* or to *GENEVA*. And, with "Holy Scriptures and ancient authors" as my guides, I have determined upon the latter. I, therefore, from this date, withdraw from all further connection with the Protestant Episcopal Church as a Presbyterian thereof, and purpose (D. V.) to ratify said act, by partaking of the Holy Communion to-morrow, (Sept. 16,) in the Presbyterian Church under the pastoral care of the Rev. Dr. Phillips.

#### ENGLISH WESLEYAN CHURCH.

The Methodist Church in England is in a state of commotion that is very far from realizing the idea of perfection. The cause of the present agitation was the arbitrary expulsion by the Conference of some of the ministers who refused to answer the question whether they were concerned in publishing "the Fly Sheets." These publications, which were merely circulated among their own ministers, made sundry complaints against Dr. Bunting and Co., for endeavouring to centralize Church power in their own hands. Dr. Bunting who is a Tory, seems to be also a sort of Archbishop in the "Connexion." In addition to the centralization charge, there were others, such as squandering £40,000 of the centenary fund upon a building in London, consuming too much in managing the revenue of the

Missionary Society, &c. The expelled members, in a very Anti-Wesleyan spirit, have appealed to the people, who evidently sympathize with them. There are some signs of a revolution, which will aim at introducing lay power into the Conference.

### Thoughts on Baptism.

#### LOCAL ARGUMENT AGAINST IMMERSION.

[The following extract is from a letter of an American Missionary at Constantinople.]

"I have for many years felt confident that the apostles and primitive Christians did not baptize by immersion. I do not find in the climate, dress or social customs of the East, anything to lead to immersion for baptism, though their previous religious customs may have led to it. The *geography of Palestine* is much opposed to its having been the prevailing custom. The only river with water in it the whole year is the Jordan. The *Arish*, "South of Gaza," has no water a part of the year. The houses of ancient Jerusalem, as appears by the ruins outside of the city, had cisterns and not tanks. Water to drink is not kept in tanks, i. e., which are open, except in the case of large reservoirs. People would not be allowed to defile the water in such open reservoirs by being bathed for immersion, as in the case of the three thousand on the day of Pentecost. In various places along the roads in Palestine, are to be found wells of fifteen feet in diameter, with steps to go down to them, for the purpose of supplying water to travellers. It is by a flight of steps that one arrives at the pool of Siloam. In the quarantine at Jaffa, we descended to the well by a flight of, I should think, forty steps, there being besides a perpendicular opening. Toward Enon, near to Salim, in a company of twenty-five horsemen, we pressed on to reach it by night, because we wished to encamp there, as there was much water, or many waters for ourselves and horses. The cliffs around have several eyes or springs, that give out each little dribblets of water. How absurd, if John, wherever he was, baptized by immersion, that he went to Enon, because it was only there he could get enough! The crowd would need a hundred fold more to drink than he would need to immerse with. As for the many waters, *polla udata*, it is equivalent to the phrase 'Saratoga waters,' as often used for the 'springs,' or, as we say in Turkish of a hill near Constantinople, where are scattered several springs, 'There are many waters there,' always using the plural."

#### INFANT BAPTISM.

[The following instructive extract is from the Diary of the Rev. John Macdonald of Calcutta:—*Sabbath, November 24.*]

This day, in the kind providence of God, have I been permitted and enabled to dedicate my little offspring to my covenant God in baptism; and for this I give thanks. O what a privilege is it! I trust I have had communion with the Lord in this deed, if ever I had it. Many encouragements have I felt, and no misgivings as to infant baptism in its faithful form. Yea, I praise God for such an ordinance. I know God's willingness to bless infants. I know that He did of old receive them into His covenant by seal. I know also that infants are capable of enjoying the blessings of the covenant of grace—that the want of faith in those who are incapable of faith is just as applicable to salvation as to

baptism, and therefore constitutes no argument against it. I believe that the seal of the covenant will be just as valid to the child when it afterwards believes, as if baptized when adult—that it is a great privilege to have it externally united with the church, and for a parent to say, 'This my child, has been solemnly and publicly given to God—it is federally holy.' I believe that the commission of Christ included the children of believers, and that the apostles baptized such; and I know that the holiest of men in all ages have had communion with their God in this ordinance. But why enlarge? O! my Lord, I bless thee for saving me from falling into the cold and forbidding doctrines of antipædo-baptism! O give me grace to improve thine ordinance!

#### Statistics.

#### COLLECTIONS IN SYNOD OF VIRGINIA.

The following table shows what was done last year by the several Presbyteries, for the two Boards of Missions and the Board of Education. The first column shows the total of collections made, the second column shows the total of failures.

	Col.	Fail.	Am'ts.	Average per church.
Greenbriar,	11	9	\$172	\$8 20
Lexington,	63	24	1509	52 06
Winchester,	30	45	948	37 92
W. Hanover,	51	78	774	18 00
E. Hanover,	24	15	2812	216 30
Montgomery,	16	38	300	16 66
Total,	195	209	\$6,515	44 02

If all the collections required had been made equal, on an average to those that were made, the amount would have been \$14,833. But as the largest number of failures was in the feeble churches it is not probable that the amount would increase with the number of collections. But if there had been no failures, it is probable that the amount would have reached 10,000.

In proportion to the number of churches, Lexington Presbytery has made a larger number of collections than any other; and East Hanover is next in this respect, and before it in amount.—*Watchman.*

#### THE NUMBER OF PRINTED BIBLES.

The American Bible Society since its organization has distributed six millions of Bibles and Testaments; the British Bible Society twenty-two millions two hundred and thirteen thousand; the continental societies more than seven millions. The total within the period of forty years has been thirty-five millions seven hundred and thirty-five thousand, six hundred and seventy-five. This number includes copies of the whole Bible and of the New Testament. It is not probable that there are more than forty millions of Bibles in the world at the present time, in a population of eight hundred millions of rational, accountable beings.—*Bible Record.*

Say not, My unworthiness prevents my praying; no, on the contrary, it is an inducement to pray. Thou canst bring thy gift to the altar, though not thy worthiness. Thou canst beg heaven, though thou canst not buy it.

## General Intelligence.

## DOMESTIC.

**THE TRUE WAY TO TREAT DUELLISTS.**—The Grand Jury of Clark county, Indiana, at their recent session, found a bill of indictment against a person from Louisville, who murdered his antagonist on the Indiana side of the river, in June last. Gov. Dunning has been certified of the fact, and has already made a requisition upon the Governor of Kentucky for the delivery of the murderer to the authorities of Indiana for trial.

**ASTOR LIBRARY IN NEW YORK.**—The work of demolition has been commenced among the shrubbery and stately trees of Vauxhall Garden, in Lafayette Place, near the Italian Opera House, preparatory to laying the foundation walls of the Astor Library building. It will be built in the Byzantine style, or rather, in the style of the Royal Palaces of Florence, and consequently will present a strongly imposing appearance, both in its external and internal structure. Its dimensions will be 120 feet in length, by 65 wide, and from the level of the sidewalk to the upper line of the parapet, its height will be 67 feet—built of brown cut stone.

The amount authorized to be expended in the erection of this building is \$75,000—of course exclusive of furniture and shelving. The latter will cost, probably, 8,000. Two years, it is expected, will be required to complete it. The architect is Mr. Alex. Saelizer, from Berlin, a pupil of the celebrated Schinkel. The entire appropriation for the library and building is \$400,000, of which about one-half is to be funded for the benefit of the library—thus ensuring to it a perpetuity such as similar institutions but seldom possess. Through the efforts of Mr. J. G. Cogswell, in England and on the continent, about 20,000 volumes have been collected, and are now in his keeping.

**REVIVAL IN PRINCE EDWARD, VIRGINIA.**—We learn that a precious revival of religion is in progress in the College church, which is under the pastoral care of the Rev. Dr. Rice—that 60 persons attended the last Inquiry meeting—and that several students of the College have made profession of a hope in Christ. This church is in the immediate vicinity of Hampden Sidney College, where precious revivals of religion have been enjoyed in former days.

**REVIVAL IN DEERFIELD, OHIO.**—The Quarto states, that an interesting work of grace is progressing in the Presbyterian church of Deerfield, in Morgan county, Ohio, under the labours of Mr. W. M. Ferguson. Thirty-five have united with the church of whom thirty-two were received on profession of their faith.

## FOREIGN.

**THE EFFECTS OF CHOLERA UPON THE BRANDY MARKET.**—By reference to the customs bills of entry for the month of July last, it will be found that the increased quantity of foreign brandy, upon which the duty has been paid, amounts to the large quantity of 29,000 gallons, or nearly 1,000 gallons per diem beyond the average of former years. This extraordinary increase is traced to the substitution, by a large number of the public, of brandy diluted

with water with their meals, in the place of malt liquors. The French growers have already taken advantage of the increase and simultaneously raised their prices 10 francs per hectolitre, or about 5d per gallon.—[*London Paper.*]

**PEACE CONGRESS AT PARIS.**—A convention has just been held in Paris, whose object is to promote peace. Victor Hugo presided.

**WRITINGS OF CALVIN.**—A mass of the private correspondence of Calvin, of the very highest literary and historical value, has been discovered by a gentleman engaged in one of the public colleges of France, and it is about to be given to the world. The present Minister of Public Instruction has, it seems, some control over the papers, and fears are expressed, that, from his well known Roman zeal, he will not allow them to go forth unmutated.

**LIBERIA.**—The "treaty of peace and commerce" between Great Britain and the Republic of Liberia, the several articles of which were agreed upon and signed by Lord Palmerston and the Right Hon. H. Labouchere on the part of Great Britain, and by Joseph Jenkins Roberts, Esq., the Governor, on the part of the young Republic, on the 21st of November, 1848, was formally confirmed and the ratification exchanged on August 1, 1849.

**INDIA.**—The state of the affairs of the Benares Bank has now been fully disclosed; the assets, it is said, will be sufficient to meet the claims of creditors, but the shareholders will lose everything, their whole capital is gone. The directors were the chief borrowers. One of these, Colonel Pew of the Bengal army, a man who might at one time have retired from the service on £10,000 a-year, has just filed his schedule in the Court of Bankruptcy, his debts amounting to £260,000, incurred entirely by speculation. We understand that the Presbyterian Board transact their business through the Bank at Agra.

**DEBT OF ENGLAND, OR PEACE AND WAR.**—The national debt of England increased in twenty-three years of war, six hundred and twenty-three millions of pounds sterling; the peace decrease in thirty-three years was only eighty-seven millions. Or, in other words, whilst war caused an annual increase of twenty-seven millions, the cessation from war produced an annual decrease of only two millions and six-tenths. Peace relieves a nation from only one-tenth of the burden which a previous war inflicts upon it.

**AUSTRIA AND HUNGARY.**—The chief Hungarian leaders are still at Weiden, in Wallachia, and the probability is, that as soon as the requisite facilities can be furnished to get them out of the Turkish dominions, they will be allowed to go wherever they please.

The latest intelligence, from Vienna, extends to the 22d September, inclusive, at which time Comorn had not surrendered, and nothing of any importance appears to have occurred around that fortress.

Nothing definite has yet been arranged with regard to Hungary; there does not appear any insurmountable difficulty in the way of a final pacification, upon the basis of a complete union with Austria; Hungary retaining her old institutions for her future provincial legislation.

## Acknowledgments.

## BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, IN SEPTEMBER, 1849.	
<i>Presbytery of North River.</i>	
Matteawan church.	\$20 00
<i>Presbytery of New York.</i>	
Rutgers street ch.	20 00
<i>Presbytery of New York, 2d.</i>	
Scotch ch. R. L. and A. Stuart.	250 00
<i>Presbytery of Elizabethtown.</i>	
Connecticut Farms ch. \$30; Elizabethtown 2d ch. \$55.75; Morristown 2d ch. \$31.42.	117 17
<i>Presbytery of New Brunswick.</i>	
Trenton 3d ch. Mrs. Cooley.	5 00
<i>Presbytery of Newton.</i>	
Newton township ch. \$46.52; Allentownship ch. \$5.	51 52
<i>Presbytery of Raritan.</i>	
Lambertsville ch.	44 00
<i>Presbytery of Susquehanna.</i>	
Miscellaneous.	15 00
<i>Presbytery of Philadelphia.</i>	
9th ch. Missionary Society \$21.35; 10th ch. unknown \$1.00; Central ch. M. Newkirk \$25.	47 35
<i>Presbytery of Baltimore.</i>	
1st ch. Alexandria, Va.	40 00
<i>Presbytery of Washington.</i>	
West Alexander ch. paid to a candidate.	36 58
<i>Presbytery of Chillicothe.</i>	
Chillicothe 1st ch.	15 00
<i>Presbytery of E. Hanover.</i>	
Sussex ch.	13 00
<i>Presbytery of Lexington.</i>	
Waynesboro ch \$14.75; Union ch. \$38.29.	53 04
LEGACIES.	
Legacy of Mrs. Clarissa Sleight, Sag Harbor, L. I.	100 00
TOTAL,	\$842 66

RECEIPTS AT PITTSBURGH, IN SEPTEMBER, 1849.	
<i>Presbytery of Blairsville.</i>	
Rural Valley ch.	\$10 00
<i>Presbytery of Redstone.</i>	
Mount Pleasant ch.	15 25
<i>Presbytery of Ohio.</i>	
Pittsburgh 1st ch. \$112.41; Montours ch. \$11; Bethany ch. \$26.82.	150 23
<i>Presbytery of Washington.</i>	
Cross Creek ch.	6 00
<i>Presbytery of Steubenville.</i>	
Steubenville 2d ch. \$35.42; Two Ridges ch. \$19.19; Rev. Thos. Hunt \$1.	55 61
TOTAL,	\$237 09

## PRESBYTERIAN INSTITUTIONS.

**BOARD OF EDUCATION.**—Address Rev. C. Van Rensselaer, D. D., Cor. Sec'y, No. 265 Chestnut street, Philadelphia.

**BOARD OF PUBLICATION.**—All orders for books should be addressed to Joseph P. Engles, Publishing Agent, No. 265 Chestnut street, Philadelphia.

