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## Miscellaneous Communications.

For the Presbyterian Treasury.

### THE KING OF THE FRENCH.

The ways of providence are wonderful.

1. One of the most *powerful* of earthly monarchs has been cast down and cast out in a day. Louis Philippe—at the head of one of the strongest monarchies in Europe; sovereign of thirty millions of people; with a splendid army of four hundred thousand men in the highest discipline and equipment; Paris fortified against the world; brilliant alliances which placed under one family-interest the vast region from Antwerp to Cadiz; a prosperous condition of arts and commerce; foreign relations honourable and well-ordered; Algeria pacified after eighteen years of war; kings doing reverence, as to a man holding in his hands the balance of Europe; so secure in his greatness as not to entertain the thought of a change of dynasty;—this king is seen suddenly escaping from his palace through a rear gate, and becoming a fugitive from his glory and his kingdom. Was there ever such a royal reverse since the days of Belshazzar and Nebuchadnezzar? What a change from the robes of royalty in the Tuileries at Paris to the pea-jacket, which the King borrowed from the British captain whose vessel carried him across the channel!

"The glories of our mortal state  
Are shadows, not substantial things."

2. Louis Philippe was universally regarded as the *wisest* sovereign in Europe. He was the skilful architect of his own magnificent fortunes. He was supposed to understand the French people and to know how to maintain his transcendent authority. A reigning sovereign lately wrote to him, "all Europe is interested in the wisdom of your administration." It must be confessed that worldly wisdom has seldom won

higher triumphs, in any age, than during the reign of the "last of the Bourbons." Yet how was it all stultified in its conclusions! The foolishness of the people rose above it in the watches of a night: the old man's wisdom was saved from madness only by its method, and all its resources were defied, circumvented and trampled into dust!

3. Louis Philippe was one of the *richest* men in the world. He was wealthy not only in the public revenues of a king, but in his private fortune. The Palais Royal was his own property, as were also ten or eleven other palaces of unrivalled situation and magnificence, all of which had recently been fitted up at immense expense. And yet this rich man and monarch was so poor at St. Cloud's, that a hat was passed around among his guards to defray his expenses by a small collection. At Dreux he was left with a single five-franc piece, bearing the "image and superscription" of Louis Philippe!

Reader! Learn that man in his best estate is altogether vanity—that human glory and wisdom and wealth come to nought, and are numbered among "the things that are not." C.

For the Presbyterian Treasury.

### A PASTOR'S LETTER TO A YOUNG CHRISTIAN.

Salem, N. J.

MY DEAR FRIEND—On yesterday I preached a sermon from Acts xi. 23, designed chiefly, though not exclusively, for those who are like yourself, beginning a public course as a Christian. I first explained the nature and object of the *purpose* mentioned, which was a deliberate, intelligent, cordial, and fixed resolution to *cleave unto the Lord*. Cleaving unto the Lord signifies adherence to all that is implied in believing and turning to the Lord in verse 21, faith in the Lord Jesus—dependence on him—devotedness to his cause, and fidelity in our engagements as

his people. I next attempted to show that such a purpose—in which all the sincerity, earnestness, and energy of the soul are concentrated, would be salutary. 1. It would give a right direction and a mighty impulse to our Christian course. 2. It would fortify against temptation. 3. It would secure from declension. 4. It would render personal experience more uniform and happy. 5. Give solidity to Christian character, consistency to Christian conduct, and efficiency to Christian usefulness. This was the general conception. I trust, my dear friend, that you have already concentrated your whole heart upon a fixed purpose, to cleave to the Saviour—to be his only, his wholly, and his for ever; and that I need not tell you how tender, how solemn, and how weighty are the obligations which bind you to him and to his cause.

I believe there are few Christians whose whole subsequent experience does not retain very much the complexion of their first exercises, and whose character and conduct do not wear the general aspect of their first stand as Christians.

1. What then do you aim to be? What shall be the character of your personal piety? Shall your experimental exercises be deep, vigorous, and transforming; or shall they be languid, feeble and transient? Shall religion affect, and fill, and mould your whole heart; or shall it have a bare existence therein? Do you aim to be a fervent, spiritual, and devoted Christian; or would you be satisfied to be merely a sincere though frigid one? I feel my heart rise in vehement desire that you may fix your aim on a standard of experimental religion which shall not only be *genuine*, but truly *fervent* and *decided*. Be satisfied with nothing less than heart-affecting views of sin, unfeigned contrition of soul, a faith in Christ at once simple, cordial, and precious. Let Christ have his throne in your affections; let his image be visi-

ble on your soul; and let his temper breathe in your heart.

