

THE PRESBYTERIAN TREASURY

Of Education, Religion and General Intelligence.



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Sacramental Thoughts.

THE LORD'S SUPPER.

THE BREAD.

In breaking the bread I said—Thus was the body of Christ broken! As it is said, "The Lord is risen," he is risen indeed; so, the Lord was crucified, he was crucified indeed! As surely as this bread is broken, so surely was the body of Christ extended, and his blood poured out upon the cross. And shall our hearts behold this sight without emotion! especially when he thus loved us, and gave up *himself* for us? Why have we the power of remembrance, if not to remember Christ? Why have we hearts susceptible of humanity and generosity, if not to be employed here? Why have we tears to shed, if they are not to be poured out on such an occasion! Better, O blessed Jesus, a thousand times better were it that we had neither eyes to see, nor ears to hear, nor tongues to speak, nor power to breathe, than that our hearts should not be filled with love to thee, our tongues employed in thy praises, and all our powers, both of soul and body, be for ever devoted to thy service.

THE WINE.

In pouring out the cup, I said, "Behold the Lamb of God, that taketh away the sins of the world!" If we were the first sinners who had ever ventured upon his grace, here would be an encouragement to do so, when we consider who this Lamb of God is. But, blessed thought, we are treading in a beaten way. O, if the world of glory were thrown open to our survey, what a surprising sight would it present! We should there see thousands of splendid and glorious creatures, concerning whom, if the Divine re-

velation did not assure us of it, we could never have imagined that they had ever dwelt in clay; so bright, so glorious, so like to the angels—so like to God! One could hardly imagine that they were once struggling, mourning, weeping, and trembling, even as are we. And when we wish to inquire into their change, let us ask the blessed angels; and they will tell us—"They have washed their robes, and made them white in the blood of the Lamb." Rev. vii. 14. Let us ask them, and they will reply, "Christ hath loved us, and washed us from our sins in his own blood." Rev. i. 5. And is there not, then, the greatest reason most cheerfully to repose ourselves upon Him!

A SUFFICIENCY.

When the communion was over, observing that some of the elements remained, I said—This is an emblem of the provisions of the gospel. Here are bread and wine enough, and to spare! Enough for all; enough for more than are here; and if any perish, it is not for want of a sufficiency of grace, but for want of hearts to use it.

THE COLLECTION.

In giving at the collection, I remarked—It is pleasant to think that this is not merely to defray the necessary charges, but that it is an offering to Christ's poor members. We have devoted ourselves, our all to him. I hope it is a pleasant thought; it may add a relish to the meanest offerings, as it adds a worth to them in the sight of God. Lord, I give thee this, in token that I am ready, according to my engagements, actually to give thee all, when thou shalt demand it of me.—*Dr. Doddridge.*

—

The sacrifice of God is a broken heart. Lord, send down fire from heaven, or it will not burn!

Miscellaneous Communications.

For the Presbyterian Treasury.

A PASTOR'S LETTER TO HIS CHURCH ON THE NEGLECT OF WEEK-DAY MEETINGS.

My Dear People—There is no Divine command for the observance of any other season than the Lord's-day; but there is a Divine warrant for meeting to worship God, and promote our spiritual edification as often as opportunity and a due regard to other obligations permit. In imitation of New Testament example, our church, as well as many others, has adopted the custom of holding meetings for prayer, praise, reading, and exposition of the Scriptures, on one or more evenings between the Sabbaths. In our particular congregation, we have two such seasons every week. The one as the Lecture, the other as the Prayer-meeting. We have a commodious and comfortable room for these assemblies; well-lighted and warmed in winter, and cool in summer. The exercises seldom exceed an hour in continuance. The room is so central that at least five hundred members of the congregation could reach it in ten minutes, and the thoroughfares are illuminated with gas.

But scarcely one-fifth of the five hundred can be called habitual attendants at the lectures: scarcely one-tenth at the prayers. The absentees are not only those who live at the greatest distance, or who are the most delicate in health, or those whose business and domestic occupations prevent their attendance—but they comprise many who can see the place of meeting from their own doors; and many who have health and leisure for political meetings, concerts, social visits, and similar engagements—

is, in other words, the training) of the young through the whole time of their primary school education; and if they are designed for professional life, this training must extend through all their collegiate course.