**BOARD OF DOMESTIC MISSIONS.**—Address Rev. W. A. McDowell, D. D., Cor. Sec'y, No. 265 Chestnut street, Philadelphia.

**BOARD OF FOREIGN MISSIONS.**—Address Walter Lowrie, Esq., Cor. Sec'y, Mission House, corner of Centre and Read streets, New York.

**MINISTERS' AND WIDOWS' FUND.**—Address R. M. Patterson, M. D., Treasurer, United States Mint Philadelphia.

**TRUSTEES OF THE GENERAL ASSEMBLY.**—Address Matthew Newkirk, Esq., Treasurer, Philadelphia.

## Children's Column.

## THE LITTLE GIRL AND THE RAIN.

BY MRS. L. H. SIGOURNEY.

"Mother, it rains," said a little girl who was looking out of the window. "I am sorry not to make a visit to Emma. She invited me twice before, but it rained, and now it is raining hard again."

"I hope you will not be unhappy, my dear," said her mother. "I think I notice the tears upon your cheeks. I will not say it is a little thing, for the troubles of children seem great to them, but I trust you will be patient, and wait pleasantly for good weather."

"Mother, you have told me that God knows every thing, and that he is always good. Then he certainly must know that there is but one Saturday afternoon in the week, and that all this time I have to play with my little friends. He must know that it has rained now these three holidays, when I wished so much to go abroad. And can he not make sunshine whenever he pleases?"

"We cannot understand all the ways of God, my child; but the Bible tells us he is wise and good. Look out into your little garden and see how happy the rose-buds are to catch the soft rain in their bosoms, and how the violets lift up their sweet faces to meet it, and as the drop falls into the quiet stream how it dimples with gladness and gratitude. The cattle will drink at the stream and be refreshed. Should it be dried up, they would be troubled; and were the green grass to grow brown and die, they would be troubled still more, and some of them might perish for want of food."

Then the good mother told her daughter of the sandy deserts in the East, and of the camel who patiently bears thirst for many days, and how the fainting traveller watched for the rain cloud, and blessed God when he found water; and she showed her the picture of the camel and the caravan, and told her how they were sometimes buried under the sands of the desert. And she told her a story of the mother who wandered into the wilderness with her son, and when the water was spent in the bottle, she laid him under the shade to die, and went and prayed in her anguish to God; then how an angel brought the water from heaven, and her son lived. She told her another story from the Bible how there fell no rain in Israel for more than three years, and the grass dried up, and the brooks wasted away, and the cattle died, and how the great prophet prayed earnestly to God, and the skies sent their blessed rain, and the earth gave forth her fruit. Many other things this good mother said to her child, to teach and entertain her. Then they sang together a sweet hymn or two, and the little girl was surprised to find the afternoon so swiftly spent, for the time passed pleasantly.

So she thanked her kind mother for the stories she had told, and the pictures she had shown her. And she smiled and said: "What God pleases is best."

Her mother kissed her child and said. "Carry this sweet spirit with you, my daughter; as long as you live, and you will have gathered more wisdom from the storm than from the sunshine."

## Miscellaneous.

## SOUL INSURANCE.

Fellow traveller to eternity—is thy soul insured? In vain (if it were possible) would it be for thee to insure here thy life for a thousand years, if at the end thy soul were not safe. Christian reader! is there not some friend whom thou canst arouse, whose soul is *not* insured! If there be one, stay not till he has heard of Christ, who still waits. Can you go by his or her side to the brink of this world, only to hear the cry for mercy, or to behold one over whom you might have exerted a good influence, plunge into the dark abyss! Oh, wait not for some favoured season to return, in which God will arouse careless souls, but go now and entreat that friend, as you value your eternal happiness, to seek its soul's insurance.

## LITTLE THINGS.

Scorn not the slightest word or deed,  
Nor deem it void of power;  
There's fruit in each wind-wafted seed,  
Waiting its natal hour.

A whispered word may touch the heart,  
And call it back to life;  
A look of love bid sin depart,  
And still unholy strife.

No act falls fruitless; none can tell  
How vast its power may be;  
Nor what results infolded dwell  
Within it, silently.

ANON.

## CHRISTIAN CONVERSATION.

If you meet with a physician, all your discourse shall be something about your health. If you meet with a traveller, you are presently inquisitive about the places he hath seen. Why should not Christians, when they meet, converse like Christians, and presently fall into a heavenly dialogue? Christians, this you know—there must be a forsaking of all wicked company, ere you can pretend the least love to Christ. Mistake me not: I do not mean that the bonds of family relations must presently be broken; but this is it I say, You must not willingly and out of choice make God's enemies your familiar friends. Those that are always speaking well of God, insensibly draw out our hearts in love to him. As "evil communications corrupt good manners," (1 Cor. xv. 33,) so good communications correct evil manners.—*Annesley.*

## RELIGION THE CHIEF BUSINESS.

Millions of persons have miscarried to eternity, for want of making religion their business. They have done something in religion, but not to purpose: they have begun, but have made too many stops and pauses. They have been lukewarm and neutral in the business; they have served God as if they served him not; they have sinned fervently, but prayed faintly. Religion hath been a thing only by-the-by; they

have served God by fits and starts, but have not made religion their business; therefore, have miscarried to all eternity. If you could see a wicked man's tombstone in hell, you might read this inscription upon it: "Here lies one in flames, for not making religion his business." How many ships have suffered shipwreck, notwithstanding all their glorious names of THE HOPE, THE SAFE-GUARD, THE TRIUMPH! so, how many souls, notwithstanding their glorious title of saintship, have suffered shipwreck in hell for ever, because they have not made religion their business!

## Fragments.

WANT OF TIME.—When a man says he has not time for a thing, he means that he does not choose to devote that portion of time to it which is necessary, if it is to be done at all; in other words, he prefers to give the same portion of time to something else. Mr. Law observes, in his "Serious Call," that "the greatest of all wants is the want of intention."

POPERY THE UNION OF CHRISTIANITY WITH PAGANISM.—There is something odd happens in the mixing of Paganism with Christianity. The appearance of Christianity remains, the substance evaporates: the appearance of Paganism vanishes, the substance remains.—*Adam.*

ROWLAND'S SAYINGS.—There are a few sayings of Rowland's, appended to his sermons in Welsh. It is there stated that he frequently used to say, that "he had four lessons which he had laboured to learn during the whole course of his religious life, and yet that he was a dull scholar even in his old age." And these lessons are the following:—

To repent, without despairing.

To believe, without being presumptuous.

To rejoice, without falling into levity.

To be angry, without sinning.

## 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 subscribers at the rate of FIFTY CENTS a year, when TEN or more copies are sent to one Post Office, (with the name of each subscriber written on the paper;) FIVE copies will be sent for THREE DOLLARS; and SINGLE copies for ONE DOLLAR each. Payments to be always made IN ADVANCE. Persons wishing to subscribe for the TREASURY may remit by mail.

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THE PRESBYTERIAN TREASURY,  
265 Chestnut street, Philadelphia.

\* \* The "Presbyterian Education Rooms" have been removed to No. 265 Chestnut Street, in the Publication House, 3d story. Those having business with the Education department, or with the "Presbyterian Treasury," are requested to notice the change.

Our correspondents would confer a favour by *not* using envelopes, except when unavoidable.

# THE PRESBYTERIAN TREASURY

Of Education, Religion and General Intelligence.



VOLUME II. }  
No. 12. }

PHILADELPHIA, DECEMBER, 1849.

{ PRICE  
ONE DOLLAR.

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\* \* NOTICE.—This is the last number of the “Presbyterian Treasury.” Its place will be supplied by the “Home and Foreign Record of the Presbyterian Church.” See pp. 180.

### Choice Truths.

Selected for the Presbyterian Treasury.

#### WHO IS MY NEIGHBOUR.

Who is my neighbour? demanded the pharisaic lawyer: and Jesus replied to him by parable. At the first words he uttered, “A certain man went down from Jerusalem to Jericho,” methinks I see the eyes of the attentive crowd fixed eagerly upon him; for the very scene of the narrative must have awakened the interest of all. Jesus says nothing of the name, age, condition, country, or religion of the unfortunate traveller. Was he young or old, poor or rich, obscure or illustrious, simple or sage, invested with public functions, or moving in the private walks of life? Was he Greek or Roman, Barbarian, Scythian, Jew, Israelite, or an idolatrous heathen? Of all this we know nothing! and learn only from the narrative, that he was a man! This was his name, his country, his profession, and his claim: he was a man; and this was sufficient. ~Coquerel.

#### OBEDIENCE THE GREAT TEST OF PIETY.

The Bible assigns peculiar importance to the test of religious character which is furnished in obedience. God knows the blindness of the human heart, and the strange exposure of men to self-deception. He has therefore provided that the reality of those dispositions we profess to cherish toward him, shall be evinced by corresponding conduct. Do you inquire, who are

the friends of Christ? He himself replies, “Ye are my friends if ye do whatsoever I command you.” Do you ask, who are those that love the Redeemer? His answer is, “He that loveth me, keepeth my commandments.” Do you ask, how shall we know that we possess a saving knowledge of Him? “Hereby do we know that we know him if we keep his commandments.” Would we know the evidence of hostility to Christ? “He that loveth me not, keepeth not my sayings.” Would we know who are they that are deceived or deceivers? “He that saith he knoweth him, and keepeth not his commandments is a liar, and the truth is not in him.” Would we trace out the grand line of demarcation between saints and sinners? “In this the children of God are manifest, and the children of the devil—he that doeth not righteousness, is not of God.” Would we know what will be the grand and universal rule of trial at the final day? “Without respect of persons, the father will judge every man according to his works.” From beginning to end—from first to last, the great test of character is, “By their fruits shall ye know them.”

#### THE BENEFITS OF PAIN.

1. Pain is the never sleeping guardian of our bodies, to put us on our guard against accidental injury or wilful violence.
2. Pain has been the cause of increasing our knowledge, our skill, our comforts, our luxuries, while seeking remedies for it, or defence against it.
3. Pain is the means by which we are able to have dominion over the brute creation, and to subdue them to our will.
4. Pain teaches us the value of health, ease, sleep, and all our common every-day mercies.
5. Pain gives us the opportunity of acquiring

and exercising fortitude, patience, forgetfulness, of self, &c.

6. Pain calls forth piety, sympathy, and the exercise of many kind and endearing acts of love and tenderness.

7. Pain brings the rich man down to feel a brotherly compassion for the poor man in the same misfortune, and raises the poor man to the level with the rich in his power of doing valuable services, by the most trifling but well-timed acts of kindness.

8. Pain warns us of the weakness of our bodies, and reminds even the most ungodly of the possibility of death.

9. Pain, long and severe, reconciles us to death, and makes us even long for it as a release.

10. Pain is that by which, alone, all, even the ungodly, are able to understand the nature of everlasting punishment, and to long to avoid it.

11. Pain, by its severity, teaches us to look forward to that place of everlasting happiness, one of whose features is that there “shall be no more pain.

12. Pain makes us to understand the greatness of God's mercy in giving his Son to save us from pain, and to know the loving-kindness of that Son who bore so much pain for us.

13. And knowing how he felt for us to learn to bear with meekness our own, far less, but more deserved suffering.

#### SIN HARD WORK.

The Greek word for wickedness is *πρωπιη* derived from *πρωτος*, “labour;” nor is there any harder work in the world than sin.—*Dr. South.*

“The way of transgressors is hard.” Prov. xiii. 15.

“My yoke is easy, and my burden is light.” Matt. xi. 30.

### Biography.

For the Presbyterian Treasury.

#### THOMAS CARTWRIGHT.

This eminent man was born about the year 1535, in Hertfordshire, though in what parish is not certainly known. After the usual preparatory studies, he was entered a member of St. John's College, Cambridge in 1550, where he acquired great distinction as a scholar. He remained at this seat of learning until the death of Edward VI., when, in consequence, probably of the temporary triumph of Popery under "the Bloody Mary," he left college, and commenced the study of the law; but after the accession of Elizabeth, he was induced by Dr. Pilkington, Master of St. Johns, who had a high regard for him, to return to Cambridge. He was chosen fellow of his college, and resided in it for three years, at the end of which time he was transferred to a similar position in Trinity College. That he held a distinguished rank in the university, both for talents and learning is evident from the fact that in 1567, when only thirty-two years old, he was appointed to the responsible office of Lady Margaret Professor of Divinity. His academic lectures called forth the admiration of his hearers by their acute wit and solid judgment: at the same time so popular was he in the pulpit, that when his turn came to preach at St. Marys, the sexton was forced to take out the windows, to accommodate the vast crowds which thronged to hear him.

