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For the Presbyterian Treasury.  
**Miscellaneous Selections.**

**THE SIN OF DOING NOTHING.**

In an old religious magazine there are the following questions on the words, "Curse ye Meroz." The writer says:

"By whose authority? The angel of the Lord.

"What has Meroz done? Nothing.

"Why, then, is Meroz to be cursed? Because it did nothing.

"What ought Meroz to have done? Come to the help of the Lord.

"Could not the Lord do without Meroz? The Lord did do without Meroz.

"Did the Lord sustain, then, any loss? No; but Meroz did.

"Is Meroz, then, to be cursed? Yes, and that bitterly.

"Is it right that man should be cursed for doing nothing? Yes, when he ought to do something.

"Who says so? The angel of the Lord—'That servant who knew his lord's will, and did not according to his will, shall be beaten with many stripes.'—Luke xii. 47."

**SALVATION A FREE GIFT.**

The late Rev. J. Hallock once represented the plan of salvation as follows: A very benevolent and rich man sent to a very poor, but proud man, this message: "I wish to see you and to make you a gift of a farm." The poor man was pleased with the idea of having a farm, but was too proud at once to receive it as a gratuity. So he thought of the matter much and anxiously. His desire to have the farm daily increased, but

his pride was great. At length he determined to go and see him who had made the kind offer. But about this time a strange delusion came over him, for he imagined that he had a bag of gold. So he came with his bag, and said to the rich man: "I have received your kind message and have come to see you. I wish to possess the farm, but I wish to pay for it." "Let us see your gold," said the owner of the farm. The poor man opened his bag, and looked, and his countenance was changed, and he said: "Sir, I thought it was gold, but I am sorry to say it is but silver." "Look again," said the other; "I do not think it is even silver." The poor man looked, and as he looked his eyes were opened, and he said: "How I have been deceived. It is not silver but only copper. Do let me have the farm for this bag of copper." "Look again," said the rich man. The poor man said: "Alas, I am undone. I find that what I have is not even copper. It is but ashes. I need that farm; but I have nothing to pay. Will you give me the farm?" "Yes," said the rich man, "that was my first offer. Will you accept it on such terms?" With humility, but with eagerness, he said, "Yes."

**"BLESSED BE GOD! ALL IS RIGHT."**

On board an East Indiaman was a pious boatswain, whom, on this account, the crew looked upon as a strange man. The ship was overtaken with a storm so dreadful, that after every effort to preserve life, the captain said, "All that could be done had been done—it was impossible the vessel could weather it." The ship seemed sinking; the captain withdrew into the cabin; the men were, some on their knees, and others with horror hanging on parts of the rigging. The boatswain had been very active, and apparently unalarmed, during the whole of the

gale. At this moment, when a heavy sea struck the ship and seemed as if it would instantly sink her, looking up with a smile, he exclaimed, "Blessed be God, all is right!" and began to sing. The storm afterwards abated, and the vessel was saved. Thus, amid the storms of life, on the dark ocean of death, and amidst the terrors of the judgment day, the Christian may still smile, and exultingly exclaim, "Blessed be God! all is right."

From the New York Observer.

**FORGETFULNESS AFTER AFFLICTION.**

"But Hezekiah rendered not again according to the benefit done unto him."—II. Chron xxxii. 25.

How many, like Hezekiah, on being restored from distressing illness, fail to render the service of thanksgiving promised when death seemed near! "O if I ever get well," said a professing Christian father, who had neglected family worship, and the religious instruction of his children, "if I ever get well, this house shall be dedicated to God."

God rebuked the disease, and he began to recover. When he first rose from the sick-bed, he was too feeble to enter upon the long neglected duty. As he gained strength, his reluctance to erect the family altar increased. He again fell back upon his fancied want of capacity for the service, and the voice of family prayer was unheard in his dwelling.