Through all this course it is the duty of parents to see that their children are "TRAINED UP in the way they should go."

Through all this period it is the duty of children to conform themselves to such training, and thus yield themselves to Him, whom they are bound to obey, that they may learn both to understand and to practice "all things whatsoever He has commanded."

Through all this course of study and preparation, *God's purpose* follows the young, and God's promise encourages them, so that while He writes to them and instructs them as "babes" and "children," so does He address them as "young men," and says unto them, "Son, go into my vineyard to-day"—that is, now and from henceforward—"and work, and I will pay thee wages."

And through all this course the Church is bound to teach the young "those things which Christ has commanded," and habituate them to carry them into practice, by discharging those duties which Christ has made incumbent upon all who will become His disciples, live godly in the world," and "lay hold on eternal life."

T. S.

MALE AND FEMALE ACADEMIES UNDER THE CONTROL OF THE SOUTH CAROLINA PRESBYTERY.

In establishing these Institutions, it is the aim of the Presbytery and the Greenwood Association to secure Schools in which not only the *head*, but the *heart* also may be educated; and to accomplish this end the Bible will be used as a book of study and recitation. In connection with the Schools are a fine Chemical and Philosophical Apparatus and Cabinet of minerals and Curiosities, by the help of which many facilities will be afforded to the students for acquiring a *useful* and *accomplished* education. Ample provision is also made for the youngest pupil.

Having obtained Teachers of known reputation and ability, the Trustees are persuaded that their hopes will be realized, and, therefore, recommend the Schools to public patronage. The scholastic year will consist of 10 months, divided into two sessions. Students will be charged from the time of entrance to the end of the session.

Board, \$7 or \$8 per month.

RATES OF TUITION PER SESSION.

First Class, - - - - -	\$18.00
Second do. - - - - -	15.00
Third do. - - - - -	10.00
Fourth do. - - - - -	6.00

EXTRA.

Music, - - - - -	\$20.00
French, - - - - -	10.00
Use of Piano, - - - - -	2.00
Contingent, - - - - -	50

TEACHERS.

MALE SCHOOL.—Isaac Auld, M. D., Principal and Teacher of Languages and Natural Sciences; W. W. Logan, Teacher of Mathematics and English branches.

FEMALE SCHOOL.—Robert Anderson, A. B., Principal. ———, Assistant.

TRUSTEES.

E. R. Calhoun, James Gilliam, John Logan, John McLees, David Lesly.

For the Presbyterian Treasury.

HYMNS FOR CHRISTIAN SCHOOLS.

I.

THY FATHER SEES.

From the German of Ch. K. L. von Pfeil.

Thy Father sees! Be on thy guard;
Thy Father hears! Be still:
Thy Father comes, O, stand prepared
To learn his holy will.

The Lord of Light thou can'st not see,
Though day and night most near;
Keep thou his Word, perpetually,
And say, "My God is here!"

Whatever word thou would'st not say,
Whatever work would'st shun,
If God were by thee, clear as day—
Leave thou unsaid, undone.

And if in danger or distress,
Thy youthful heart be brought,
Believe, with constant hopefulness,
That God forsakes thee not.

Know that whatever can displease,
And what thy joy has marred,
Each care and want and woe he sees,
With fatherly regard.

To Him in faith for ever cleave,
As if thou saw'st him nigh;
In trust that He will never leave
The souls that to Him fly.

Say to Him, child, "My Master, see
Us children, in distress;
To thee, O Father, we our plea
In life and death address."

J. W. A.

ZANESVILLE PRESBYTERIAL ACADEMY.

Our brethren in Ohio are turning their attention more and more to the great work of establishing Christian institutions for the education of their youth. It will be seen by the following appeal from "the Family Quarto," that the Presbytery of Zanesville are zealously engaged in erecting a substantial building for their academy. "The Family Quarto" is a semi-monthly paper, published at Zanesville, under the able editorial supervision of the Rev. S. Brown, and is doing a good work, as the organ of our churches in that section of country. We invite attention to the following article from its columns.

HOW MUCH WILL YOU GIVE FOR OUR ACADEMY?