Popular, however, as his lectures were with the mass of his auditors, they gave great offence to the dignitaries of the church, for he condemned the existing constitution of the English church, and avowed his decided preference for the Presbyterian form, as being most in accordance with the simplicity of Apostolic times. He was summoned to give an account of his teaching on this subject, which he did in a written statement, containing six articles. In these he proposed that the titles, offices and duties of archbishops and archdeacons should be abolished and that the congregational episcopacy of primitive times should be revived. As he would not withdraw this paper, he was first punished by the withdrawal of his stipend; and the year following, through the influence of Whitgift, he was deprived of his office, and expelled from the University. Finding himself restrained from the exercise of his ministry in England, he went abroad, and for some time was pastor of an English congregation at Antwerp, where his labours were greatly blessed. While there he evinced a generosity as rare as it is noble: having learned that many of the merchants belonging to his congregation, through the decay of trade, had suffered large pecuniary losses, he insisted upon restoring to them the whole amount of his salary.

Mr. Cartwright returned to England at the earnest entreaty of the leading Nonconformists; and soon after was selected as the most suitable person to prepare an answer to a work of Whitgift, on the grand controversy of that day—a

service, which by the confession even of his adversaries, he executed with consummate ability. He was cited before the High Commission, and having refused the oath *ex-officio*, he was imprisoned in the Fleet; and was afterwards proceeded against in the Star-chamber, but the very witnesses brought forward by the prosecution, gave such decisive testimony in his favour that he was dismissed with honour.

So greatly had his favour spread among the Reformed churches, that James VI. of Scotland offered him a professorship at St. Andrews, a fact of which Mr. Cartwright reminded his Majesty some twenty years afterward on his accession to the English throne. The archbishop of Dublin also promised him freedom and preferment, if he would remove to Ireland; but he seems to have been unwilling to quit his native country a second time. During the latter year of his life, he was Master of a Hospital at Warwick, where says Walton "he lived quietly and grew rich (this could only have been comparatively to his early poverty) and where the bishops gave him a license to preach, upon promise not to meddle with controversies, but to incline his hearers to piety and moderation; and this promise he kept during life, which ended in 1602 or 1603."

Though Mr. Cartwright lived and died in the communion of the church of England, he may justly be regarded as one of the fathers of English Presbyterianism. He was one of those who saw and deplored the defects in the constitution and discipline of that church, but instead of seceding from her communion, he laboured to perfect her reformation. In union with others of like views he originated the movement, which issued in the next generation, in the temporary overthrow of Prelacy—an overthrow, which might have been permanent, but for the wretched divisions and mistakes of its opposers.

Few men of that day wielded a more commanding influence than Mr. Cartwright. His counsel and advice were sought by great numbers of young men preparing for the ministry, and by eminent theologians in foreign countries. When Beza was asked by Elizabeth to prepare an answer to the Notes of the Rhemish Testament, he sent her word, that she had a man in her own dominions better qualified for the task than himself, viz. Mr. Cartwright. He entered upon the work, and carried it forward amid many hinderances and discouragements. With close study he combined great activity. He was eminently a man of prayer, and like a good minister of Jesus Christ was instant in season, and out of season. His last sermon was from Eccles. xii. 7. "Then shall the dust" &c.: and the morning before he died he was two hours in private prayer, in which as he said to his wife, he found unutterable joy and comfort, getting a glimpse of heaven just as he was about to enter it; which he did December 27th, 1603.

J. F.

Biography illustrates the Providence of God in raising up great men at the right time, and in giving them a training suited to their work.

### Glimpses of New Books.

*Thr Causes and Cure of Puseyism, or the ELEMENTARY PRINCIPLES of ROMAN ERROR detected in the Liturgies, Offices, and Usages of the EPISCOPAL CHURCH.* By *Ira Warren*, late Editor of the Monthly Episcopal Recorder. Boston, 1847.

Mr. Warren is a layman, and is still in communion with the Church of the Episcopalians. He is evidently an intelligent and conscientious man. We are not sure that this book is not, on the whole, *the most effective book against Episcopacy*, ever published. It ought to stand on the same shelf with the "Walk about Zion." It sounds strangely to hear an Episcopalian thus talk about his Church:

I am persuaded that the old leaven of popery was not wholly purged out of the English church at the Reformation; that it remains diffused through the formularies, which we, as a denomination, have inherited from that church; and that from the fermentation of this leaven have sprung up those popish bubbles with which the *doughy* portion of our communion is so thickly covered over. I am convinced, still further, that unless this corrupting portion of error is removed, we shall continue to manifest Rome-ward tendencies to the end of time. Our misfortune is, that the larger portion of even the evangelical clergy do not see this. Their cry is, "Let us cling to the church *as it is*."

Mr. Warren divides his book into three parts, viz., the Historical argument, the Theological and the Philosophical.

I. Under the HISTORICAL, are the following chapters:

1. English Reformation accidental in origin.
2. " " accidental in its progress.
3. " " incomplete as to doctrines.
4. " " incomplete as to usages.
5. " " incomplete as to number of the Reformed.
6. Results of an unfinished Reformation.

Under the third chapter about doctrines, the following are the *heads* of Mr. Warren's argument.

1. My first charge against the English reformers relates to the views held and inculcated respecting the *canon* of Scripture. 2. My second charge relates to *justification* and *regeneration*, The English reformers connected both with baptism, after the manner of the Roman church.

3. I charge still further upon the English reformers, that they held not only Romish opinions as to the *nature* and *efficacy* of the sacraments, as shown above, but that their views were indistinct and unsettled as to their *number*. 4. The minds of these reformers seem not to have been purged of Roman views of the *authority* of the ancient church and fathers.

Mr. Warren next devotes two chapters to "the causes which have prevented the completion of the Reformation in the Episcopal Church," and mentions two, viz., "Tolerance of Roman error," and "Intolerance of purity of worship."

II. He next takes up the THEOLOGICAL argument, and examines one by one all the

Offices of the Church in eight chapters. The following specimens of his criticisms are as numerous as our space will allow.

#### Communion Service.

Against our communion office I urge one cardinal objection, which, if sustained, must exclude it from the fellowship of pure Protestant truths, and consign it to a companionship at least with semi-Roman teaching. It inculcates, as I believe, a presence *in the elements*—not a *carnal*, but a *spiritual* presence. I am aware that this is not exactly the Roman doctrine, but it is precisely the tractarian, and differs from the Roman only in being a little more misty and obscure.

Whatever this service may mean, it teaches something which the Scriptures do not teach.

#### Baptismal Service.

First, there is the prayer that the water may be sanctified to the mystical washing away of sin; then, that the child, being baptized therein, may receive the *fulness of God's grace*: then, that, *coming to baptism*, it may not only receive "remission of sin," but *spiritual* regeneration; that it may be "born again," and "made an heir of everlasting salvation;" that the "old Adam may be *buried* in him," and that all "sinful affections may die in him," &c. Such things are prayed for. And after the child is baptized, the people are told that it is "*re-generated*," and grafted into the church; and God is also thanked that he has been pleased to "*regenerate*" the child by his "*Holy Spirit*," and to adopt him as his "own child." In the same prayer, it is also affirmed, that the child is now "dead unto sin, and buried with Christ in his death.

It is almost unnecessary to say that no words can more fully express the idea of a "change of the moral nature" effected "in baptism." It is plain that the interpretation of this service, which makes it mean a mere "change of state," is lame at every point.

Moreover, the prayer-book not only takes it for granted that adult persons receiving baptism actually possess what they profess to have, but it represents that possession as *conferred by baptism*; and in this consists the heresy.

#### The Catechism.

The teaching of our catechism is in complete harmony with that of the baptismal office. It starts with putting into the mouth of the child a declaration of the same general character with the strong passages I have quoted from that service. "Who gave you this name?" "My sponsors in baptism, *wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven.*"

He [the reader] must take his choice—either embrace the views of the offices and catechism, and be a tractarian; or admit that the prayer-book teaches error, and rejecting its teaching, embrace such protestant doctrines as he finds revealed in the word of God.

#### Burial of the Dead.

The observing reader will see in this rubric a recognition of the same general principle which runs through the office of baptism and the catechism. It implies that baptism, being the cause, or instrument of spiritual regeneration, is to be taken as the only evidence of Christian character, or of the state of regeneration and adoption. For why are all, except the baptized, excluded from Christian burial, unless for the reason that no others are Christians?

III. Mr. Warren next examines the **PHILOSOPHICAL** argument, in which he exposes

"*certain usages*, which necessarily, on philosophical principles, beget *Romish views and Romish feelings*. Among "the usages which imply and teach false doctrines" he mentions the following.

#### Desks and Pulpits.

The *separation* of the pulpit and the desk; the instructing the people from one, and the offering the prayers from the other, is of itself strongly presumptive evidence that they [the compilers] retained erroneous notions of the ministerial character. They looked upon the clergy as having a double office to perform—that of *teaching* the people, and of offering to God *sacrifices* in their behalf. Having offered the prayers of the people as a *priest*, it was natural that he should take another position from which to instruct them as a *teacher*.

#### The Surplice.

The minister not only gives a significant intimation of his double character of priest and prophet, by praying in the desk and preaching in the pulpit, but he illustrates and enforces the idea still further, by appearing in these two places in *different dresses*. White adorns him in the desk, in token that he shall offer to God for the people a *pure sacrifice*. The black gown covers him in the pulpit, it being the badge of a professional teacher.

Singing is a part of the worship of God's house; and I have yet to learn that the minister can with propriety absent himself for the purpose of readjusting his personal habiliments, while the congregation engages in it. As well might the people, while he offers prayer, retire to brush their hair and arrange their cravats, that they might present to the eyes of each other a sleek and comely appearance.

#### Arrangement of Chancels.

A priesthood would be an anomaly without an altar. Hence, our reformers have not preserved one without the other. The implied idea of an altar, so plainly preserved in our ritual, seems for some time to have slept. Recently, however, it has come out with new prominence; and has found a mute but emphatic expression, in the modern arrangement of chancels.

#### Significant Manipulations.

The heathen origin of these consecrations appears more evident when we consider the gestures and manipulations employed in connexion with them. Much of the significance of heathen rites is made to consist in gesticulation. So, in performing our baptismal service, many of our ministers are in the habit of spreading their hands over the water, and some dip them into it when they invoke the sanctification which is to fit it for washing away sin. And in the communion service, while reciting the account of the institution, the direction for the minister is, "Here the priest is to take the paten into his hands." "And here to break the bread." "Here he is to take the cup into his hands." "And here to lay his hands upon all the bread." "And here he is to lay his hands upon every vessel in which there is any wine to be consecrated." Thus it is all acted out, as if the precious gifts of the Spirit, almost impiously supposed to be called down upon the elements, were distilled from the ends of his fingers.

Under the head of "usages," which beget *Romish feelings*, Mr. Warren thus holds forth.

#### Multiplication of Crosses.

The demand for a symbolical use of the cross has been wonderfully increased of late. Let

any man run his eye over the Episcopal books which have been published within a dozen years, and see how rapidly, during the last six or seven of those years, the picture of the cross has been multiplied upon the covers, the title-pages, and indeed upon all the pages.

I think I have been told by the present bishop of our church in this state, that a few years ago there was not a cross in an Episcopal church in New York; now, crosses abound in them. If I am not mistaken, the same gentleman also informed me that when he visited England, some years since, he did not see a cross in any church. They are now numerous.

#### Sign of the Cross in Baptism.

We all know that this is practised in the Roman Catholic church.

#### Bowing at the name of Jesus.

Of all the childish superstitions which our church has unfortunately retained, I have regarded the practice of bowing at the name of Jesus in the creed, as founded in a more genuine puerility than any other. It is one of those superstitions which are exactly adapted to the taste of a genteel, foppish tractarian, who is an amateur in all that relates to a graceful observance of the prescribed forms of an outside religion. To see such bending down with the grace of a young willow coquetting with a summer breeze, excites no surprise. But who, upon seeing a strong, Saxon-minded, Christian man, attempting this flexion of the body in the midst of public worship, does not feel somewhat as he would to see the forest oak attempting to imitate the playful sports of the young willow?

#### Holy Days.

The chief objections to these are, that they strengthen a regard for a mere ceremonialism, and draw the mind back towards that bondage which the relics of saints, and all the attendant superstitions, so long imposed upon it. In times like the present, it would be no marvel to see saint-worship growing, as a historical sequence, out of the observance of saints' days. The observance of one saint's day sanctions the principle and opens the way for the observance of any number.

In addition to these Roman usages, which on philosophical principles beget *Romish doctrines and feelings*, Mr. Warren specifies certain *opinions* of the same tendency, as "the notion of Catholic consent," "authority of the Church," "Apostolical succession," "Tyrannizing High Churchism," &c. He has one chapter on "some of the *first stepping stones*," in which he says:

Satan never builds a temple for the votaries of error to worship in, without placing at a distance from it a few small stepping-stones, to make the beginning of their ascent easy.

