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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-