"Whether the child recovers or not," said a father who was watching with intense solicitude by the bedside of a beloved daughter, "my life shall be different from what it has been."

God spared the child. Perhaps some emotions of gratitude were felt by the father, when permitted to carry his child forth to inhale the breath of spring; but ere the bloom of health



of the 16 men, who composed the American party, only one died—Lt. Dale.

The following results of the exploration of the Dead Sea are given by Lt. Lynch.

“The waters of the sea were devoid of smell, but they were bitter, salt, and nauseous.

“As we rounded to the westward,” writes Lieutenant Lynch, “the agitated sea presented a sheet of foaming brine. The spray, separating as it fell, left incrustations of salt upon our faces and clothes, and while it caused a pricking sensation wherever it touched the skin, was above all exceedingly painful to the eyes.

“The boats, heavily laden, struggled sluggishly at first, but when the wind freshened to a gale, it seemed as if the bows, so dense was the water, were encountering the sledge-hammers of the Titans, instead of the opposing waves of an angry sea.

“At the expiration of an hour and a half, we were driven far to leeward, and I was compelled to bear away for the shore. When we were near to it, and while I was weighing the practicability of landing the boats through the surf, the wind suddenly ceased, and with it the sea rapidly fell—the ponderous quality of the water causing it to settle as soon as the agitating power had ceased to act. Within five minutes there was a perfect calm, and the sea was unmoved even by undulation. At eight P. M., weary and exhausted, we reached a place of rendezvous upon the north-west shore.”

The sea [at its southern extremity] soon proved so shallow that we could proceed no further. Half a mile from the southern shore we found but six inches water, and beyond, an extensive marsh too yielding for a foothold.

The bottom of the northern half of this sea is almost an *entire plain*. Its meridional lines at a short distance from the shore scarce vary in depth. The deepest soundings, thus far, one hundred and eighty-eight fathoms (1128 feet). Near the shore, the bottom is generally an incrustation of salt, but the immediate one is soft mud with many rectangular crystals—mostly cubes—of pure salt. At one time Stellwagan’s lead brought up nothing but crystals.

The southern half of the sea is as shallow as the northern one is deep, and for about one-fourth of its entire length the depth does not exceed three fathoms (eighteen feet). Its southern bed has presented no crystals, but the shores are lined with incrustations of salt, and when we landed at Uzdom, in the space of an hour our footprints were coated with crystallization.

There are unquestionably birds and insects upon the shores, and ducks are sometimes upon the sea, for we have seen them—but cannot detect any living thing within it; although the salt streams flowing into it, contain small fish.

It is a curious fact, that the distance from the top to the bottom of the Dead Sea should measure the height of its banks, the elevation of the Mediterranean, and the difference of level between the bottom of the two seas, and that the depth of the Dead Sea should also be an exact multiple of the height of Jerusalem above it.

Another not less singular fact, in the opinion of Lieutenant Lynch, “is that the bottom of the Dead Sea forms two submerged plains, an elevated and a depressed one. The first, its southern part, of slimy mud, covered by a shallow bay; the last, its northern and largest portion, of mud and incrustations and rectangular crystals of salt, at a great depth, with a narrow ravine running through it, corresponding with the bed of the river Jordan at one extremity, and the Wady El-Jeib, or wady within a wady, at the other.”

After an absence of about two months, the party returned on June 9th, to the Mediterranean, and reached America, with their boats in good order.

## Ministerial Education.

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

For the Presbyterian Treasury.

### OBJECTIONS ANSWERED.

As nothing half so frequently creates objection to entering upon the ministry as the poverty of those who are otherwise entitled to the opportunity of an education, it follows that the Church can do her duty in this great matter only by providing the means of their subsistence. She must not only find the men, but feed them.