Mr. Warren, having thoroughly exposed the *Romanity* of the Prayer Book, like a skilful physician who has found out the disease, he suggests a cure. His doses are by no means homœopathic. And what does the reader suppose is the remedy? Here it is, and very effectual, indicated in four prescriptions, any one of which is warranted either to kill or cure High Churchism.

1. Revision of the prayer book.
2. Abridgment and simplification of usages.
3. Purification of our own minds.
4. Disciplinary cleansing of the Church.

We commend this book to general attention.

### Ministerial Education.

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

#### A WARNING TO CANDIDATES.

CRIME AND DEATH OF DR. DODD.

The following letter contains an interesting account, from the pen of an eye-witness of his execution, of the unfortunate Dr. Dodd, who was hung for forgery in 1777. The letter is extracted from the “*Memoirs of George Selwyn*,” recently published, and was addressed to Selwyn by one of his correspondents, *Anthony Morris Storer*.

“Though possessed of many amiable qualities, though on many important occasions a benefactor to mankind, and apparently endued with a strong natural sense of the importance of his religious duties, Dr. Dodd’s mind was too weak to resist the influence of an *overweening vanity*, of which he allowed himself to become the slave; and to the difficulties in which it plunged him we may trace his subsequent degradation and death.

The reputation which he enjoyed as an author and scholar, added to the pleasing notoriety of being a popular preacher appear entirely to have turned his head. Yielding himself up to the pleasures of society, and the temptations of the world, he gradually contracted habits of dissipation and extravagance; and in order to extricate himself from the embarrassments in which they plunged him, he had recourse to the criminal act of forgery, for which he eventually suffered on the scaffold. In what may be regarded as his dying apology for his past errors, he observes, “I was led astray from religious strictness by the delusions of show, and the delights of voluptuousness. I never knew, nor attended to the calls of frugality, or the needful minuteness of painful economy. Vanity and pleasure, into which I plunged, required expense disproportioned to my income; expense brought upon me distress—and importunate distress urged me to temporary fraud.”

The history of his errors and crimes may be told in a few words. In 1773, he was appointed tutor to Mr. Stanhope, afterwards Earl of Chesterfield.

At this period his reputation as a preacher was at its zenith, and had his conduct been as exemplary as his abilities were eminent, he might have aimed at the highest preferments in the church. Unfortunately however, in 1774, he was imprudent enough to send an anonymous letter to the wife of the Lord Chancellor Apsley, offering her the sum of £3000, if she would procure his appointment to the Rectory of St. George’s, Hanover Square. Lady Apsley immediately handed the letter to her husband, who laid it before the King. The consequence was, that his Majesty ordered Dr. Dodd’s name to be struck off from the list of royal chaplains, while his conduct was severely commented upon in the public journals, and rendered even more disagreeably notorious, by his being ridiculed by Foote in his farce of “*The Cozeners*.”

Quitting England, he repaired to his former pupil, Lord Chesterfield, at Geneva, who received him with great kindness, and subsequently presented him with the living of Winge, in Buckinghamshire. In 1776 his pecuniary embarrassments again compelled him to seek refuge in France, where it is said, that “with little regard to appearances, he appeared in a phaeton at the races on the plains of Sablons, dressed in

all the foppery of the kingdom in which he then resided.”

Early in 1777 he again repaired to England, and only two days before he executed the forged bond for which he afterward suffered on the scaffold, we find him preaching a sermon at the Magdalen, of which the following was the remarkable text, “And among these nations ye shall find no ease, neither shall the sole of thy foot find rest; but the Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee, and thou shalt fear day and night, and shall have none assurance of thy life.” The bond which he forged was in the name of Lord Chesterfield for £4200. The fraud was speedily discovered, and after having been tried and convicted at the Old Bailey, he was condemned to death on the 25th of May, 1777.

Every possible exertion was made to save his life, not only by his friends and the clergy, but by the public in general; the city of London, even petitioned the King in a body, to commute his punishment. The Privy Council, however, (guided, it is said, by Lord Mansfield, who deprecated any commutation of punishment as a most dangerous precedent) recommended that the sentence should be carried into execution. George III, it is reported, no sooner heard the opinion pronounced by Lord Mansfield, than he took up the pen and signed the death warrant. He is also stated to have observed in private that had he pardoned Dodd, he should have considered himself morally guilty of the murder of the two Perreaus, who had recently been executed for the same offence.”

We may learn from the career of this guilty man, that

1. Vanity and worldliness may sink their victims to the malefactor’s doom.
2. Ministerial character cannot be sustained without the grace of the Holy Spirit.
3. If justice among men requires inexorable severity of punishment, the divine government may be vindicated, even in the analogies of human society, from the sternness of its irreversible decrees.
4. Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.

### Presbyterian Education Rooms.

265 Chestnut Street, Philadelphia.

DECEMBER, 1849.

#### A NEW PAPER FOR ALL THE BOARDS.

In consequence of the desire of the General Assembly to unite all the Boards of our Church in the publication of *one Periodical*, the Board of Education have considered it their duty to give up the “*Presbyterian Treasury*.”

The Board of Education, before commencing the “*Treasury*,” endeavoured to obtain a share in the *Missionary Chronicle*. They failed, however, to secure such conditions as would allow them the unrestricted right of editing their own department. Having now secured this right in the new paper, the Board feel compelled to lend it their co-operation in consequence of the wishes and

action of the Assembly. The successful career of the *Treasury* has placed their own department of benevolent operations in a position before the public that asked for no change; but they acknowledge the more important consideration of the general good of all the Boards. Whilst the Board of Education feel (whether justly, or not) that they are making a sacrifice in abandoning their own *Periodical*, they nevertheless enter upon the new arrangement with great cordiality, and trust to Providence for those *compensations* which it is not unlikely the new plan may unfold.

It is proper to state here, that “the *Missionary Chronicle*” has also been given up, and that in the place of the “*Treasury*” and “*Chronicle*” a new paper will be issued under the title of “*THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH in the United States of America*.” This paper, besides containing an account of the operations of all the Boards, (each Board editing its own department,) will contain as much miscellaneous matter and general religious intelligence as will not interfere with its general plan.

\* \* Those subscribers to the “*Treasury*” who have paid in advance for any part of the next year, will be served with the “*Home and Foreign Record*” up to the end of their subscription time; or any other arrangements will be made which may be more agreeable to them, either by refunding their money, or sending some other paper.

\* \* All persons wishing to take the “*Home and Foreign Record*” must forward their names to the Board of Publication, Philadelphia.

#### AFFAIRS OF THE PRESBYTERIAN TREASURY.

“The *Presbyterian Treasury*” established by the Board of Education, was first issued in January, 1848. At the meeting of the General Assembly in May, the number of paying subscribers was about 1000; and at the end of the first year of its publication, the number was increased to about 2000. The paper was sent gratuitously to every minister, licentiate and candidate for the ministry, in the Presbyterian Church; thus making the number of copies issued towards the end of the first year nearly 4000 per month. The receipts and expenses of the paper for the year 1848 showed an excess of expenses amounting to \$348 39.

The success of the “*Presbyterian Treasury*” appears in the fact of the smallness of the balance against it on the *first year* of its publication. The expenses of the “*Missionary Chronicle*” over and above its receipts for the same



year (1848) were \$942 15, or about *two thirds greater* than those of the Treasury. It ought to be added that the indebtedness of the Treasury (348 39) was paid privately, and not out of the funds of the Board of Education.

Since the beginning of the year 1849, the subscribers to the Treasury have increased to about 3000, which number was nearly reached at the meeting of the General Assembly. Since that time the total number of monthly copies, including the gratuitous ones, has been 5000.

A proposition was made in the Assembly to have one paper for all the Boards, or to unite the Chronicle and the Treasury; and a committee to whom the subject was referred, reported

"That in their judgment it is very desirable that there should be one paper through which our Boards might communicate with the churches. They therefore recommend the appointment of a committee with instructions to consummate such arrangement if practicable."

This report was accepted by the Assembly, and a committee was appointed to take measures to secure, if practicable, a joint organ for all the Boards.

The action above specified, of the General Assembly, prevented all effort to increase the number of subscribers to the Treasury; it being evident that if the paper was to be discontinued at the end of the year, no benefit would accrue by obtaining new subscribers with the obligation either to refund to them the proportion of their subscription at the end of the year, or to furnish them with an equivalent paper up to the end of their subscription time.

Notwithstanding this great disadvantage the pecuniary accounts of the Treasury are more favourable than last year. Up to October 1st the paper has this year more than paid for itself, and would doubtless have continued to do so to the end of the year, if the Assembly had not advised a new arrangement.

### Thoughts for the Bereaved.

#### SUGGESTIONS AGAINST EXCESSIVE SORROW.

There are *five* things which should prevent us from indulging excessive sorrow for those whom Providence may remove from us by death.

1. The absolute sovereignty of God over us. He has an undisputed right to do with us and ours as He seeth best. His claims are infinitely paramount to all others. Our breath and being and every blessing we enjoy is from Him. We cannot merit or purchase any thing at His hands. Our goodness extends not to Him. He is wholly independent of us. As clay is in the hands of the potter, so are we and ours in the hands of the Almighty—He is our Creator, Benefactor, Sovereign, Father and Friend.

2. The character of God should prevent any intemperate sorrow for the loss of friends. He is not only sovereign, but he is merciful, just, righteous, and good. His goodness and wisdom are infinite. It is impossible for him to err. Like as a father pitieth his children, so the Lord pitieth them that fear Him.

3. Intemperate grief for our dead is totally unavailing. They cannot come back to us. Nor can our sorrow in any way affect their state.

We must follow them and our highest duty is to be prepared for our change.

4. The infallible certainty that we ourselves must die, should moderate our sorrow for the loss of friends by death. *The hour of separation is one that must be.* It cannot be avoided. Our friends must go and leave us, or we will go and leave them. It is a question only of time and precedence. Nor can it be of much consequence who goes first, provided, we are all ready for our departure. We all must needs die, and are as water spilt upon the ground, that cannot be gathered up again.

5. The cheering prospect of soon joining our departed friends beyond the grave, should moderate our grief. There is something noble in the conduct of the old heathen, who strengthened himself for the conflict with death by the thought of meeting in the Elysian fields, Homer and Hesiod, and the worthies of his race that had preceded him. But we have certainty where he had only conjecture. We sorrow not as those who have no hope. We *know* that there is a blissful home for all who die in Jesus—that there is a glorious resurrection—and that all who love the Lord shall meet at last in his presence, and see Him as He is, and be like Him, and be forever blessed with the society of saints and angels. Who would not rejoice with Daniel, and adore with John, and raise the notes of redeeming grace with Peter and Paul! Who would not be happy forever with saints and angels, prophets and apostles, friends and relatives, who have gone to glory! They are happy now, and by grace, we shall soon see and share their happiness, and in the joys of a reunion and blissful recognition in our Father's House, we shall forget all the sorrows of our pilgrimage here below. —*New Orleans Presbyterian.*

### Christian Education.

#### IN SCHOOLS, ACADEMIES, AND COLLEGES.

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

#### OUR TRUE PRINCIPLES.

Among the blessed fruits growing out of the recently adopted scheme of Presbyterian parochial and academic education, we reckon the general and thorough discussion into which it has precipitated our church, in regard to the nature, objects and means, of common school and collegiate training. The usages which had silently grown up in this country, had led our intelligent men, not excepting most of our ministers, to accept the wretched educational empiricism, which undertakes to sever the so called secular part of education from the religious. All truth, in every department, has a religious element, because all truth, not excepting the purest and highest mathematical generalizations, has a relation to the great first truth. Who does not see that if you take religion out of history, the residue is no longer true history at all. History without God, is just as incomplete, and unmeaning, and unintelligible, as the universe without God. And are our children to be taught atheism under the garb of history, as they may be, six days in the week; because an opposite belief may be inculcated by professional religious teachers, on the seventh? And what sort of

citizens and members of the social circle are to be produced by the process, which practically dissociates religion from all the public and attractive relations and events of life, and shuts it up in the narrow, and to young minds often repulsive, circle of theological doctrines, and humbling religious experiences! The Augsburg Gazette, the able organ of the anti-religious party in Germany, in discussing the subject of education, significantly says, "religion must be forcibly expelled from society, and art and poetry realizing the ideals of the true, the beautiful and the good take its place," and then subsequently adds, "in government, revolution everywhere, reform nowhere." Here we have the ripe fruit of that system which excludes God from history and society and education, and shuts him up in the church.