This question is addressed to those within the bounds of the Zanesville Presbytery. Giving to this object differs but little from giving to missions. It is to a home object. The enterprise is adapted to strengthen the churches in which we live. Christian education is one of the strong pillars of the Church. An investment in a Christian school, is a lasting benefit. Such an institution is a fountain opened whose streams are to run down through coming generations. Every Presbyterian, of course, feels an interest in the extension and perpetuation of the Church of his choice. He will not allow selfishness to neutralize an interest so near his heart. He

will make an investment, be it little or much, that will help to strengthen the pillars of Zion.

It has been, we believe, the feeling of the Presbytery from the beginning, that if an academy is attempted at all, it should be a perfect work. That the building should be a good one, in architectural style, and well furnished with the means best adapted to promote a thorough Christian education. Though it is determined not to run into debt; yet what is done, it is designed shall be well done. The building committee have procured draughts from one of the best architects in the State; and have advertised for sealed proposals for the brick, stone, and carpenter work, in separate bids. The people in and around the village of Washington, have subscribed liberally to this enterprise. It remains now for the friends of this enterprise elsewhere to say what they will do for it. Will not the rich give liberally? It will be a safe and sound investment of money, which shall bless generations to come. Will not the poor man and the widow give something too? May we not expect every one who loves the Presbyterian Church to do something? In this institution, many a minister of the gospel may receive his primary preparation to enter the great field. By having such an institution in our midst, some of the sons of our churches may be induced to set their faces towards the ministry, who, otherwise, would not have thought of it. But whether our sons enter the ministry or some other calling, we wish them to have a *Christian* education, so far as parents may be disposed to educate them; that they may be fortified against that increasing infidelity, which is spreading wide its baleful influence, being nourished by the present mode of education, which leaves out God and the Bible.

ACTS, NOT RESOLUTIONS.

A story is told of a worthy and sensible man who, whilst attending the Synod of Virginia, heard a long discussion on the passage of resolutions, recommending a certain measure. "I have read," said he, "a book called the Acts of the Apostles! I have not seen their book of *resolutions* yet!"

The Church needs acts, *Apostolic acts*, rather than the resolutions of judicatories, passed, it may be, unanimously, and then left to take care of themselves.

Education will not flourish in the Presbyterian Church, if the Book of Acts is left out of our canon.

PARENTAL PITY A REPRESENTATION OF THE DIVINE.

"Like as a father pitieth his children, so the Lord pitieth them that fear him." The foolish, simple child is pitied and instructed. The sick child pitied and comforted. The forward child is pitied and borne with. The fallen child is pitied and helped up again. The punished child pitied and spared. The penitent child pitied and pardoned. The weaned child pitied and fed. The weary child pitied and carried. The wanting child pitied and supplied. The wronged child pitied and righted. The weak child pitied and assisted. The willing child pitied and accepted. Knowing by some experience the tender bowels of a parent to my children, I can the better judge of the tenderness of my heavenly Father.—*Matthew Henry*.

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Sabbath Musings.

THE CHRISTIAN SABBATH.

THE WORKING MAN'S REST.

Cheer thee up, child of labour! The blessed Sabbath is thine own! It is the excellent gift of thy Maker—see then that no man rob thee of the boon! It is the heirloom of thy family—see that it be not alienated from their possession! It is a sacred inheritance bequeathed by successive generations of the godly—see then that its frail fences are kept unbroken, and that its fruitful soil is not, through neglect, cursed with sterility and nakedness! The fifty-two Sabbaths of rest with which the year is interspersed, are like patches of verdure, watered by ever-springing fountains, that dot the inhospitable wilderness, and invite its fainting travellers to exhilaration and repose.

THE STATESMAN'S RELAXATION.

"O what a blessed day is the Sabbath, which allows us a precious interval wherein to pause—to come out from the thickets of worldly concerns, and give ourselves up to heavenly and spiritual objects! Observation and my own experience have convinced me that there is a special blessing on the right employment of these intervals.

"One of their prime objects, in my judgment, is to strengthen our impression of invisible things, and to induce a habit of living much under their influences. O what a blessed thing is the Sabbath, interposed between the waves of worldly business, like the divine path of the Israelites through Jordan! Blessed be God, who has appointed the Sabbath, and interposed the seasons of recollection. It is a blessed thing to have the Sabbath devoted to God. There is nothing in which I would commend you to be more strictly conscientious, than in keeping the Sabbath day."

—Wilberforce.

THE BELIEVER'S DELIGHT.