II. What do you aim to ENJOY? It is to be feared that some regard religion mainly as a means of salvation from ruin; and their object is to have just so much as to escape hell. With this notion of its design, it is idle to talk to them of enjoyment from religion. But I trust you do really enjoy religion. You cannot but know, however, that the degrees of Christian comfort are as various as those of personal holiness. A true Christian may not rise above a prevailing hope of salvation; even that hope may be often shaken. Another Christian may have peace like a river. The interval between these two extremes is filled by infinite shades of experience, rising imperceptibly from the lowest to the highest. Where on this scale do you select your position? Do you know any Christian who is more happy in his experience than you desire to be? Would you be less comfortable in your hope of salvation, have less assurance of your interest in Christ, enjoy less abundantly the Saviour's love, feel less delight in prayer and divine ordinances than the most happy Christian you know? It is easy to effect such an aim. But if you would truly enjoy religion, you must possess it in vigorous exercise. If you would be happy in the Lord Jesus, you must be near him and like him. Rom. xv. 13.

III. What do you long to do as a Christian to honour Christ and serve his cause? You know that from the moment you profess his religion, the honour of your Saviour is involved in your deportment. You represent in part his religion. Some will take their impressions of religion most probably from you. From this moment till the end of your course, you will never come in contact with others but some impression will be made.

There is not a nobler aim than that by which the devoted Christian seeks to help onward the cause of his Redeemer. Such, I trust, you feel it to be. The time will come when it will afford more gratification to have done something for that cause, than to have achieved the most splendid work of human skill, or the most brilliant deed of human ambition. There is a sweet satisfaction in feeling that we are the Lord's, that he has our whole heart; that every talent is consecrated to him; and that we live to serve his cause. May that satisfaction be yours. May your path be luminous with the brightness of a consistent example, of a devoted and useful life. 1 Thess. iv. 1.

I feel that these lines very inadequately set before you that image of piety which I earnestly desire may be realized in your experience and your life. The Lord Jesus enable you to be faithful to him and to his cause; with *purpose of heart* to cleave to him until the toils of life are done; and then grant to you, and me, and all who are dear to us, a place in his heavenly kingdom! Amen. J. J. H.

For the Presbyterian Treasury.  
SACRAMENTAL RELIGION.

As all religious errors come from a common source, so they have, in general the moral lineaments of a family resemblance. If a man mistakes the character of the religion of the Bible, he will make a corresponding mistake in relation to the means of promoting it, either in his own heart, or in the hearts of others. Ecclesiastical history informs us, that pomp and show and worldliness appeared in the Church so soon as she was taken under the fostering care of the State. And it is an instructive fact, that the principal evils by which she has been afflicted since, in the multifarious forms of heretical

doctrines and superstitious practices, began to appear about the same time. Look, for example, at the office of the teachers of religion, instead of being the heralds and expounders of the truth, for the Holy Ghost to sanctify, they became transformed to a sort of functionary, the least and lowest part of whose labours from that time to this, has been to "preach the gospel." Who does not know that for hundreds of years, down to the Reformation, the Christian world was to a great extent instructed to look to the priesthood for salvation—to the baptism of water for regeneration—to consecrated bread, holy oil, &c., and final absolution, by an ecclesiastic, as the means of deliverance from sin. Millions of deluded souls have been going into eternity, in the enjoyment of a confident hope, who know nothing more of "repentance toward God and faith toward our Lord Jesus Christ," than if these duties did not belong to the Christian system. Nor are these unscriptural notions of the sacraments and a hierarchy by any means unknown, or wholly discountenanced among those whose public standards have long protested against them. Matthew Mead, author of the "Almost Christian," could not conform to the Established Church of England, and was among the ejected in 1662. Some time after this event, a member of that Church expressed his regret that a man of his abilities should not belong to the Establishment. "Sir," said Mr. Mead, "you don't require persons of great abilities in that Church now." "And why not?" inquired the other. "Because," said he, "there is no room for exercise of talents, learning, or Christian zeal. For when you christen a child, you regenerate it by the Holy Ghost. When you confirm a youth, you assure him of God's favour, and the forgiveness of sins. When you visit a sick person, you absolve him from all his iniquities; and when you bury the dead, you send them all to heaven. Of what particular service then, can great abilities be in your communion?" In quoting this incident it is not our design to cast reproach upon a sister sect, or to imply that outside or sacramental religion is not as cordially reprobated by the evangelical portion of the members, as it is by ourselves. The language of Mead does not too strongly represent this capital invention of Satan to lead the seekers for salvation away from the Saviour. The solicitude, moreover, which we sometimes witness in many irreligious parents of other denominations, about the baptism of their children without realizing their parental obligations or having a heart to discharge them; the punctilious observance of the other sacrament by professors of very doubtful piety, worldly, and, probably, prayerless; both evince this same superstitious and unscriptural opinion of outward observances. It is an easy way of obtaining religion, into which many are sliding in spite of their better principles. "To put the Church above Christianity," says D'Aubigné, "and the hierarchy above the word of God; to ask a man, not whether he has received the Holy Ghost, but whether he has received baptism from the hand of those who are termed successors of the apostles or their delegates, all this may doubtless flatter the pride of the natural man, but it is fundamentally opposed to the Bible, and aims a fatal blow at the religion of Jesus Christ. If God had intended that Christianity should, like the Mosaic economy, be chiefly an ecclesiastical and sacerdotal system, he would have ordered and established it in the New Testament as he did in the Old."

