

THE PRESBYTERIAN TREASURY

Of Education, Religion and General Intelligence.



VOLUME I. }
No. 11. }

PHILADELPHIA, NOVEMBER, 1848.

{ PRICE
ONE DOLLAR.

CONTENTS.

	PAGE	PAGE
MISCELLANEOUS COMMUNICATIONS.		
President Edwards and the Boards, p. 161. Unitarianism in the United States, p. 161. Thanksgiving, p. 162. Old Age the Limit of Life,	163	170
GLIMPSES OF NEW BOOKS.—History of a Penitent,		
EDUCATION.		
<i>Ministerial Education.</i> Pastoral Instruction Necessary, p. 164. Individual Influence, p. 164. Lavater's Resolutions, p. 165. The Pulpit, p. 165. Theological Course in Scotland,	165	171
<i>General Christian Education.</i> Church Schools not Impracticable, p. 166. Education in Scotland, p. 166. Surest Means of Success, p. 167. Hints on Education, p. 167. A Semi-annual Report, p. 167. A Primary and Presbyterian Academy, p. 168. Parochial Schools in Louisville, p. 168. Parochial School in Clinton, New Jersey, p. 168. Great Truth not Exemplified, p. 168. Presbytery of Indianapolis, p. 169. Religious Influence in Colleges, p. 169. Onward,	169	173
SABBATH SCHOOLS.—Teachers Visiting Children, p. 169. The Nursery of the Church, p. 169. The Value of Sunday Schools,		170
DOMESTIC MISSIONS.—Missionary and Sustentation Fund, p. 170. Missionary Catechists, p. 170. Oregon and California, p. 171. Popery, p. 171. Difficulty of Missionary Work,		171
FOREIGN MISSIONS.—Hints for the Monthly Concert. The Latter Day, p. 171. How can the World be Converted?		172
BOARD OF PUBLICATION.—Demoralizing Books Cheap, yet Expensive, p. 173. Small Practical Books, p. 173. Education, p. 173. Novels and Insanity, p. 173. Paris Newspapers, p. 173. Hints for Young Farmers, p. 173. Continued Notices of Books,		173
POETRY.—Look on the Fields, p. 165. Immanuel, 174. Massacre in Piedmont,		174
ECCLESIASTICAL RECORD.—Ordinations, Installations, &c.		174
GENERAL INTELLIGENCE.—Domestic and Foreign.		175
ACKNOWLEDGMENTS, &c.		176

Miscellaneous Communications.

For the Presbyterian Treasury.

PRESIDENT EDWARDS IN FAVOUR OF ALL THE BOARDS.

Although President Edwards was born as far back as 1703, his vigorous mind and pious heart seem to have fully sympathized with the plans of benevolence now in operation throughout the land.

I may remark, *by the way*, that President Edwards preferred Presbyterianism to Congregationalism; and that his monument at Princeton, where he died when President of the College, is a fit heir-loom of a Church that faithfully preaches the doctrines he so ably vindicated.

But to the point in question. The following extract from his Thoughts on Revivals shows that he was in favour of all the Boards of the Presbyterian Church.

“Great things might be done for the advancement of the kingdom of Christ at this day by those who have ability, by establishing funds for the support and *propagation of religion*; by supporting some who are eminently qualified with gifts and grace in *preaching the gospel* in certain parts of the country, which are more destitute of the means of grace; by searching out children of promising abilities, and their hearts full of love to Christ, but of poor families, (as doubtless there are such now in the land,) and *bringing them up for the ministry*; and by *distributing books*, that are remarkably fitted to promote vital religion, and have a great tendency to advance this work. Or, if they would only bear the trouble and expense of *sending such books* into various parts of the land to be *sold*, it might be an occasion that ten times so many of those books should be bought, as otherwise would be; and by establishing and

supporting *schools* in poor towns and villages—which might be done on such a foundation, as not only to bring up children in common learning, but also might very much tend to their conviction and conversion, and *being trained up in vital piety*. Doubtless something might be done in this way in old towns and more populous places, that might have a great tendency to the flourishing of religion in the rising generation.”

In the above short extract may be found the *germ* of all our benevolent operations. President Edwards was one of the noblest exemplifications of *Calvinism in earnest* that the world has seen since the days of the Apostle Paul.

L. D.

For the Presbyterian Treasury.

HISTORY OF UNITARIANISM IN THE UNITED STATES.