The Christian rises with alacrity to the delight of the hallowed services that are before him—spends his own hour of morning communion with his God, and from the prayer-opened gate of heaven catches upon his soul a portion of heaven's gladness. He gathers, too, his family around the household altar, and there diffuses the love and the sacred joy which have already descended upon his own bosom; he walks along with them to the house of prayer, and, in proportion as he fills them with his own spirit, so does he make the yoke of confinement easy, and its burden light unto them; he plies them with their evening exercise, but does it with a father's tenderness, and studies how their task shall become their enjoyment. But still a truer charm awaits him in the solitude of his own chamber, where he can hold converse with the piety of other days—with some worthy of a former generation, who, being dead, still speaketh—with God himself in the book of his testimony, or with God in prayer, whom he blesses for such happy moments of peace and of preciousness. And so he concludes a day, not in which his spirit has been thwarted, but in which his spirit has been re-geared—a day of sunshine, to the recurrence of which he looks onward with cheerfulness—a day of respite from this world's cares—a day of rejoicing participation in the praises and spiritual beatitudes of the future world."—*Dr. Chalmers.*

THE SABBATH IN THE SANCTUARY.

When a believer lays aside his pen or loom, brushes aside his worldly cares, leaving them behind him with his week-day clothes, and comes up to the house of God, it is like the morning of the resurrection—the day when we shall come out of great tribulation into the presence of God and the Lamb. When he sits under the preached word, and hears the voice of the shepherd leading and feeding his soul, it reminds of the

day when the Lamb that is in the midst of the throne shall feed him and lead him to living fountains of waters. When he joins in the psalm of praise, it reminds him of the day when his hands shall strike the harp of God—

"Where congregations ne'er break up,
And Sabbaths have no end."

When he retires, and meets with God in secret in his closet, or, like Isaac, in some favourite spot near his dwelling, it reminds him of the day when "he shall be a pillar in the house of our God, and go no more out."—*McCheyne.*

SABBATH GLORY.

Bright shadows of true rest! some shoots of bliss!
Heaven once a-week;
The next world's gladness prepossessed in this;
A day to seek
Eternity in time; the steps by which
We climb above all ages; lamps that light
Man through his heap of dark days; and the rich
And full redemption of the whole week's flight.
The pulleys unto headlong man; time's bower;
The narrow way;
Transplanted paradise; God's walking hour;
The cool o' the day;
The creature's jubilee; God's parley with dust;
Heaven here; man on those hills of myrrh, of flowers;
Angels descending; the returns of trust;
A gleam of glory after six days' showers;
The Church's love-feasts; time's prerogative
And interest
Deducted from the whole; the combs and hive,
And home of rest;
The milky-way chalked out with suns; a clue
That guides through erring hours, and in full story;
A taste of heaven on earth; the pledge and cue
Of a full feast, and the outcourts of glory.

VAUGHAN (1695.)

To irrigate the soil, they reply, that it may become fruitful. You farther inquire, where is the water to come from! Here are the channels, but whence are they to be supplied! Suppose the men should answer, "the digging of the canals is the great thing; let us take care to have a canal through every field, and all will be well." You would pity this blindness. You would lament to see so much labour expended in vain. You would tell the men, that unless they could bring their work into communication with some living fountain, their land would continue as dry, and as fruitless, as before. There is a great deal of this sort of trifling in the world. "Thy prophets have seen vain and foolish things for thee, and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens, and causes of banishment, Lam. xi. 14. The cry for education is swelling among the secular philanthropists of our day. From side to side of hostile political parties the cry is echoed, as the common watchword of all. Louder it becomes at each new outburst of popular violence. The education they prescribe is an earth-born—a temporal thing. Not knowing what aileth the people, in vain do they propose a remedy for the growing disease. "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrians, and sent to king Jareb, yet could he not heal you, nor cure you of your wound, Hos. v. 13. What is education to a people unless it be made the conductor along which the word of life may run? It is but a channel through a weary land dug by the hands of men—useful when a stream of water is poured into it, but not till then. T. S.

For the Presbyterian Treasury.

SEMI-ANNUAL REPORT OF HOPEWELL SCHOOL, INDIANA.

HOPEWELL, (NEAR FRANKLIN,) IA.,
Feb. 27, 1849.