The objections urged against the practical application of this principle, even allowing them more weight than really belongs to them, are all objections turning upon questions of detail, or incidental evils, such as adhere to every form of human agency, however pure in principle, or salutary in effect. Admit them all, and yet the refusal of the Church to do this work would be no less an absurdity than a sin, because it would be the rejecting of a necessary inference from conceded premises. The Church must have ministers. What if some unworthy objects are occasionally fostered, and the bounty of the Church thus misapplied? What if the ministry is said to be lowered in the eyes of an artificial and corrupted world? What if gratuitous support may sometimes cut the nerves of independent effort, and impair the energies which struggling might have fortified? What if the necessary pastoral supervision is in some cases irksome, and even perhaps, injurious? As to all these plausible objections, and some others which it is not necessary to enumerate, there are three facts upon which experience has set its seal, and which may, therefore, be asserted with all boldness.

The first is, that the evils have been vastly magnified, if not by deliberate exaggeration, by the insensible effect of controversial opposition, and by the disproportionate impression made by one unfavourable fact in comparison with hundreds of a different kind.

In the next place, all these evils, though not so great as they appear, are greater than they ought to be, or need to be. In other words, so far as they are real, they admit of being lessened by a diligent and prudent use of moral alteratives and correctives. If a system, which confessedly does good, and great good, tends incidentally to do some harm, instead of sacrificing the reality of good to the mere probability of evil, it becomes us to inquire how far the incidental evil may be remedied or hindered, and however difficult or irksome a preventive process may be, to employ it faithfully and patiently, committing the result to God.

In the last place: even if the inconveniences alleged were greater than they are, and such as to admit of neither palliation nor prevention, it would still be the duty of the Church to incur them in the execution of a trust, not conditional, but absolute; not founded on the

anticipated absence of all drawbacks and obstructions, and irregularities, but on a great necessity which must, in some way, be supplied. This supply is laid by God himself upon the Church as an abiding obligation from which nothing can release her but his own absolving act, or the cessation of the cause from which the want, and the necessity of meeting it originally sprang. Whether in money or in kind, in coin or in paper, with the right hand or the left, the Church must stand prepared to pay as well as pray for an educated ministry.—*An. Rep.*

For the Presbyterian Treasury.

### WHAT MAKES THE DIFFERENCE?

One church, since the writer’s acquaintance with it, has furnished more than a dozen candidates for the gospel ministry; while another of nearly the same age and number of members, has not produced one.\* Both these churches have been regularly supplied with the ministrations of the gospel, by diligent and faithful pastors. Although the sovereignty of God in the calling of men to the ministry is readily admitted; yet, the writer thinks that this is not the correct principle on which we should account for this difference. God usually works by appropriate means in accomplishing his purposes; and where these means are not employed, the end does not take place. The difference between these two churches (and the comparison with slight differences might be applied to many churches) in furnishing the church with candidates for the ministry, is probably owing to the following causes.

1. In the first mentioned church, there have occurred frequent seasons of revival, when for a while, religion was with old and young, the all absolving topic; and when the impressions on the minds of young men were deep, and immediately on their conversion, they felt themselves constrained to seek the ministry. In the latter, there has never occurred what is commonly called a *revival* of religion; but there have been regular additions to the communion from year to year; but the impressions on the minds of those making a profession of religion have not been so deep, nor their religious affections so strong, as is common in revivals.

2. Within the former of these churches, there has always been a good classical school, taught by a pious man, who felt it to be his duty to inculcate religion on the minds of his pupils; in the other, such a school has never been established.

3. In the one, the attention of the pastor, elders, and other members of the church, has been kept awake to this subject. They have watched every favourable indication of budding piety in youth of promising talents; and when they have found such in humble circumstances, they have used means to draw them out, and aided them in acquiring a classical education. Whereas, in the other, it is probable, that the subject has never engaged the serious attention of the pastor or elders. They never, at their meetings, converse on the duty incumbent on all churches, to aid in furnishing preachers for the supply of vacancies, and for the conversion of the world.