UNITARIANISM IN NEW ENGLAND.

The rise of this anti-scriptural system in the land of the Pilgrims is an interesting subject of historical inquiry. Some of the *general causes* which finally resulted in the introduction of Unitarianism had a remote origin.

1. Among these causes was the old *Church and State Charter*, by which communion with the Church was made one of the qualifications of freeholders and of political officers. Such a constitutional provision cannot be maintained in connexion with purity of religion. It opens the door to temptation by fostering almost as a matter of course an indiscriminate application for church membership. The old charter was superseded in 1695 through the agency of the celebrated Increase Mather, but the influence of this unhallowed union of Church and State continued through that generation to promote a

general looseness of religious doctrine and practice. This brings us down to

2. The times of the *half-way covenant*. This expedient of admitting persons to the communion as a *means* of obtaining saving grace was, in fact, a remnant of the old leaven that had been politically working for years. It was both a sign of the prevalence of unevangelical views, and the means of perpetuating them.

3. The *re-action of the great revival of 1740*, contributed much to keep up the decline in religion which had been becoming more and more apparent. Great good was, no doubt, done through the labours of Edwards, Whitefield, the Tennents, and others. The revival was unquestionably the work of God's Spirit. But Satan came in to corrupt it, as is too often the case. Extravagances were committed in certain quarters, and by certain men, which necessarily tended to bring sober religion into disrepute. A strong controversy was waged between the friends and the opponents of the revival, which had the effect of working a permanent division among the ministers and churches in regard to religious sentiment and feeling. The more evangelical portion of the communicants in various instances withdrew from the churches which did not favour the revival, thus making the line of demarkation more prominent. The result was that Arminianism and worse errors became popular with the anti-revival party. The prejudices of this latter class became strong against pure religion; and innovations in doctrine were regarded as of small importance.

4. This condition of things, so unfavourable to the preservation of orthodoxy in the Church, was aggravated by the violent political commotions which enlisted the feelings of the whole community. The French contest lasted, with few intermissions from 1744 to 1762. Only three years later in 1765, the Stamp Act was passed. Then followed the war of the Revolu-

Education.

“Bring them up in the nurture and admonition of the Lord.”

“Even within the pale of evangelical churches, it must be confessed, there is great neglect of parental duty. Where is the parent whose children have turned aside from God, whose heart will not rather reproach him, than charge God with forgetting his promise? Our very want of faith in the promise is one great reason of our failure. We have forgotten the covenant. We have forgotten that our children belong to God; that he has promised to be their God, if we are faithful to our trust. We do not say that all the children of the most faithful parent will certainly be saved, any more than we would say that every diligent man will become rich; but the Scriptures do say that the children of believers are the subjects of the Divine promise, as clearly as they say the hand of the diligent maketh rich.”

MINISTERIAL EDUCATION.

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

PASTORAL INSTRUCTION NECESSARY FOR THE INCREASE OF THE MINISTRY.

The ministers of Christ, simply as professional men, are under obligations to take an interest in the perpetuation of their order. But as men called of God to superintend all that has a relation to the prosperity of Zion, it seems impossible to dispense with their active and devoted influence in whatever appertains to “the ministry of reconciliation.” It is recorded of one of the most faithful servants of Christ, lately deceased but “yet speaking,” that he was instrumental in introducing into the ministry upwards of forty young men, many of them in his own congregation. Another pastor in a neighbouring city has attended, since his installation, the examination of thirty-two candidates from his own congregation. Some of our churches are distinguished for the number of labourers that are called into the vinyard; whilst others scarcely furnish one in a generation. Even entire Presbyteries have sometimes not a single candidate under their care. Such facts cannot be fully accounted for on any theory that excludes human responsibility, and particularly the responsibility of the ministry. Much can be done, which is left undone by ministerial effort. The attention of our pious and promising youth might be wisely turned much oftener to the consideration of the ministry, as a question of personal duty. Private conversation, with an affectionate and solemn reference to the choice of a profession, might make a deep impression upon many an ingenuous and pious heart. Nor can public instruction in the sanctuary be faithful, which does not from time to time unfold the claims of the ministry upon the sons of the Church. The following anecdote shows what can be accomplished for God, when there is a gracious and firm purpose to serve him.

