

# 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.

## 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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## 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.