Dear Brother—I present, in behalf of the Session of Hopewell Church, the second semi-annual report of our Parochial school.

The second session closed February 16, when an examination was had, affording evidence of competence and fidelity on the part of the teacher, Miss M. H. West, and of commendable diligence and improvement on the part of the pupils. Classes were examined in Reading, Geography, Arithmetic, English Grammar and Natural Philosophy, and specimens of composition were presented. Most of the pupils have committed the entire Shorter Catechism, and reviewed a large portion of it, *reciting short lessons every morning, and reviewing twice a week.* The younger scholars have in the same way recited the greater part of the Introductory Catechism. The Bible has been read, and familiarly explained in short lessons, daily, in connexion with morning prayer. Generally the school has been closed daily with singing a hymn from the excellent collection for youth issued by the Board of Publication.

Persons of other denominations, and those connected with no branch of the church, have sent their children, in some cases from other neighbourhoods, without making any objections to the religious instructions. The pastor and elders have very frequently visited the school.

The average attendance during the session

has been above 31 scholars. Last session it was below 23. At the commencement, July, 1847, when the pastor opened a school, intending to prepare the way for a regular church school, the number was below 20.

Though we have had difficulties to encounter from the first, we feel greatly encouraged. God, ever faithful to his promises, has greatly prospered our efforts to train up our children in the way they should go. Opposition seems to have died away, and doubts and fears to have given place to hope and encouragement. From the first we have endeavoured to consecrate the whole enterprise to God, and to go forward relying on his favour, and he has evidently afforded his blessing.

Some fifteen of the pupils are professors of religion, and *three or four of them* have made a profession during the year.

The tuition fees for the last session will about defray the ordinary expenses of the school. We propose to retain and use \$5.25, which was collected in this congregation a few weeks ago for your General Education Fund, and ask nothing more of the amount generously appropriated by your Board at the commencement of the year.

Our hope is, that we shall hereafter be able to sustain the school without further aid from the Board. While we have provision for charity students, none such have yet been received.

The next session is to open on the 19th of March.

Respectfully and fraternally, yours,

D. V. SMOCK.

Rev. C. VAN RENSSLAER,
Cor. Sec. Bd. Ed.

For the Presbyterian Treasury.

THE MODES OF TEACHING.

Mr. Editor—In your February paper, I notice some things, in the communication of a correspondent who styles himself an "Old School-master," which I do not like exactly; and, with your leave, I will offer a few humble remarks, rather on the other side.

First, in regard to the *two METHODS of teaching*—synthetic and analytic—I would use both, and both together, from the start. Language is before grammar in the order of nature. It is from language, *in popular use*, that grammatical rules are deduced. What do the people of business know or care about syntax and prosody? These are very properly introduced, in due time, to fix the language and secure uniformity in the modes of speech. A child or a man, learns a foreign language by imitation and comparison, not by memorizing rules and forms, which he knows not how to apply. Accordingly, if I wished my child to gain a practical knowledge of the French language, for instance, I would place it in a French family where that language is in daily use. So, if I wished my boy to learn Latin, I would set him *immediately* to reading Latin, (the easiest and simplest that can be procured,) with short daily lessons in grammar; and I would teach him to apply the rules as he proceeds in his reading. Thus, he will see the use of what he is required to commit to memory, and be encouraged and animated in his studies. But give a boy the grammar, and require him, under

pain of the rattan or a black mark, to commit a portion of it every day, for weeks and months, and you not only give him no new ideas, but you dishearten and disgust him, by requiring him to get, by rote, what to him has no meaning. It is not enough to assure him, that he will find out the use of these rules and forms by and by. He wants to see their use as he goes along in pursuit of his object—a knowledge of the language.

To a beginner, the grammar, especially the Greek, is a formidable affair; and by a rigid adherence to the synthetic method, many a one has been so discouraged as to stop short, *in limine*, under the apprehension that an attainment which is to be reached by so much hard work, *in the dark*, would cost more than its practical value. I say, therefore, let the two methods be united from the beginning. Let the pupil read and learn the principles of the language, at the same time; and let the teacher, patiently and kindly, help him to read and apply the rules as he goes along. Boys and girls need a great deal of *colloquial* instruction to interest their feelings, fix their attention, and draw out, or educate their mental powers—not the memory alone, but all the faculties; for I hold that all are capable of being exercised and improved from early childhood.