A FRIEND.

Satan will allow men to have a *false* religion. If it satisfies them, it will satisfy him.

For the Presbyterian Treasury.

PERIODICAL PRESS IN THE PACIFIC.

The rapidity with which the periodical press is extending itself through the world, is truly astonishing. A correspondent in the Pacific who is himself an editor, lately sent me a bundle of papers; all of which are published, periodically in some part of the Pacific Ocean. They are all in English, except one, edited by the Rev. Richard Armstrong, at Honolulu, which is in the Hawaiian language. This small paper has four thousand subscribers, and is producing an incalculable amount of good among the natives. Each number contains eight pages 8vo. and it is printed in a very clear distinct type. The title of this periodical is, "ELELE HAWAII" or "HAWAIIAN MESSENGER."

THE FRIEND published in English, at the same place, is under the superintendence of the Rev. Samuel C. Damon, Seamen's Chaplain, at port of Honolulu. This appears to be a valuable paper, and circulates widely in the Pacific.

THE POLYNESIAN is also published at Honolulu; which has the usual size and appearance of our respectable country papers. Politically this is the most important of all the periodicals; not only because it is published at the seat of government, but because it is the official organ of the Hawaiian government. It makes its appearance every Saturday, both at Honolulu and Oahu. James J. Jarvis Esq. is the editor.

Another secular paper published weekly at the Sandwich Islands, by an Association of Foreign Residents, is entitled, "SANDWICH ISLANDS NEWS." By means of these periodicals, the readers of English are as fully supplied with the events of the Mexican war, as the people of our own country, but the news of course reaches them several months later.

In looking over these papers from the other side of the globe, I was particularly struck with a beautiful sheet, published in the SAMOAN GROUP, or Navigator's Islands, only once in six months. This paper has, in front, a beautiful wood-cut, representing a missionary in the act of preaching to the natives, and another distributing books. The American reader would be surprised to find how much interesting matter is contained in this sheet. The first article is a topographical description of this clustre of Islands. The second contains an account of a war between two tribes on one of these islands; the third as a report of the state of Infant and Normal schools, by E. Buchanan, superintendent, dated *Saluafata*, Aug. 25. 1846. Then comes the report of an examination of the Normal School, by three of the missionaries. Then we have the advertisements of two female teachers; after which comes the report of the missionaries respecting the several islands on which they were stationed. Also a report of the examiners of the schools in the island of Malua. The next article is a "description of a shipwreck of the *Breeze*, a small vessel of Zotans, from Robarttown, on the Island of Upolu. No lives were lost: and by the timely exertions of the missionaries and their scholars, the cargo was mostly saved; though some of the natives could not be kept from plundering such articles as fell in their way. This has ever been the practice of these Islanders; whatever is cast upon their coast by the winds and waves, they consider themselves authorized to take. The only other article of any length, in this sheet is an interesting narrative of the proceedings of the French at the island of Tahiti and the neighbouring islands. Great sympathy is expressed for the poor Tahitians. The article begins, "Alas for Tahiti! We have again to report war and destruction; which on a far more ex-

tensive scale than before, have inflicted injustice and misery on its harassed population" &c.