On the banks of the Susquehanna was

once settled a Presbyterian pastor (yet alive), whom God afflicted with sickness. In the midst of “languor and disease,” it was “sweet” for him to look to Christ and to form high and solemn resolves to live more unreservedly to his glory, if life were spared. His meditations were one day interrupted by the hymns of praise which a young carpenter mingled with his daily work. And the sick man “heard them.” His pious and enterprising soul soon suggested the question, “why may not this young carpenter glorify the son of Joseph in the ministry of salvation?” He immediately determined that if the youth were of a suitable character and had a love of souls, he would educate him in the hope that the Spirit of Christ would “count him worthy” of the sacred calling. The pastor insisted upon his wife’s inviting the young man to lead in family prayers, which he did with unusual unction. Inquiries justified the favourable impressions received. The pastor recovers. The carpenter lays aside his plane and his saw. He enters an academy, and then a college. He determines, by the grace of God, to devote himself to the ministry and to be a missionary to the heathen. He enters Princeton Seminary. The peculiar savour of his piety is yet held in sacred remembrance there. He sails for Africa and enters her vast fields waving with the harvest. In the midst of his labours the noon-day sun smote down the reaper; but doubtless he was carried home rejoicing, “bringing his sheaves with him.” From the mansions of glory, he testifies to the precious influence of a pastor’s care!

Our young men need encouragement, counsel, watchfulness, sympathy, warning, exhortation. They need pastoral supervision with all its kindly, persuasive, authoritative instructions. They need to be appealed to from the cross, and from the throne. Every young man of piety and promise should realize that the Lord his God has bought him with a price, and that he must render an account of his profession—of the motives which led to its choice, as well as of the manner of pursuing it. Worldly influences are besetting our youth with a power that often tempts them to dishonour their religion. Their hearts become pre-engaged by merchandize, and the law and the farm and medicine, and corrupting idleness and the pride of life. What shall save our youth to the Church, if our ministers slumber?

HOLINESS AND MIRACLES.

“What contributed the most powerfully to the propagation of the Christian Church, was not so much the miracles which the first Christians performed, as the holy lives they led. They were angels upon earth. If we lived as they did, we should not be asked, as we continually are, for miracles in proof of our doctrines; we should bring the whole world to acknowledge the faith of Jesus Christ, by the force of our example alone.”—*Chrysostom.*

For the Presbyterian Treasury. INDIVIDUAL INFLUENCE.

THE KINGDOM OF HEAVEN IS LIKE LEAVEN.

The conversion of an obscure youth, seems to the world an event of small importance; but it is often connected with important consequences. That youth may become a minister of the Gospel, and be the means of converting a number of persons; he may be the means of bringing to the knowledge of the truth, other young men, who, in their turn, may be the means of the conversion of others; and so on, to the end of the world. This truth may be illustrated by the following facts, known to the writer.

A young man who had learned the carpenter’s trade, when just out of his apprenticeship, heard the Rev. Samuel Davies preach, in Hanover, Virginia; and was awakened to a deep concern for his soul’s salvation. For a time, he followed Mr. Davies to all his preaching places; and when the preacher made excursions into the surrounding counties, this young man would accompany him, and act as his guide and pioneer. For at that time, a *new light* preacher would be received into the houses of few persons; and there were then no comfortable inns scattered through the interior of Virginia.

On one of these occasions, the young man rode on before to obtain a place of lodging for his beloved pastor. And knowing of a family on the way, to which he was distantly related, he went to the house, and informed the mistress of the family, that he was accompanied by a pious minister of the Gospel, who wished to find a quiet lodging for the night, which was now approaching. She said, that it would be agreeable to her to entertain him, but she did not know what her husband would think of it; as he was very strict in his adherence to the established church. Soon, however, he came in from the field, and on hearing that a Presbyterian minister wanted lodging, he told his young relation to bring him to his house, and he would entertain him. He accordingly came, and behaved with so much seriousness and affability that he made a very favorable impression on the whole family. Before retiring to bed, he asked the privilege of conducting worship in the family, which was readily granted. After reading a portion of Scripture, he gave a familiar exposition, followed by an affectionate exhortation to parents, children and domestics. When taking leave, he was kindly invited to stop there on his return, which he did.

