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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

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-