Our readers will be gratified to learn that the influence of the Temperance movement has reached these antipodes. We have an account of the formation of the "SAMOAN ABSTINENCE SOCIETY." Another gratifying notice is entitled, "SAMOAN LIBERALITY," and says, "If all be well, we hope 'The John Williams' (the reader will remember this vessel) will return home with little less than sixty tons of oil and other articles for the parent Society. The articles, exclusive of the oil, are valued at £300." It is observed at the close of this handsomely printed sheet that the *press-work* is executed entirely by native workmen. Now, who would have expected to hear such things from the Samoan Group? or rather, which of your readers has ever heard of these Islands under this name? McCulloh makes no mention of them in his Gazetteer.

Another of these papers which particularly attracted my attention, has the strange title of "NEIGHBOUR." The motto is, "WHO IS MY NEIGHBOUR?" The reason of feeling a peculiar interest in this periodical is, because it is edited in Valparaiso, Chili, by the Rev. David Trumbull, one of our own young men, who went through his whole course in our Seminary at Princeton. This is a monthly publication. The object of the paper is stated, not to be pecuniary gain, but the diffusion of information, and the control of religious principles. I was pleased to learn from my correspondent, that Mr. Trumbull is considered to be occupying a station of important usefulness, and that his character stands high. I wish here to mention, that more than a year ago Mr. Trumbull wrote to me to ascertain whether he could receive a donation of the Publications of the Presbyterian Board for distribution. I informed him that their funds did not enable them to make donations; but promised to present the case to the public, which I now do. Who will agree to send a *Library of our books to Valparaiso*, to be placed in the hands of the Rev. David Trumbull?

In the preceding list of periodicals one was omitted, the title of which struck me as new and very happy. "THE OAHU FOUNTAIN." This is a small quarto sheet, and has very recently made its appearance. It is a "Temperance Publication," for the numbers have the following inscription in the very front—"PUBLISHED FOR GRATUITOUS CIRCULATION BY THE OAHU TEMPERANCE SOCIETY." From a slight inspection of a few numbers forwarded in my package, it would seem to be edited with much spirit; and is replete with laughable anecdotes, and strokes of wit.

The papers published in *California*—though I have several of them—it is not necessary to mention, because all through Mexico, wherever our armies have marched and conquered, there the publications of the periodical press have made their appearance, almost as soon as the American flag was seen floating its stars and its stripes triumphantly to the breeze.

Who can calculate the effects, both good and bad, of the periodical Press? Fifty years ago, who could have believed that before the middle of the nineteenth century, there would be more than a dozen periodicals published in the Pacific? And let it not be forgotten that this result must chiefly be attributed to missionary enterprise.

A. A.

### Glimpses of New Books.

*Notes on the Gospels, Critical and Explanatory, &c designed for teachers and scholars, and for family instruction, by MELANCTHON W. JACOBUS. Mat-thee. [Price 75 cents. R. Carter.]*

This is a work of real merit, and is destined to have a large circulation. 1. The notes explain the sense of Scripture. 2. They are interspersed with sound, practical observations and inferences. 3. They are accompanied by a harmony of the four Evangelists. 4. The book has numerous illustrations and a map. 5. The text is printed with references to other parts of Scripture.—We cordially commend this commentary. Its plan is superior. The following glimpses of the work are added.

In choosing Matthew for an apostle, our Lord adopted a striking memorial of Judah's low estate, the country being now tributary, and an officer of the tribute, one of the twelve! It was at such a time of the chosen tribe's declension, that the Messiah was predicted as to come. Genesis xlix. 10. Zech. ix. 9.

Matt. v. 5. *Inherit the earth*—or the land; alluding to the land of promise, which was Canaan of old, comprehending all good in the eye of the Jews. The land of promise now, is the inheritance of the promises, including all good here, and heaven itself hereafter. Though the meek give up their rights sometimes, rather than contend, yet they get more by inheritance—the earth—the land. This is *rest*—a single term for the whole world of benefits and blessings. As to temporal things, the meek man has an advantage in his equanimity and peace. He saves himself the troubles that come from hot haste and strife. An inward satisfaction in his Christian hope is the world to him. A man that will resent every affront, will never lack affronts to resent. He will always be unhappy. Prov. xxii. 24, 25; xv. 1; xxv. 8–15. The same promise is found in Psalm xxxvii. 11. The true Christian temper is the only security for earthly happiness.