Now what security can we have that teachers making no profession of any religious belief, sometimes fortified by an express prohibition to inculcate any religious views whatever, or to use even the Bible in the school, may not silently and even unintentionally inoculate the minds of our children with a spirit like this? No man can avoid communicating his own inner life and character, to the susceptible minds and hearts of those who are about him in the capacity of pupils, provided he teaches anything at all. Every man has a religious belief of some sort, and every man propagates that belief, whether he will or not. It will tincture and underlie all his teaching on every subject. Children will imbibe it without knowing it. Now if it is not a matter of indifference what the religious belief of our children is to be, it cannot be a matter of indifference what the belief of their teachers is. —*Princeton Repertory.*

#### PRESBYTERIAL HIGH SCHOOL AT SHEMARIAH, VA.

*Messrs. Editors*—Many citizens of this and neighbouring counties, will be gratified to know that an excellent classical and mathematical school has been successfully established at Shemariah, under the auspices of Lexington Presbytery. The school has now been in operation four months. With several gentlemen and ladies of the vicinity, I attended the examination on last Thursday and Friday. The pupils acquitted themselves admirably. I was much pleased with their modest and respectful deportment. This, I learn, has been uniform, during the term. The examination of the classical scholars was specially gratifying. Seldom have I seen young students who appeared to be so well drilled in the grammar; and the minuteness and accuracy of their knowledge, would be creditable to scholars farther advanced. Rev. Mr. Trimble and Lady possess every qualification to ensure boarders in their family a pleasant home, and he is as admirably fitted by moral virtues, as by intellectual training and ability, to make an uncommonly successful teacher. The retirement of the situation, and

the salubrity of the climate, together with the very moderate terms of Board and Tuition, (\$100 per ten months,) commend this school to the patronage of our citizens. The supervision under which it is placed is a sufficient, though not the only guarantee, that the moral and literary education of the pupils will be sound, thorough and liberal.

A FRIEND OF EDUCATION.

*Staunton Spectator.*

#### REPORT TO THE SYNOD OF NEW JERSEY.

[A committee, of which the Rev. T. P. Hunt was chairman, was appointed by the Synod of New Jersey to report on the subject of Christian Education. The following are a few extracts from the Report, which will amply repay an attentive reading.]

Man is created in that state which requires at least one fourth part of his natural life to be spent in a condition of pupilage, learning how he may be useful here and happy hereafter. During this educational period his character is continually receiving impressions that abide for ever. A moment cannot pass away, without leaving traces of the effect produced during its passage. The employment, pursuits, and leisure of childhood are constantly working in the formation of a character that must abide the final decision of that God, who made man, in his own image, for his own glory.

Infants are heirs of immortality, and of the kingdom of God. He has a right to command how they shall be educated. And as the character is formed during youth, he insists that a constant training in the nurture and admonition of the Lord, be that system, by which his creatures are fitted for his glorious presence. Every parent is bound thus to educate his child for God. This responsibility can never be laid aside. The parent may, and sometimes must, employ teachers to aid him in this duty. But they are only substitutes; he is the responsible head. And God holds him answerable for the proper educating of his child; which not only consists in the positive instruction given, but also in every influence which acts upon the youthful mind, as far as it is possible to regulate or avoid such influence.

It is sometimes said "Every man is bound to instruct his child in religion at home and in the sanctuary on the Lord's day. Let him do this, and let the public schools be confined to other branches of education." It is admitted that every man is bound to see to the religious instruction of his household at home and in the church. Indeed if parents were so situated as to be the alone instructors of their children, without violating other duties, they would have no right to employ teachers or substitutes, for that purpose. The question is not, whether parents are bound to give religious instruction at home, and as they have opportunity, but, are they bound to see to it, that such instruction is given by their substitutes through the whole course of the educational period? If there be a place and a term in which such training may be lawfully suspended, there the responsibility to give it ceases. But until that period is found, the duty abides at home and abroad, in the family, and in the school.

The very reasons which justify the employment of teachers forbid the hope of that amount of religious instruction being given in families, which the law of God, and the necessities of the case require. Suppose the common and the

unwise course now pursued, reversed; and the days and years now employed with system and diligence, in obtaining a common education, were spent in obtaining a religious one; and the fragments of time, and the occasional and interrupted opportunities which are now considered appropriate for religion, were given to worldly tuition? would any wise man expect academic lore to be of a high order among us? But there are more parents qualified to instruct in things that pertain to this world, than are capable of teaching the truths of God. What parent is so situated as to need no help, and can comply with the whole duty on this subject? What minister can meet it? What sanctuary can fulfil it? The parent's responsibility is only met by the whole moral training of the entire education of his child. If religion be important, why should it be left to the uncertain, and limited seasons which necessarily must be its portion, if home and Sabbath instruction be *all* that the necessities of time can allow for the enduring realities of eternity. Unless the whole duty is met by the parent and his substitutes, God is dishonoured and the country injured.

But the whole of these objections are fairly met by the plain spirit of the gospel. Christ has made his Church responsible for the moral instruction of the world. He has not left it optional what it must teach. Whatever else is, or is not taught, the church must see to it that the nations are taught "to observe whatsoever Jesus has commanded." Of course it is a plain duty to improve that period of education in which impressions are most readily received, and most deeply and permanently made. The period which God constituted for the express purpose of forming the mind for eternity.

Many are deceiving themselves by drawing inferences from the great success that the truth meets with from the little that is done for it. A Sabbath school gives a portion of the right kind of instruction an hour or so, once in seven days. A Bible class prepares a lesson which occupies an hour in its recitation. In the course of the year the catechism is committed, in a few families; and a few ministers hear it recited a few times in the year. These efforts are reported with satisfaction, and not unfrequently accompanied with evidences that God blessed them with his ingathering grace. And this success is made the reason for neglecting a more full and systematic effort of religious training, and for confining religious education to the family circle and to the public ministry, and excluding it from the schools and the daily and hourly attention of our offspring. The truth is, that the gospel field is one of such fertility, that a little good seed sown into its good ground brings forth most astonishingly. Instead however of our being contented and rejoicing in the abundance of the yield in proportion to the paucity of the seed sown, and confining the sowing of it to by-ways and corners, and omitting the times and opportunities of disseminating the truth through which men are sanctified by the Spirit, God by these encouraging successes, calls upon his church to break up the fallow ground, and to sow the seed broadcast over the land. If the day schools were God's schools, and the whole appliances of education made to bear upon the immortal destinies of man, who can doubt as to the fullness of blessings that would follow.

#### COMMON SCHOOL QUESTIONS.

A writer in the *Philadelphia Ledger* propounds some questions which merit the serious consideration of those who regard

religious instruction as "an unimportant part of education.

More than half a million of children have been schooled at the public cost in the county of Philadelphia, within thirty years past, at an expense of a million of dollars.

The County Board has passed an order for the assessment and collection of more than \$600,000 for county purposes, for the current year, of which \$270,000, more than half, is for these schools.

There is in this District two hundred and thirty-six schools, at which there was taught last year an average of 40,000 scholars. There is invested in school houses more than \$200,000. And this spirit appears to be universal.

These facts loudly call for full proof of moral advantages corresponding to this great public burthen. Still crime, fraud, violence, riot and murder increase.

There is now sitting in this city a National Convention upon the subject of Education, who should possess the means for an explanation, and it is hoped that they will answer the following queries:

1. Whether education improves the morals; if knowledge is not power for the bad as well as the good; and if education does improve the heart, if this is in proportion to the advantages imparted to the intellect.

2. Whether, if education has produced mental improvement it has not failed to improve the moral sense. And if by imparting knowledge it does not create or substitute caution and craft in place of ignorance and impulsive depravity, producing no regeneration, but only changing the open perpetrations of crime to covert and fashionable subtlety.

3. Whether free school education has diminished pauperism or convictions for crime.

TAX PAYER.

#### MASSACHUSETTS.

[The following lines contain some good thoughts well expressed.]

The South land has its fields of cane,  
The Prairie boasts its heavy grain,  
And sunset's radiant gates unfold  
On rising marts and sands of gold.

Rough, bleak, and cold, our little State,  
Is hard of soil, of limits straight;  
Her yellow sands are sands alone,  
Her only mines are ice and stone.

From Autumn frost to April rain,  
Too long her winter woods complain;  
From budding flower to falling leaf  
Her summer time is all too brief.

But on her rocks and on her sands  
And stormy hills, the school-house stands,  
And what her rugged soil denies,  
The harvest of the mind supplies.

The treasures of our Commonwealth  
Are free, strong minds, and hearts of health,  
And more to her than gold or grain,  
The cunning hand and cultured brain.

For well she keeps her ancient stock—  
The stubborn strength of Pilgrim Rock;  
And still maintains, with milder laws  
And clearer light, the Good Old Cause!

Nor heeds the skeptic's puny hands,  
While near her school the church-spire stands;  
Nor fears the blinded bigot's rule,  
While near her church-spire stands the school!  
*National Era.* J. G. WHITTIER.

### THE EDUCATION SCHEME OF THE FREE CHURCH OF SCOTLAND.

[The reasons assigned by the committee of the church for undertaking this scheme are extracted, with a few omissions, from their statement, in the Edinburgh Record.]

1. The Free Church of Scotland, claiming to be the Church of Knox and Melville, could not, if she was to flourish at all, continue long without an Educational Scheme. She could not but charge herself with the interests of education, if she was to carry on the work of her Great Head according to the principles of her founders and forefathers, who from the beginning attached scarcely less importance to the godly upbringing of the youth of the land than to the pure preaching of the gospel, the due administration of the sacraments, and the liberty of the Church in her General Assemblies. So early, accordingly, as the Glasgow Assembly 1843, the watchword was given forth, by which the Church pledged herself to aim at making the supply of the means of education under her control, commensurate, as far as possible, with the supply of the means of grace.

2. As a patriotic, as well as a Christian community, the Free Church felt herself impelled to move in this work. It is too notorious to be disputed, that a very large amount of educational destitution prevails in Scotland. There is room and urgent need for a very considerable addition to the number of elementary schools, even if all now in existence were to be considered worthy of confidence. And in seeking to provide for the education of the children of her own adhering people, and of others who may be willing to receive education in her schools, the Free Church is only fulfilling, to a very partial and limited extent, the duty which she owes to the country, especially at a time when the importance of a more ample provision for the instruction of youth is beginning to be on all hands more and more acknowledged.

3. A regard also to the quality, as well as the quantity of the education, furnished to the people of Scotland, very strongly enforces the expediency, and even the necessity, of our Education Scheme. It is impossible to deny that the religious character of our popular education, as provided, or sought to be provided, whether by the state or by the advocates of mere secular training—was, and is still in some considerable danger of being compromised. A Church situated as the Free Church, could scarcely look unmoved upon that danger. She has been endeavouring to avert threatened evil, and secure the inestimable benefits handed down to us from former ages, by planting schools on which the *religious character* is deeply impressed. And sensible, also, of the importance of a higher style and standard of qualification becoming common in the teachers of youth, she has been doing all in her power to ensure a more thorough preparation of candidates, as well as a more suitable remuneration of school masters, in the hope that, by exhibiting in her schools the happy union of spiritual and vital godliness with intellectual accomplishments and intellectual power, she may do something towards realizing even yet for Scotland what her far-seeing reformers so devoutly longed for, when they sought to make their country, throughout all its habitations, a nursery of plants of renown—a very garden of the Lord.

4. One other argument may be briefly hinted at. It is the truest and wisest policy of the Free Church, with a view to her own stability in the land, and the support of her ministry and her

missions in after times, to set her Educational Scheme on a right footing, and give it liberal encouragement now. She thus plants her roots deep in the soil; and obeying the command of God, "to show to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done," she may humbly hope that He will not forsake her, or suffer her to be forsaken of her children, but will return to visit her in due season, to bless her and make her a blessing.

### POETRY.

#### HOPE EVER.

Hope ever, never despair;  
Dark thy sky? the sooner fair,  
Long thy path? the end is near,  
Rich meadows fringe the desert drear.

Over thy pallid brow  
Is sorrow's shadow east?  
Are all thy young joys now  
Chilled by misfortune's blast?

Do friends from kindness swerve,  
Or has thy Love grown cold?  
No tears false friends deserve,  
False love were better told.

To all below are given  
Both misery and bliss,  
Who bend their thoughts towards Heaven  
That know but happiness?

Look upward, onward still,  
Bright days hast thou in store,  
The heart's glad sunshine will  
Gild thy sad brow once more.

Hope ever, never despair,  
Dark thy sky? the sooner fair,  
Long thy path? the end is near,  
Rich meadows fringe the desert drear.

—*Literary World.*

P. P.

### HOME CORRESPONDENCE.

#### A VISIT TO SCHENECTADY, N. Y.

I left New York in that world of a steamer, called "the New World," 376 feet long, wheels 42 feet diameter, boilers about 40 feet in length, &c. The tide was against us, but we reached Poepsie, 76 miles, in 4 hours and 3 minutes, including the time lost at four landings. Notwithstanding this prodigious speed, the "New World," is considered a *failure!* And so she is, in comparison with a rail-road car. The cars of the Hudson River railroad, which left their depot half an hour after us, passed us at Tarrytown, twenty-eight miles. This railroad is finished to Peekskill, forty-four miles, and will be opened to Poepsie in a few weeks. At the point in the Highlands, called "St. Anthony's Nose," the road passes through a short tunnel, which makes a fine nostril for the old saint to exhale railroad smoke and earthly suffocations.

*Albany* has been much improved by the great fire. The rebuilt district is now the finest part of the city. Before the cars left for Schenectady, I had time to visit the studio of E. D. Palmer, an American sculptor, rapidly rising in fame. A bust of a most beautiful young lady—she

must be beautiful to resemble that workmanship—is among his *chef d'œuvres*. Mr. Palmer is destined to rank high in his honourable profession.