The consequence of this visit was, that the heads of this family, husband and wife, became truly evangelical Christians; for before, though strict in attending the church, they were mere formalists, and knew nothing of experimental religion. Not many weeks after this, Mr. Davies administered the Lord’s supper in a church, recently organized in a neighbouring county. To this place these two newly converted persons came, though they had to ride thirty miles on horseback to reach the meeting house. And both were admitted into the communion of the Presbyterian Church, on examination and profession. They returned home with joy, and began to contrive methods of doing good to their neighbours by inviting evangelical ministers to preach at their house. From that time this house became the hotel of pious ministers; and I suppose, that hundreds have been entertained there with plain, but cordial hospitality: and in that very house, the writer has often lodged; and from the female, above mentioned, then in her ninetieth year, received the narrative of facts contained in this article. Soon, a house of worship was erected for Dissenters in the neighbourhood, and until a pastor was obtained,

this man attended every Sabbath, sung and prayed with the congregation, often read an evangelical sermon, and catechised the children.

A large Presbyterian church has long worshipped in that place; and the belief of the writer is, that hundreds of souls have there been born unto God. And as they have now a faithful pastor, and have lately enjoyed a time of refreshing, we may reasonably and confidently hope, that hundreds more will yet become genuine Christians in that place. This is not all. The young man who guided the minister of Christ to the house above mentioned, afterwards had a family of eight sons and several daughters, all of whom, except two, became members of the church, and were hopefully pious; and the third generation, now living, are very numerous, and many of them members of the church. The children of the parents aforesaid, all became members of the Presbyterian church, and most of their grand children, who are also very numerous, are now the members and elders in several congregations; and a number of them have been as salt to distant settlements in the West; and several preachers are found in the number. A. A.

LAVATER'S RESOLUTIONS.

I will never, either in the morning or evening, proceed to any business, until I have first retired, at least for a few moments, to a private place, and implored God for his assistance and blessing.

I will neither do, nor undertake anything which I would abstain from doing if Jesus Christ were standing visibly before me, nor anything of which I think it is possible that I shall repent in the uncertain hour of my certain death.

I will, with the Divine aid, accustom myself to do everything, without exception, in the name of Jesus Christ, and as his disciple; to sigh to God continually for the Holy Ghost; and to preserve myself in a constant disposition for prayer.

Every day shall be distinguished by at least one particular wish of love.

Wherever I go, I will first pray to God that I may commit no sin there, but be the cause of some good.

I will never lie down to sleep without prayer, nor, when I am in health, sleep longer than, at most, eight hours.

I will, every evening, examine my conduct through the day by these rules, and faithfully note down in my journal how often I offend against them.

O God! thou seest what I have here written. May I be able to read these my resolutions every morning with sincerity, and every evening with joy, and the clear approbation of my conscience.

THE PULPIT.

What an attractive, what a delightful, yet what a fearful spot! That preacher's breath is constantly touching some secret spring, that shall set mind after mind in motion, whose pulsations shall be felt when the scenes of earth are forgotten. It is but a single spot, yet it speaks to a thousand generations. The living testify to its influence, and generations of the dead lie scattered around it, who will one day rise up and bear witness to the mighty power which it has wielded. What a scene will that be, when they thus rise! Who is prepared for it? Who can abide it? Who may abide "the day of his coming?" and who shall stand when he appeareth? On that vast mass of minds, and

through all the narrow pathway of this low world, that pulpit is exerting its silent influences; and as God is just, he who exerts them shall give account. Some of the most solemn and affecting disclosures of the Great Day of reckoning will consist in the discoveries it makes of the influence of the pulpit. Such a day will be a fitting winding up of these earthly scenes. Small and great, ministers, and their people, shall stand before God. Yes, it will be a fitting winding up of the scene, where this world has been the selected spot for man's education for eternity, and where the sanctuary and the pulpit have been the selected means of forming the characters of men.—*Dr. Spring.*

From the New York Observer.

LOOK ON THE FIELDS.

Jons iv. 35.

Christians! the reapers of the earth
Are adding field to field;
And all around, their harvest mirth
Proclaims a bounteous yield.

With energy they cultivate
The long neglected ground;
And patiently, with hope, they wait
'Till golden fruit is found.

The reaper, Death, is busy too,
His sickle, swift, he plies
While gath'ring those who turn to you
With loud, despairing cries.

"Look on the thousand fields" that lie
In distant, heathen lands,
Unseeded and uncared for—dry,
And sow with liberal hands.