Matt. vi. 12. *As we forgive.* We must be able to say, as it reads in Luke, "for we also forgive." Our Lord dwells here on this duty (see vs. 14 and 15.) God confines us most specially and solemnly here to the great gospel law of forgiveness. Our forgiving others will not, of itself, save us; no virtue can atone, and no worship is acceptable with hatred or ill-will in our hearts, or wilful quarrels with others (vs. 23;) and no prayer for forgiveness need be offered unless we are ready to forgive. Mark xi. 25, 26. So Christ has joined together this important duty of forgiving others, and this most important prayer of a sinner to be forgiven. Christ in forgiving us, sets us the most perfect example of forgiving injuries. "How terrible may this prayer become to us (says Augustine,) if we be unforgiving." We are taught, in all our prayers, to examine well our own tempers. How important to put up this prayer in the right spirit! If we are unforgiven or unforgiving, we must surely perish! "Depart from me, ye workers of iniquity." (Matt. 25.) This petition alludes to daily trespasses as the bread to daily bread. How can perfectionists use the Lord's prayer? 1 John i. 8.

Observe: *Three* principles are laid down in the Sermon on the Mount:

(1.) True happiness is not where the world would place it. Ch. v. 1–17.

(2.) The Gospel establishes the Law. Ch. v. 17, to ch. 6.

(3.) A mere outward religion is vain. Ch. 6. to ch. 8.

Matt. xxii. 41–46. How is Christ the son of David?

42. *What think ye of Christ?* Our Lord now in turn (while He was yet teaching in the temple—Mark) puts a question to them, which should show their ignorance of the Scriptures, and of the Christ whom they professed to look for. The difficulty which this question involved, had reference to the two natures of Christ in one person; and because they could not understand how He could be God and man at the same time, they rejected Jesus of Nazareth, who was the son of David (Matt. i. 1,) and also David's Lord, as the co-equal Son of God. David "in spirit"—that is, by inspiration of the Holy Ghost—calls Him "Lord." (Ps. cx. 1.)

45. *How is He his Son?* This is substantially the difficulty which Socinians find in the doctrine of Christ's divinity. They ask how Christ can be equal with God, and be the Son of God, at the same time? Yet their own scripture plainly asserts that *He is both*, just as it asserts that He was David's Son and Lord. And where the scripture testimony is acknowledged, as it was by the Jews, the result must be the same as in their case—"No man was able to answer Him a word," &c. (vs. 46.) Mark adds, beautifully, "The common people heard Him gladly."

Matt. xxvii. 50. *Yielded up the ghost*—or in Greek, the *spirit*. He expired, as Mark has it literally (ἐξέπνευσεν.) He laid down His life to take it again. His soul was made an offering for sin.

Observe, (1.) Christ's sufferings were more in soul than in body, and this mysterious, unknown anguish of spirit, was *THE CUP*—the *STING of death*—the *CURSE* for us. (2.) The *ATONEMENT* of Christ cannot be explained except we find here the *punishment* due to sin suffered by the innocent for the guilty. This accounts for all the history; and the last dying cry, "*It is finished*," brings peace to the troubled soul, from the *finished work* of Christ. The Lord provides a lamb for the burnt-offering, and the son of Abraham, though already bound and laid upon the altar, and now even under the knife, may go free (Gen. xxii. 13,) may even worship there. (3.) The *crucifixion experience* of Christ, as expressed from the cross, exhibits the whole truth. The *FORSAKING* and the *THIRST* show the *CURSE*. The words of *LOVE*, and *FORGIVENESS*, and *PROMISE* to sinners, there also expressed, show the *GRACE*. "Behold thy mother." "Father, forgive them." "To-day shalt thou be with me in paradise." And the *DYING WORDS* show the *ACCEPTANCE* of His work in heaven. "*It is finished*." Father into thy hands I commend my spirit."

Matt. xxviii. 19. *Of the Father, and of the Son, and of the Holy Ghost.*

Observe, it is in *THE NAME* of these three persons *AS ONE GOD*, not in their *NAMES* as though they were three Gods. The same phraseology is used, when speaking of any *one being*, as 1 Cor. i. 13, "were ye baptized in the name of *Paul*?" This language therefore gives the *NAME* of God—*Three Persons in one Godhead*. How absurd that the Son and the Holy Ghost should be thus named, if they be not *persons*. How impossible that any inferior being could be ranked thus with the Father, in the sacred form of this perpetual ordinance—or if the Spirit were only an *attribute*, how trifling would be such a formulary! The Father, and the Son, and the Holy Ghost, must be *equal in power and glory*.

"The Gospel proclaims not acceptance at the last on account of previous working; but acceptance at the first through simple believing."