Reached *Schenectady* in good season. This Dutch town has somewhat of a thriving appearance. Its chief attraction is Union College, which is said to be more flourishing than ever. Dr. Nott has wonderfully recovered his health, and presides over the institution, with the same tact and efficiency that have distinguished his long and useful administration. Professor Taylor Lewis is a great accession to the Faculty of Union College.

On Sabbath morning, I attended Dr. Backus's church. The congregation was large, and evidently an intelligent and substantial one. Dr. Backus was absent; but I heard a sound and eloquent sermon from Dr. Halley of Troy. In addition to a fine voice and presence, which are valuable gifts of God, Dr. Halley possesses an earnest and energetic delivery, well adapted to impress divine truth upon the hearer. In the afternoon I attended the Dutch Church, and listened to a good discourse from a Presbyterian minister, (N. S.) who has abilities in more ways than one. His incessant and energetic shakes of the head, make it a puzzle how he contrives to keep it on. The congregation was very small. The choir singing was ordinary, notwithstanding the powerful aid of an indifferent organ. No one appeared to sing below. And yet one of the hymns given out, contained that startling stanza,

"Let those refuse to sing  
Who never knew their God," &c.

The preacher not only refused to sing, but very emphatically laid the hymn book down on the desk, and took his seat with an air, indicating that the important part of the service was over. I mention these things to put ministers on their guard against forming bad habits. For the same reason, I add that the deacons, who carried the plate around, did it with a swiftness that looked like racing to get through first.

The Episcopal denomination of Christians have a small house of worship in Schenectady; but I did not attend it in the evening, not knowing what sort of doctrine I should hear, and being afraid to venture.

Schenectady, in the memory of old men, was a frontier town. Many an Indian has raised the war whoop and danced to savage song, on these grounds. Schenectady was set on fire by the Indians in olden time, and a number of the inhabitants massacred. The red sons of the soil have vanished away from their old council fires and fields of hardy exploit, and have gone to die the sad death of a race, beyond the Mississippi. Our maps, which still lay down Indian boundaries and locate the Creeks, Choc-taws, Chickasaws, &c., will be valuable relics to the antiquaries of another generation.

To go back to Schenectady before taking leave of it, a stranger cannot help saying that a new Presbyterian church would be a very

desirable improvement. The old building is quite a pleasant one with all its oddities of access and interior, but it is scarcely equal to the demand of the times. The size of the congregation raised an inquiry in my mind whether a *second* Presbyterian Church was not needed. Few congregations in the land offer a richer opportunity of usefulness than that of Dr. Backus. May all our churches prosper spiritually, and be blessed with an able, fervent and active ministry! R.

### Ancedotes.

**SWEEEPING THE HOUSE.**—When the Free Church of Scotland came out from the Old Church, a member of the latter addressed a friend of the Free Church "Why what's the matter wi' ye? What are ye kickin' up sich a dust about?" Said the other, "Weel there may be a dust, for the hoose has'nt been swept for the last hundred years."

**TIME TO DO MY ERRAND.**—An aged Christian negro, when he had been reproved for praying too long replied "I must have time to do my errand." Father Prince (the name of the coloured man) took more time to cultivate the talent of prayer in his closet, than most Christians do. He belonged to a different generation of professors from those who now are on the stage. When we go to the throne of grace we ought to have an errand. We ought to know what we are going for.

**HONESTY.**—A large dry goods house in New York, a few days since, received from one of his Ohio customers a remittance in full for a bill due next fall, with the statement—that *the cholera was spreading in his neighbourhood and he did not know how soon he might become a victim*, and wished to close up his accounts while he was in health.

**GENIUS AND ROYALTY.**—At a sale of choice autographs in London, a letter from James the Second "for my sonne Prince George of Denmark"—in good condition, with seal and silk—brought £2 12s. Two letters in the hand-writing of Keats, brought respectively £2 15s and £2 17s 6d.—Truly science is a leveller.

**GRACE.**—"What is grace?" inquired the Moderator of a Southern Presbytery, of a colored candidate for licensure, who had been for nearly forty years a slave. "Grace!" he sententiously replied; "Grace! that is what I call *something for nothing*."

### Sabbath Schools.

"Feed my Lambs."

For the Presbyterian Treasury.

FROM A SUNDAY SCHOOL ADDRESS,  
Delivered October 21, 1849.

*My dear little Boys and Girls*, I have come here once more, to attend your Sunday School anniversary. And it takes me back a great many years to the days of my childhood.

Your dear old minister, whom we all reverence as a father, was your minister then, seven and thirty years ago. Thanks be to God for the strength and cheerfulness which he still enjoys! But I was wrong, when I said he was your min-

ister; my dear children, the parents of some of you were not yet born. Where are all the people who filled this church in those days! One or two white heads remain, but ah! look out of those windows at the white gravestones! They tell you where your forefathers are; if not in those very graves, yet in some graves, or turned to dust somewhere on land or sea. All gone; all dead; all in eternity. As the Bible says, "Our fathers where are they?" And hundreds of thousands of millions have gone in the same way; generation after generation. It is the autumn now, my dear boys and girls, or the "fall of the year," as our forefathers in England more beautifully called it: and I dare say some of you have already been in the woods gathering chestnuts and other nuts, perhaps from the very trees from which I gathered them before you were born. Now when you walked among those trees which were lately so green, did you not see a great change? From this very hill you can look out and see twenty different shades of colour in the leaves; the yellow hickories, the brown and copper coloured oaks, the orange beeches, and the crimson maples that shed their blood in dying. And did you not move your feet among ten thousand leaves, already fallen? Just so the generations of our fathers have fallen and are turned to dust. "One generation cometh and another generation goeth."

"Yes, we knew all that before," I think I hear that little boy say, who is playing with his book. Dear little boy, let me tell you there are a great many things which both you and I have heard before, that we should do well to consider.

And there is one thing which perhaps you did not think of, while you were looking at the graves. It is this. You are to be laid in the grave before long. Some day, people will come to this church and say, "Where is John Smith," or "Where is Mary Thomson!" "Oh they have been dead and gone these many years! Some day later still, people will come to this place, who will not know that you ever existed. "The places that now know us, shall know us no more."

At that day, your soul shall be—Where! In heaven, or in hell. But is there any way by which these boys and girls may certainly escape going to hell! Yes, thanks be to God, there is. We have been talking about dying, and about so many people dying, and about going to hell, which is eternal dying: now the way in which God saves us from being sent to hell, is by *dying*. Can you tell what this means? Whose dying? Yes, that little girl says well, **CHRIST'S DYING**. Never forget it my dear: *Christ's dying*. Believe in the Lord Jesus Christ, and thou shalt be saved. A.

### Domestic Missions.

"Beginning at Jerusalem."

### DOUBLING CHURCHES.

Many a church in our land is able to double itself—to colonize and assist in building up another church. This policy is par-

ticularly wise in thriving towns and villages.

Some persons oppose this spirit of evangelical enterprise from the apprehension that the existing church may suffer. Experience however, has abundantly proved in a multitude of cases that the doubling process is as beneficial to the old congregation as it is advantageous to the new. On the other hand, we know of churches which, owing to their inactivity and sloth, have been deprived not only of their triumph by the encroachment of other denominations, but which have been thereby subjected to the strife and proselytism of sectarian divisions.

Far better is it to go forward in the work of the Lord than to allow others to outstrip us in zeal and take possession of the heritage which Providence assigned us.

### NEW CHURCH IN TRENTON NEW JERSEY.

Among the late efforts of *doubling churches*, we know of none likely to be more successful than the seasonable movement at Trenton, New Jersey. Our church at large has reason to be grateful for the zeal and enterprise of the first Church, and its worthy pastor, the Rev. John Hall. The following are extracts from the address of the Rev. Theodore L. Cuyler, the efficient pastor of the new church, at the laying of its cornerstone in November.

I had also hoped that the pastor of the First Church would have been with us, but he is on a visit to friends in a neighbouring county. I had hoped to be able to thank him publicly for the high Christian generosity and magnanimous spirit of self-sacrifice with which he has aided this enterprise from its first inception. Dear as that noble man is to the people of his own charge for every lofty quality of the pastor and the Christian gentleman, yet we of this church mean to contest the palm with them, and claim to love him as our own.

We have laid our foundations, and laid them strong. Deep and enduring, they are emblematic of that ancient gospel of our love, which has outlived the assaults of nineteen centuries, and against which the gates of hell have not been able to prevail.

We will make our entrance *wide and free*. Through these portals the rich and poor shall pass together to the worship of that God who is the common Father of them all. Here we trust that those poor may be made "rich in faith"—and the rich may become "poor in spirit." Distant be the day when any man shall occupy a higher place here because he weareth a finer raiment—or when any shall be repelled from our door because he comes hither in a tattered garb. It shall be the glory of this edifice that within it the gospel is preached to God's poor.

These doors, too, shall be wide open to Christians of every denomination. While the constitution of this church is fashioned after that consummate model which the pious sagacity of our forefathers of Scotland and Geneva left unto us, yet our chief corner-stone is the simple and catholic gospel of a common Saviour. Our Bible is the Bible which a merciful Father gave to all his children. Our faith is the same which has guided the lives and pillowed the dying heads of the countless "cloud of witnesses" now standing round the throne.

## Foreign Missions.

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

## THEY SHALL COME.

[From "Ansten's Spiritual Orchard," 1656.]

When the husbandman intends to plant a very large orchard, out of rough, unmanured grounds (like a wilderness) full of bushes and wild trees where never was any before: when he resolves, and sets on such a huge and vast plantation, such a great worke is not presently effected but by length of time: perhaps he may be many yeares about it.

*This shadowes out unto us this Proposition:*

That God is a long time in calling the Gentiles, and implanting them into Christ, according to his purpose and promises.

God, the great husbandman of his orchard the Church, began to plant the vast, wast grounds, the wilderness of the idolatrous nations, the Gentiles, above sixteene hundred yeares ago, and is still about it, and will at length finish it, and performe all his purpose, and pleasures towards them. It is a very great orchard, there is much worke to be done in it, and about it, and many, and powerfull enemies are against it; therefore the husbandman is long about it: it is so large, that it reacheth to the ends of the earth: over "every kindred, and tongue, and people, and nation." And as it is large, so there is much worke, and but little help. "The harvest truly is great, and the labourers but few."

*First use:* There is herein a ground of exceeding great gladnesse and rejoycing, seeing that God (the great and skilfull husbandman) hath undertaken this worke, of planting so large an orchard, or garden for himselfe, over all nations; though there have beene but slow proceedings in the worke, for a long time, yet the proceedings have beene sure: God, and his people have been at worke ever since they began it unto this day; and we have prophesies, and promises that it shall go on unto perfection, yea, and more speedily too, in these latter days, than in former times.

*Second use:* Seeing God is a long time in calling of the Gentiles, this should stirre up the people of God in this nation, and other nations (who are called) unto continuall praises unto him, for that he hath done the worke already for us: many other parts of the world are yet in darknesse, they are yet as the wilderness, wild trees, and unmanured, not yet within the compass of this pleasant orchard; we might have beene in their case.

*Thirdly:* Seeing the worke is great, and God hath beene a long time about it, and is yet going on, let all that can, helpe forward the worke; God is able to do all works which he wills by his owne immediate hand, but he is pleased to use instruments therein: the great husbandman hath sub-husbandmen, under-workmen in his great plantation, all his people are required to put to their hand for the enlargement of the kingdome of Christ, by their prayers, exhorta-

tions, reproofes, instructions, admonitions, examples, &c., according to the gifts and talents they have received.

## Notes on New Books.

A TREATISE ON JUSTIFICATION by *George Junkin*, D. D. Second Edition revised and enlarged. *W. S. Martien*, Philadelphia.

When this work was first published, we were struck with its philosophical arrangement, its wide extent of inquiry, its rich and bold thoughts, and its well-conceived illustrations. A renewed investigation, is like travelling again through a fine country and reviving former associations. Any traveller however, who called *America* the United States, would do injustice to his book of travels, although the United States is the most important part of America. So Dr. Junkin travels through continents of doctrines, but mentions only one on his title-page. His book is an extensive theological treatise; and we trust it will have an extensive circulation.

THE FOOTSTEPS OF MESSIAH, by the *Rev. W. Leask*. Second Edition. *Wm. S. Martien*, Philadelphia.

Some of the leading facts in our Saviour's history are here brought out in connexion with important principles. Thus, for example, Christ among the doctors in the temple gives occasion for remarks on "the power of a sinless intellect." The interview of our Saviour with the woman of Samaria naturally suggests the nature of acceptable worship, &c. These "Footsteps of Messiah" will be read with interest by all who look for his second coming.

EXPOSITORY LECTURES ON THE EPISTLE TO THE EPHESIANS, By the *Rev. R. J. McGhee*. R. Carter & Brothers, N. Y.

The Epistle to the Ephesians, richly imbued with the grand doctrines and duties of religion, gives a commentator free scope. Mr. McGhee has written in an evangelical and practical strain, and has brought forth a large volume of precious truth. The work may be obtained in Philadelphia at Mr. Martien's 142 Chestnut Street, who has made arrangements to keep on hand a supply of all Mr. Carter's publications.