4. Finally, in the one, the ministry is viewed

\* I was surprised very recently, to hear the pastor of the church in Princeton, N. J., state, that from the records he had ascertained, that EIGHTY-FIVE ministers had proceeded from that single church; not counting those who had held a temporary connexion with it, while in the seminary.



by parents as a very desirable office for their sons; and pious fathers and mothers pray much in relation to this matter, and that their own sons may be converted and called to this work; whereas, in the other, no such solicitude is felt, and in the minds of some professors, an objection is felt to their sons choosing the ministry, for various reasons of a worldly nature.

In some extensive portions of our church, the number of candidates is very small. Theological seminaries in those regions, may be well endowed, and furnished with able professors, but they languish for want of students. At one time the friends of such institutions were under the impression, that the candidates belonging to their bounds, frequented distant seminaries; but on examination, it was found, that with the exception of two or three, none of their candidates were enrolled in other seminaries.

As a large supply of ministers, of devoted men, willing to endure hardships as good soldiers of Jesus Christ, is urgently demanded, both for foreign and domestic missions, as well as for the supply of vacancies constantly occurring by the removal of pastors by death or otherwise, we would repeat the exhortation of the Saviour. "The harvest is plenteous and the labourers few, pray ye therefore, the Lord of the harvest, that He would send labourers into the harvest." Would it not be well for every church session to hold, at least, one special meeting to consider this subject?

A. A.

#### REV. WILLIAM JAY ON THE HABIT IN MINISTERS OF SMOKING.

The following extract from the writings of the Rev. Wm. Jay has been sent for publication. Although many of our ministers use tobacco in various forms, we have no doubt that they will read with interest the views of this distinguished man on this subject. His language is somewhat harsh.

For the Presbyterian Treasury.  
SMOKING.

In the "Memoirs of Cornelius Winter," when first published, Mr. Jay introduced the following sentences.

Mr. Winter "was peculiarly attentive to the behaviour and manners of his young men. It was an object with him to teach them how to appear in the parlour as well as in the pulpit. He did not think it unnecessary to guard them against superfluous wants and unseemly customs—against the sottish and offensive habit of smoking—against giving trouble where they happened to lodge—against the use of spirituous liquors—and against fondness for delicacies!"

In his new edition, Mr. Jay has appended a note, which is of so much wider application in this country than even in Britain, that I send it as a high recommendation of Mr. Jay's entire volume.

SMOKING.—Here the author has been not slightly censured by some of his brethren. One very renowned *smoker* said his language nearly approached to blasphemy—expressing withal his wonder that Milton, in speaking of the productions of Eden, had never mentioned the noblest of them all, the tobacco-plant! There have been some to whom perhaps few things would be deemed so paradisaical as that stupid luxury.

The author, however, does not renounce or soften his expressions. His opinion has been confirmed and strengthened by the observation

of many years; and he cannot but lament that no physical or civil consideration, and no motive derived from usefulness or decorum, can induce many preachers to avoid or break off this exceptionable habit.

He called it a "*sottish practice*." Is it not so in its appearance! fume! smell! and immoral associations in the mind of the observer! Does it not hint almost inevitably the pot-house, and the low and sailorly fellowship there? Let a person enter a room in the morning where there has been smoking over night, will the devout savour remind him of a sanctuary, or lead him to think of an assembly of divines!

He called it an "*offensive practice*." Is it not so to many of his own profession, and to many of his own sex! But how trying is it to women, almost without exception! though from the kindness and obligedness of their nature and manners, they frequently submit to a usage which annoys their persons, and defiles and injures the apartment and furniture whose neatness they so much value.

We say nothing of the *silliness* of the practice, especially in "*a bishop*" but to see a man of education, and filling an office which would dignify an angel, passing so much of his time with a tube in his mouth, and emitting therefrom the spoke of a burning herb, as if his head was on fire, were it not for its commonness, must always excite an inquiry or a laugh. Nor do we speak of its *vulgarity*. But is not every silly coxcomb, and every pert fop now seen with a pipe in his mouth, or a cigar? And should its *expensiveness* be overlooked? Can every preacher afford such a dear indulgence consistently with the claims of household comfort and the education of his children, and some charity to the poor and needy?

