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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