## Poetry.

[From "English Melodies," by Charles Swain.]

## THE THREE CALLERS.

MORN calleth fondly to a fair boy straying  
'Mid golden meadows, rich with clover dew;  
She calls—but he still thinks of naught, save playing;  
And so she smiles—and waves him an adieu!  
Whilst he, still merry with his flowery store,  
Deems not that Morn, sweet Morn! returns no more.  
NOON cometh—but the boy to manhood growing,  
Heeds not the time—he sees but one sweet form,  
One young fair face, from bower of jasmine glowing,  
And all his loving heart with bliss is warm:  
So Noon unnoticed, seeks the western shore,  
And man forgets that Noon returns no more.  
NIGHT tappeth gently at a casement gleaming  
With the thin fire light, flickering faint and low;  
By which a gray-haired man is sadly dreaming  
O'er pleasures gone—as all Life's pleasures go;  
Night calls him to her—and he leaves his door,  
Silent and dark;—and he returns no more.

## Tribute to the Memory

OF A

GREAT AND GOOD MAN.

In an able address, delivered before the Alumni of a New England college in 1835, by William H. Dillingham, Esq., the bright example of an honoured member of the Philadelphia Bar was held up for the imitation of his youthful auditors.

"Imagine a young man graduating at one of the Colleges in New England, at the age of fifteen, with the honour of a Greek oration—pursuing his professional studies with diligence and success under an eminent jurist in an adjoining State, and admitted to practice before he was twenty-one—locating himself about the close of the Administration of the elder Adams, in one of the largest cities in the union, where talents find the most scope for action, the strongest incentives to exertion, and the best promise of reward—surrounded by a galaxy of distinguished men, pre-occupying those proud heights of the profession which young ambition could hardly hope to reach—passing through a probationary term, without patronage and with very limited practice—at length attracting public attention, by his persevering industry, strict propriety of conduct, solid good sense, and manly dignity—emerging into business, and pursuing a career of usefulness, honour and distinction, for more than thirty years, onward and upward, until he has attained an elevation of fame and fortune upon which no mere politician in the country can look down, and to which, all might refresh themselves, by looking up.

Such a man is now one of the fathers of the Philadelphia Bar.

No man ever owed less to chance or adventitious circumstances: no man ever more fairly earned wealth and fame: no man, within the same time, has performed more actual labour, done more good, or taken more pleasure in doing good, or challenged less of envy, or jealousy, or distrust, by a prosperous career.

Could I tell you in a word how all this has been done, I would say; by self-control—active energies well disciplined—an all-pervading benevolence—the most perfect command of temper—prudent forecast—practical wisdom—love of labour—an ever-sustaining consciousness of rectitude.

His high ambition has always been, to make himself useful!—to do right, and to do good.

He is neither carried away himself, nor carries away others by the false glare of genius, so called—the display of an over-heated imagination, or the excitement of thrilling passions: wherever known, he inspires respect, and confidence, and affection: his society is courted by all—his presence is hailed by his friends as that of some good genius; his smile is ever their delight, his counsel their safety, his word their law.

Go to this gentleman as the eventide of life approaches, and you will find the same freshness of feeling, vigour of intellect, elasticity of spirit, and pleasure in doing good, which ever characterized him. Inquire for his resources when he shall have withdrawn from the "heat and burthen of the day," and you will discover that he is "never less alone than when alone." Ask him how he has managed all his life to make so many friends and so few enemies, and you will learn that he set out in life with the resolution to be "his own keeper."

In such a character, we recognise a descendant worthy of the Pilgrim stock. The name of ancestors which he bears, is to be found among those of two different generations in the annals

of our oldest university: once as its governing head."

It pleased Almighty God to call from earthly scenes this gifted and venerable man, who rested from his labours on the 29th of August last, in the 73d year of his age. All the testimonies which a mourning community could render on such an occasion, were most sincerely uttered by the Bar, the Courts, the Church and in private circles.

The Rev. Dr. Boardman has recently preached a peculiarly impressive and excellent sermon "to the legal profession," in the course of which he happily delineates the character of him who was one of the greatest ornaments of the bar in this or any other age. Notwithstanding his high professional elevation, his true glories consisted in the benignant and endearing manifestations of private life, and especially in the exemplification of consistent piety.

The incorruptible virtue, the radiant example, the untarnished fame, of CHARLES CHAUNCEY have become part of the moral treasure of his country.

The prime quality in Mr. Chauncey's character, was his integrity. This is as much associated with his name, wherever he was known, as justice is with that of Aristides. It is impossible to speak of him without thinking of it; as it was impossible to converse with him without feeling that you had to do with a man of inflexible probity. If there are men who are honest in policy or interest—who are honest in great matters but lax in small matters—whose perceptions of right and wrong are quick and accurate on questions affecting other people's affairs, but misty and obtuse where self is concerned—he was not one of them. He was upright on principle, and from preference. The love of truth and right was part of his being. He could not have been divested of it without destroying his identity. He carried it, therefore, into every relation and circumstance of life. It controlled his most trivial pecuniary transactions; it presided over every scene of social enjoyment, even those in which he gave full play to his refined and ardent affections; it breathed through every sentence he uttered at the bar, whether in one of those luminous and eloquent arguments with which he often captivated the court and jury, or in those incidental passages between opposing counsel—the by-play of a trial—in which truthful men sometimes exceed the limits of sober verity.

Mr. Chauncey was no less distinguished for his benevolence than his integrity. I do not allude in this remark merely to the charity which goes out in alms-giving, or in contributions to ecclesiastical and religious objects. This, when prompted by right motives, is a charity of high esteem in the sight of God: indeed, our Saviour teaches us that if we are destitute of it, we may scarcely presume to think we are Christians. But the benevolence of Mr. Chauncey included a great deal more than this. He was essentially an unselfish man. He had a heart as well as a head. And his heart was large enough to take in some others besides his own family and immediate friends. He was always ready to employ his great powers for the relief of the poor, the injured, the helpless; to extend to them "the charity of time, labour, and attention; the protection of those whose resources are feeble, and the information of those whose knowledge is small." This was so well understood, that there was probably no

man in this community who was so much resorted to for counsel. He was so wise, so candid, so kind, and entered so readily into the circumstances and feelings of his clients, that people of all descriptions sought his advice on all sorts of subjects.

His piety was equally removed from the spurious liberality which homologates all creeds and sects, and the bigotry which confounds the door of its own narrow pale, with the only door that leads into the fold of Christ. It pervaded every part of his character, and had much to do in forming him to that wonderful symmetry—that harmony of all the powers and susceptibilities of his nature—which made him so *complete*, I had almost said, in the language of the text, so "perfect" a man. It revealed itself not so much in a specific substantive form, as by its influence upon the whole man; like a light behind a beautiful transparency which unseen itself, illuminates every line of the artist's cunning handiwork. It might be detected in his temper, his conduct, his manners, in all that he did, and in all that he said. No trumpet nor phylactery was needed to announce its presence: his serene and venerable aspect, his suavity, his cheerfulness, his overflowing kindness, his prompt and generous interest in others' wants and sorrows, and the whole tone of his conversation, whether on public affairs or matters of personal concern—all betrayed the commerce of his soul with heaven, and awakened the feeling, "Thou also wast with Jesus of Nazareth."

This great and good man has gone to his reward. Full of years and full of honours, in the maturity of all his powers and without any exhibition of human infirmity, he has been gathered to his fathers. Life's work was done, and well done; and we cannot doubt that he has received that crown of righteousness which the Lord, the righteous Judge, will give to all them that love his appearing.

### Home and Foreign Churches.

#### CONGREGATIONAL CHURCH.

*The Rev. Dr. Bushnell.* A committee of the Central Association of Hartford county in Connecticut, appointed to examine Dr. Bushnell's book entitled "God in Christ," and to confer with him respecting it, reported to the Association on the 22d ult. that after careful examination of the book, and free conference with Dr. Bushnell, they are satisfied that whatever errors the book may contain, "it furnishes no sufficient ground for instituting a judicial process with him."

There is great responsibility *somewhere*. We are reminded of an incident in real life. "Father where did Adam lay the blame?" *Father.* Adam laid the blame on Eve. *Son.* "And where did Eve lay the blame?" *Father.* Eve laid the blame on the serpent. *Son.* And where did God lay the blame? *Father.* God laid the blame on them all. This answer seemed to satisfy the child, until after a little while, he said *Father, where is the blame now?*

We think that the Association will in the first place receive their *share* of the "blame" in swallowing the tempter's subtleties in Dr. Bushnell's unparadisaical book; and these errors having after a time spread in Connecticut, and opened the way for Soemianism, &c., then the answer to the question "where is the blame *now*" will be evident in the sufferings of the church of the Puritans in the generation following.

#### EPISCOPAL CHURCH.

*Romewardism.*—The friends of truth are grieved to learn that the Rev. J. M. Forbes, once a low churchman and then a high churchman, is now a highest churchman, having joined the Roman Catholics.

Mr. Shimeall was right, when he said that the alternative is "Rome or Geneva." Mr. Forbes has gone to Rome, whilst he himself has gone to Geneva.

#### FREE CHURCH OF SCOTLAND.

The subject of a union between the Free Church and the original Secession is undergoing some discussion in Scotland. The Editor of the *Edinburgh Witness* says that "the Church of the Original Secession and the Free Church resemble one another more than any two separate churches in the world—that essentially at least, their testimony is the same—that had the Scottish establishment of 1733 been what the Free Church now is, there would have been no original secession—and that since, in the supposed case, there would have been no separation then, there can be no good argument in persisting in secession now." This is very good reasoning; but Church Unions are difficult even in these days of Evangelical Alliances. We trust however, that the proposed measure may be consummated. Few men have done more to propagate evangelical principles in Scotland by which the Free Church came into existence, than a minister in the old Secession Church, the *Rev. Thomas McCrie*, the historian of Knox and Melville.

#### ESTABLISHED CHURCH OF ENGLAND.

*Baptismal regeneration case.*—The appeal of Mr. Gorham is to the "Judicial Committee of the Privy Council." This committee consists of about twenty persons, viz:

Chancery Judges and ex-Judges.	7
Common Law Judges and ex-Judges	5
Ecclesiastical Judges	2
Colonial Judges,	2
Under Sign Manual,	2
The Lord President,	1

19

The Archbishops form no part of the Judicial Committee, though they may possibly be present as *Privy Councillors*, but not as Judges. The appeal will be heard at the Privy Council Chambers, Whitehall. The result will not probably transpire before the meeting of parliament. The evangelical Episcopalians affect a great horror at Sir H. J. Fust's decision that baptismal regeneration is the doctrine of the Prayer-book. And yet that book plainly asserts the fact.

*Annual Revenues of the English Church.*—The Tithe Commutation Act passed into a law in 1838. Tithes, which were formerly a tax, became a rent-charge, and payments in kind were exchanged for payments in money. It is computed that the aggregate rent-charge will not fall short of six millions of pounds sterling. The average income, therefore, of the 10,718 benefices, exceeds £500 annually, and these are monopolized by little more than seven thousand incumbents.

Besides these revenues are those, consisting of episcopal and capitular estates, which amount to one and a half millions; and there are also surplus fees and Easter offerings; parsonages and glebe lands;

scholastic and collegiate institutions; burial fees; church rates, &c. A writer in the Eclectic Review estimates the entire annual revenues of the Episcopal Church of England and Wales at more than ten millions of pounds sterling, or nearly fifty millions of dollars.

### Statistics.

**INTERESTING KENTUCKY STATISTICS.**—The following statement shows the total number of parents and guardians in the State of Kentucky, with the amount of their property and the number of children between 5 and 16 years of age, taken from the report of the Second Auditor for the year 1849:—

	Parents.	Children.
Having no taxable property,	8,028	19,467
Less than \$100,	13,755	36,764
From \$100 to \$400,	12,757	35,035
From \$400 to \$600,	5,904	16,409
Over \$600,	30,263	85,315
<b>Total,</b>	<b>70,707</b>	<b>192,990</b>

**AGRICULTURAL STATISTICS.**—The Agricultural Productions of this country, according to the estimates and calculations of the Patent Office, for the year 1848, were as annexed:

AGRICULTURAL PRODUCTS OF THE UNITED STATES.		
1848.		
Population,	number	21,686,000
Wheat,	bushels	126,364,600
Barley,	do.	6,222,050
Oats,	do.	185,500,000
Rye,	do.	32,952,500
Buckwheat,	do.	12,538,000
Indian Corn,	do.	588,150,000
Potatoes,	do.	114,475,000
Hay,	tons	15,735,000
Hemp,	do.	20,380
Tobacco,	pounds	218,909,000
Cotton,	do.	1,066,000,000
Rice,	do.	119,199,500
Sugar,	do.	200,000,000

**IMMIGRATION.**—During the six years from April, 1844, to April, 1850, assuming that the arrivals for the remainder of the present year will be in a like ratio with the past, there will have passed quarantine, at this port, the large number of one million one hundred and fifty-one thousand five hundred immigrants.