The prophecy of old, fulfil;
Scatter the gospel seed
O'er every valley, ev'ry hill—
Let naught the work impede:

Then deserts tilled, shall all rejoice,
The fruitful time shall come,
And you, with grateful, cheerful voice,
Shall sing "the harvest home."

H. S. C.

HELP ONE ANOTHER.

It is the law of Providence for the allotments of mankind to be various. The general wisdom of this arrangement is apparent in the adaptation of all classes and events to each other, and in the ability of the Gospel to give contentment in every condition of life. It is the duty of all to render to each other that assistance which God may put it in our power to grant. In the language of Sir Walter Scott, the race of mankind would perish did they cease to aid each other. From the time that the mother binds the child's head, till the moment that some kind assistant wipes the death damp from the brow of the dying, we cannot exist without mutual help. All, therefore, who need aid, have a right to ask it from their fellow mortals; no one who holds the power of granting can refuse without guilt.

COMPLAINING CURED.

"I never complained of my condition," says the Persian poet Sadi, "but once, when my feet were bare, and I had no money to buy shoes; but I met a man without feet, and became contented with my lot."

THEOLOGICAL COURSE IN SCOTLAND.

The following schedule of the theological course in the Free Church of Scotland will be interesting to our ministers, candidates and others. Although admission to the "New College" is not limited to theological students, yet the course of studies is mainly adapted to those preparing for the ministry.

NEW COLLEGE, NO. 80 GEORGE ST. EDINBURGH.

The Session will be opened for the ensuing winter upon Tuesday, the 7th November next, at two o'clock P. M., when an address will be delivered by the Rev William Cunningham, D. D., *Principal.*

The classes for the different branches of study will be opened as follows:

THEOLOGY.

Classes.	Days and Hours of Attendance.	Professors.
Divinity	Junior Class. { Thurs. Nov. 9, eleven o'clock.	{ Dr. Cunningham, 17 Salisbury Road. Dr. Buchanan, 14 Lyndoch Place.
	Senior Class. { Wed. Nov. 8, eleven o'clock.	
Divinity and Church History	{ Thurs. Nov. 9, one o'clock.	{ Dr. Cunningham, 17 Salisbury Road.
Hebrew	Junior Class. { Wed. Nov. 8, two o'clock.	{ Dr. Duncan, 6 Frederick Street.
	Senior Class. { Wed. Nov. 8, twelve o'clock.	
Exegetical Theology	{ Wed. Nov. 8, three o'clock.	{ Dr. Black, 14 London St.

PHILOSOPHY AND SCIENCE.

Moral Philosophy	{ Wed. Nov. 8, two o'clock.	{ Mr. MacDougall, 38 Great King Street.
Logic and Metaphysics. { Wed. Nov. 8, twelve o'clock.	{ Mr. Fraser, 24 Ann Street.	
Natural Science	{ Wed. Nov. 8, ten o'clock.	{ Dr. Fleming, 22 Walker Street.

CLASSICAL AND HELLENISTIC LITERATURE.—

Mr. Miller will open the following classes on Wednesday, November 8:—Senior Latin, 9 to 10 A. M.; Senior Greek (Lower Division,) 10 to 11 A. M.; Junior Latin, 11 to 12 A. M.; Senior Greek (Higher Division,) 3 to 4 P. M.

N. B.—The Higher Division of the Senior Greek is chiefly intended for the benefit of the more advanced students, whether in the Preliminary Curriculum or the Divinity Hall; and the object of the class is to afford to students an opportunity of reading the higher Greek authors, including Extracts from the Philosophical works of Plato, and the Ethics of Aristotle, combined (on alternate days) with the study of the Greek Testament, and the principles of Hellenistic Literature. This class, being designed for the more advanced students, will probably be confined to the earlier portion of the Session.

Mr. Miller's class is to be considered as auxiliary and subsidiary to the Curriculum prescribed by the laws of the Church; and attendance on it is not held as constituting a Session, to be reckoned part of the Curriculum, without attendance on one of the Literary or Philosophical classes.

A DYING MAN'S VIEW OF HIS MERITS.

On awaking from his slumber, Baxter, laying on his death bed, said—"I shall rest from my labour." A minister present said, "And your works will follow you." He replied—"No works; I will leave out works, if God will grant me the other." When a friend comforted him with the remembrance of the good, many had received from his preaching and writings, he said, "I was but a pen in God's hand, and what praise is due to a pen?"