Should its *injuriousness* be forgotten? TOBACCO IS A VERY POWERFUL NARCOTIC POISON. If the saliva, the secretion of which it produces, being impregnated with its essential oil, be swallowed, the deleterious influence is carried directly into the stomach; or if, as most frequently happens, it is discharged, then the blandest fluid is lost. But is it not an *ensnaring habit*, with regard to the waste of time, the danger of drinking, and fondness for company, not always of the most refined and improving sort?

Were I upon a committee of examination, I would never consent to the admission of a young man into one of our academical institutions, but upon the condition that *he did not, and would not, smoke*.

I would exact the same condition from every student, if I filled the responsible and honourable office of tutor.

If I were a man of affluence, I would not on any application afford any pecuniary assistance to a preacher who, while he complained of the smallness and inadequateness of his means, reduced it by indulging that needless and wasteful expense.

The author was one day attending a missionary meeting. Before the close of it, a minister arose and said that he had to present a donation. "These two guineas," said he, "are from a servant who was allowed by her mistress so much for tea; but during the last two years she has denied herself the use of that beverage to aid your collection." But suppose a person had immediately said, "Go thou, and do likewise. Spare for the same all-important cause the eight or ten pounds which you spend in wanton, in needless and noxious gratification"—SMOKING—"and at our next anniversary how many will praise and bless you!" A minister should be an example. But behold! "*There are first that shall be last, and there are last who shall be first.*"

#### Presbyterian Education Rooms.

25 Sansom Street, Philadelphia.

August, 1849.

*Assistant in the Office Department.*—The Board of Education recently appointed the Rev. Samuel D. Alexander an assistant in the Office Department.

This measure has been rendered necessary by the increased and increasing duties of the Corresponding Secretary. At the time of the election of the latter to his office, in 1846, the correspondence in reference to candidates was the chief part of his duties. In 1847, the General Assembly charged the Board with the additional supervision of *parochial schools*. Since that time, whilst the correspondence in reference to candidates has been larger than it has ever been before, the correspondence in reference to schools, academies, and colleges, has expanded already so as to amount last year to *one-half* of the other correspondence. In addition to these duties, the Secretary has also been called upon to edit the Presbyterian Treasury. The editorship of the paper involves greater labour than the *entire correspondence* of the office, on its present increased scale. The editor has been obliged personally to supply the bulk of original matter in all its departments—except that of the Board of Publication—to read all the proof sheets (always twice and usually three times) to locate every article in its proper place, and in short to do the many miscellaneous and harassing details, which no one, not engaged in such work, can appreciate.

Under these circumstances, the Board felt justified in engaging an assistant. Mr. Alexander, having served on the Executive Committee of the Board for a year, is already familiar with the duties of his office.

*Ministerial Education.*—At a time when the Church is in need of more candidates for the holy ministry, we invite attention to the article entitled, "*What makes the difference?*" Whilst the sovereignty of God is pre-eminently acknowledged by the Presbyterian Church, she has never dispensed with the use of means in carrying forward her plans of benevolence. Nor is there any thing in providing for a well qualified ministry, which authorizes on this any more than on kindred subjects, an inert waiting upon Providence. If there is any one theme that calls for the prayerful, active, persevering employment of all suitable means within the power of the Church, it is that connected with the raising and training of workmen for the great harvest-field of the world.

*General Education.*—The Board hear of new and interesting movements in various quarters, to establish schools and academies. As these efforts come to maturity, they will be brought to the notice of the Church.

We presume that our readers will be very generally interested in the letter of Mr. Williams, of California. Whatever may be the issue of our educational operations in that distant land, our Church must aim at doing "what she could."