Arrivals from April, 1844, to April, 1845,	118,000
“ “ 1845, “ 1846,	130,000
“ “ 1846, “ 1847,	160,000
“ “ 1847, “ 1848,	196,000
“ “ 1848, “ 1849,	247,500
“ “ 1849, “ 1850,	300,000
<b>Total,</b>	<b>1,151,500</b>

**THE ENGLISH NEWSPAPER TAX.**—The product of the stamps on newspapers in England is £360,273. Besides this, there is a tax of 18 pence on every advertisement, producing £153,016; and a duty on paper which yields £745,705, a considerable part of which is paid by newspapers. It is probable that the whole newspaper tax imposed by the Government is about £750,000 to £800,000.

### General Intelligence.

#### DOMESTIC.

**SHORT ROUTE TO CHINA.**—Livingston and Wells received, by the Empire City, a package of tea, which came to San Francisco in the Rhone, from China, thence to Panama in the California, thence over the Isthmus, thence by the Empire City to New York. This is the first package received from the Celestial Empire by this new and important route.

**EMIGRATION TO IOWA.**—It is estimated that between fourteen and fifteen hundred wagons have crossed the Mississippi at Burlington within the last five weeks, bringing immigrants from Ohio, Indiana, and Illinois, and all of them seeking homes in Iowa. They have generally gone to the new counties on and west of the Des Moines river, where we know, they will find lands and other agricultural advantages, equal to any in the world.

**YANKEE MERCHANT.**—A native born down East-er who is now “out West” selling dry goods, advertises his stock of prints as follows:

“The largest and most extensive stock of French, English, and American ever west of Milwaukee. To save time in describing this vast stock of prints, we’ll just cut the story short by giving you the dimensions as measured by our *Civil Engineer*: “Commencing at the South-east corner of said pile of prints, running due North 24 feet; thence at right angles, 4 feet; thence South, 24 feet; thence North, 4 feet, to the place of beginning—being three cords more or less—it being understood that said pile of Prints is four feet high.”

**THE WHEELING BRIDGE.**—The people of Pittsburgh have begun to experience the obstructions which the erection of the Wheeling Bridge has caused to navigating the Ohio. The late freshet swelled the river so much that several steamboats were unable to pass the bridge without cutting off several feet of their chimnies.

**ODD FELLOWS AND PRESBYTERIANS.**—The Synod of Cincinnati has decided that “the mere fact of holding membership in the Society of Odd Fellows, does not form a scriptural ground of exclusion from the Church of Christ.” The Synod, however, does not approve of the Order of Odd Fellows, or of any other of the “Secret Societies;” and exhorts its members, “prayerfully, and deliberately, to consider this whole subject, and to separate themselves from them.”

#### FOREIGN.

**FRANCE.**—The French ministry have resigned in a body. It seems that the President stated, at a meeting of his Cabinet, that they had been too subservient to the Conservative majority of the Assembly, and that the Club of the Council of State did what he himself could not do—settled the policy of the Government, and actually nominated the Ministry. This was enough, and an explosion immediately followed. Amongst the more immediate consequences of this change, we place, in the first rank, the stimulus it evidently applies to all and each of the parties and factions in France, which are counting the hours of the present government. All parties perceive that by assuming the chief personal responsibility of the administration at such a moment,

Louis Napoleon had placed himself between absolute success, crowned by absolute power, and certain destruction.

**ROME.**—The assassination of French soldiers continues daily. It was expected that the Pope would return soon, and that the French army would leave immediately. Great hostility was still maintained towards the Pope.

**AUSTRIA AND HUNGARY.**—Haynau has been appointed Military and Civil Governor of Hungary. If his wholesale butchery is continued, another crisis in that country is believed to be inevitable. The Hungarian officials are sending in their resignations in masses. A circular of Kossuth’s is circulating in Pesth, in which that patriot assures his countrymen that he has removed the crown of St. Stephen solely for rendering the coronation of a Hapsburger impossible.

**ENGLAND.**—The English press devotes much space to the consideration of the Canadian annexation address. In speaking of the possible ascent of England to annexation of Canada to the United States, the Times says:—“They will take care not to surrender one jot of sea or land, the possession of which nearly and effectively concerns the maritime and commercial importance of Great Britain. They will not cede Nova Scotia—they will not cede Cape Breton—they will not cede those sea boards and harbours, which must ever command the mouth of the St. Lawrence, and protect the trade of the Atlantic.”

### Acknowledgments.

#### BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, IN OCTOBER, 1849.

<i>Presbytery of Troy.</i>		
Waterford church.		\$22 50
<i>Presbytery of Albany.</i>		
Albany 1st ch. Collection	\$100;	
Scholarship	\$75—\$175;	
Hagaman’s Mill ch.	\$5.98.	180 98
<i>Presbytery of Bedford.</i>		
South Salem ch.		40 25
<i>Presbytery of New York.</i>		
42d Street ch. N.Y.		30 37
<i>Presbytery of Elizabethtown.</i>		
Westfield ch.	\$15.76;	
Lamington ch.	\$47.	62 76
<i>Presbytery of Philadelphia.</i>		
9th ch. Missionary Society.		25 00
<i>Presbytery of Philadelphia 2d.</i>		
Newtown ch.		8 60
<i>Presbytery of Carlisle.</i>		
Lower Path Valley ch.		5 00
<i>Presbytery of Huntington.</i>		
Shirleysburgh, John Brewster	\$40—	
Hollidaysburgh ch.	\$27.15.	67 15
<i>Presbytery of Northumberland.</i>		
Bloomsburg ch.		11 66
<i>Presbytery of White Water.</i>		
Brookville ch.		3 00
<i>Presbytery of Sangamon.</i>		
Hillsboro ch.	\$5.37;	
Dry Point ch.	\$3.00;	
Edwardsville ch.	\$7.63;	
Bethany ch.	\$2.00	18 00
<i>Presbytery of Lexington.</i>		
Fairfield ch.	\$3.00;	
Carmel ch.	\$12.00;	
Bethel ch., a friend	\$3.00	18 00
<i>Presbytery of Fayetteville.</i>		
Bethesda ch.	\$5.62;	
Centre ch.	\$17.00;	
Rev. F. K. Nash	\$8.00;	
Philadelphus ch.	\$5.25;	
Laurel Hill ch.	\$10.00;	
Mineral Spring ch.	\$1.00;	
Antioch ch.	\$5.80, less 53cts. exchange.	52 14
<i>Presbytery of Nashville.</i>		
Clarksville ch. paid to a candidate.		100 00
MISCELLANEOUS,		
A Friend: quarterly instalment on three Scholarships,	\$150.	
Through Farmers Bk. Richmond and Farnville, Va.	\$155	305 00
<b>TOTAL,</b>		<b>\$950 41</b>

## Children's Column.

## ILLUSTRATIONS FOR CHILDREN.

I once saw a preacher trying to teach the children, that the soul would live after they were all dead. They listened, but evidently did not understand it. He was too abstract. Snatching his watch from his pocket, he said,

"James, what is this I hold in my hand?"

"A watch, sir."

"A little clock," says another.

"Do you all see it?"

"Yes, sir."

"How do you know it is a watch?"

"It ticks, sir."

"Very well—can any of you hear it tick?"

"All listen now."

After a pause—

"Yes sir, we hear it."

He then took off the case, and held the case in one hand, and the watch in the other.

"Now, children, which is the watch?" "You see there are two which look like watches."

"The little one in your right hand."

"Very well again. Now I will lay the case aside—put it away down there in my hat. Now let us see if you can hear the watch ticking!"

"Yes sir, we hear it," exclaimed several voices.

"Well the watch can tick, and go, and keep time, you see, when the case is taken off and put in my hat. The watch goes just as well. So it is with you, children. Your body is nothing but the case, the soul is inside. The case—the body—may be taken off and buried up in the ground, and the soul will live and think, just as well as this watch will go, as you see, when the case is off."

## REVERENCE FOR AGE.

Reverence is always due to aged people. God, nature, and a proper education, say to the young, reverence old age. Gray hairs are a crown of glory when found in the way of righteousness.

I love the youth who reverences the aged always, and whoever they are. O youth, revere thy aged friend; respect those silver locks so whitened by the toiling hardships of many long years.

Carry thyself kindly and reverently toward the infirm and old, tottering onward to the tomb in bereaved loneliness, and though for it thou be singular from the thousands of youths about thee badly trained on this point, God shall bless thee for it.

## THE NINTH COMMANDMENT.

At the examination of the children of the Windsor Infant School on Wednesday week, a little boy was asked to explain his idea of "bearing false witness against your neighbour." After hesitating, he said it was "telling lies," on which the worthy and reverend examiner said, "That is not exactly an answer." "What do you say?" addressing a little girl who stood next, when she immediately replied, "It was when nobody did nothing, and somebody went and told of it." "Quite right," said the examiner, amidst irrepressible roars of laughter.

## Miscellaneous.

## FEMALE CHARITY.

What would become of the world but for the piety of woman? "Last at the cross, and first at the sepulchre," she has been first in beginning, and last in deserting every good enterprise for spreading the Redeemer's kingdom. The Marys and Dorcas of the church, though in modest retirement, may have as rich a reward as the Peters and Thomases. Few of the institutions of gospel benevolence could carry forward their operations on any thing like their present scale without the prayers and sacrifices of their female friends.

## BEAUTIFUL ALLEGORY.

A basso-relievo on one of the sarcophagi at Pompeii represents a very happy allegory of the flight of the immortal soul from the frail bark of mortality. A ship has returned from her voyage—she has reached her port—the helmsman has relinquished the helm—the attendant genii, whom we may suppose to represent the ordinary faculties of human sense, feeling, perception, &c., are going aloft to furl the sails, and the picturesque conception happily concludes, as a bird soars away, with expanded wings, from the mast-head—the beautiful emblem of the soul, steering direct to heaven.

## THE LORD'S PRAYER.

[The following lines are, perhaps, as close a version as can be made of it.]

Our Father, which in heaven art,  
All hallowed be thy name,  
Thy kingdom come, thy will be done,  
In heaven and earth the same.

Give us this day our daily bread,  
Our trespasses forgive  
As we for other men's offence  
Do pardon freely give.

Into temptation lead us not,  
From evil still deliver,  
For thine the kingdom, glory, power,  
Is now, and shall be ever.

## WORK FOR ALL.

It is a fundamental error, a practical heresy of most pernicious influence, to consider the conversion of souls as merely ministerial work. This is Popery and Puseyism, which would restrict the conveyance of renewing grace to the medium of priestly hands and sacramental channels. Against this the whole Church of God ought to rise up in the attitude of firm resistance. As an honour—and it is one of the brightest and richest that can light upon the head of mortal or immortal—the work of saving souls is as truly and as legitimately within the reach of the pious pauper in the work-house, or the godly child in a Sunday-School, or the religious maid-servant in a family, as within the grasp of the mitred prelate.—*J. A. James.*

## T I M E.

Every day is a year to a silk-worm. To man life is a year, and a year is a day—past scenes are generally recollected with a solemn sadness. Our days must be profitably spent, if we would remember them with pleasure.

## Fragments.

## THOUGHTS ON RELIGION.

It signifies nothing to say we will not change our religion, if our religion change not us.

If a man lives and dies a mere professor, it had been better for him if he had lived and died a mere heathen.

It is not talking; but walking with God, that gives a man the denomination of a Christian.

Darkness may as well put on the name of light, as a wicked man the name of a Christian.

It is our main business in this world, to secure the happiness of the next.

A desire of happiness is natural; a desire of holiness is supernatural.

Four things a Christian should especially labour after, namely, to be humble, thankful, watchful, and cheerful.

If we would not fall into things unlawful, we must sometimes deny ourselves in those that are lawful.

Religion must be our business, then it will be our delight.

The gate which leads to life is a straight gate, therefore we should fear; it is an open gate, therefore we should hope.

Do the Lord's work in the Lord's time—pray while God hears; hear while God speaks; believe while God promises; obey while God commands.

If we expect to live with Christ in heaven, we must live to him on earth.

## TRUE SAYINGS.

The obstacle in the way of the sinner's conversion possesses all the force and invincibility of an inability with all the freeness and criminality of an indisposition.

What a folly it is to dread the thought of throwing away one's whole life at once, and yet have no regret of throwing it away by parcels and piecemeal.—*Howe.*

In vain shall sinners call upon the rocks and mountains to hide them. Nature will not interpose to screen the enemies of God.

It is comfortable to reflect upon an affliction borne patiently, an enemy forgiven heartily, and a Sabbath sanctified uprightly.—*Philip Henry.*

## The Presbyterian Treasury.

The "Presbyterian Treasury," for reasons stated on page 180, stops its circulation with the present number. It rarely happens that an enterprise like this comes to an end in the midst of prosperity. The "Treasury" will continue its Education life in the "Home and Foreign Record," to which latter paper it sustains a sort of parental relation.

We sincerely thank our friends and subscribers for the patronage they have been pleased to extend to the "Treasury." We also particularly thank our correspondents for their many excellent contributions to its pages.

In retiring from a paper which originated with the subscriber as an officer of the Board of Education, and which has been edited by him from the beginning, he takes his farewell with many pleasant reminiscences, and with the hope that his labours have not been in vain in the Lord,

C. VAN RENSSLAER,  
Cor. Sec. Bd. of Ed.