What is said about books, I like well. Get expurgated editions of the classics, and use the Greek Testament through the whole course. This will secure many advantages. You may hear from me again on this subject.

A FATHER AND OLD TEACHER.

For the Presbyterian Treasury.

HYMNS FOR CHRISTIAN SCHOOLS.

No. II.

My Saviour, who wast once a child,
A little child like me,
Obedient, lowly, pure, and mild,
May I resemble thee!

Help me to hate the inward sin
That leads to wicked ways,
And make my nature new within,
Now in my infant days.

O draw my soul this very day
To trust thy promise free,
And make me give myself away
To thee, my Lord, to thee!

Why should I wait another hour,
Since thou wilt now receive?
O send thy sanctifying power,
And cause me to believe!

J. W. A.

DAVID P. PAGE.

Who was David P. Page? There are two things about his name which will preserve it in the annals of Christ's kingdom.

First. He was an earnest, devoted *Christian.* And

Second. He was an excellent, useful *teacher.*

Few Christian teachers have accomplished more good, with the same opportunities and in the same time, as Mr. Page. The following account of the early bias of his mind for his profession, is taken from the funeral discourse of the Rev. Dr. Huntington, of Albany, of whose church Mr. Page was a mem-

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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 carcass: 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.

large emoluments or patrimonial wealth to inveigh against them as secular ministers, they really "endured hardness," and contributed largely towards the growth of our Church, particularly in new settlements. The tendency, however, in all professions, is to a division of labour; thus the surgeon, the physician, and the apothecary, were originally one and the same person; as are the barrister and attorney, even yet, in America. The profession of Christian teacher is rising to its proper level in our Church; and we hope for the day, when the corps of instructors shall be as distinct and marked as the corps of ministers.

One of the very best things we can do to bring about the good ends proposed, is to cherish in ourselves and others, a high estimate of the teacher's office. Let him be encouraged, honoured, and paid. Let no community or church fall into the error of sending its children to the lowest bidder. Let the starving system, which has already done evil enough in the case of ministers, be for ever discarded with respect to schoolmasters. If we desire to have a permanent class of sufficient teachers, we must afford them a competence, and make it worth their while to remain in the ranks. Schools in every part of the land have smarted under the method of hiring young men to teach, who were only using this as a stepping-stone to college or seminary. The profitable teacher is he who teaches for the love of it, who is not planning to be any thing else, and would rather be a schoolmaster than a king. But how commonly are such men disregarded and thrust into corners. "O, he is only a schoolmaster!" The phrase awakens no surprise; and yet it indicates a lamentable misapprehension as to the just place of the teacher. Until we consider him as worthy of a high social standing, we lessen inducements to pursue this calling, and so the evil falls on the community and on ourselves.

There is a natural alliance between the pastor and the teacher: they may be of unspeakable service to one another. The system of church schools makes this easy: it will certainly be the minister's fault if he does not derive solid help from the schoolmaster. But I am in danger of running into prolixity; the subject is one which requires only serious reflection, to bring us all to the same mind; so here I leave it.

CARDUUS.

THE TRUE FOUNDATION.

It would be difficult, I believe, to ascertain how much, or how little, children understand of the spiritual things presented to their minds. I am inclined to fix the measure very low. But at the lowest they acquire notions and habits of thought; and it is of immense importance, understood or not; that these should be correct ones. Surely, then, it is essential that whatever they learn of God, should be consistent with his revelation of himself in the gospel; and that whatever they learn of themselves, should be consistent with their actual character and position under the gospel dispensation. What should we think of a builder, who should build his house upon the sand, and tell us he intended to

make a more solid foundation afterwards! We should say that at least he gave himself a great deal of superfluous trouble, added to the risk of bringing his building to the ground, in attempting to remove it.—*Script. Principles of Ed.*

For the Presbyterian Treasury.

HYMNS FOR CHRISTIAN SCHOOLS.

NO. III.

FATHER, I THANK THEE FOR MY HOME.

I.

Sweet are the homely joys of love,
Beyond the bliss that wealth can prove,
The safe abode, the frugal fare,
My palace make—if love be there:
O'er land or sea let others roam,
Father, I thank thee for my home.

II.

The board with healthful bounties spread,
The sheltering roof, the lowly bed,
The winter's fire, the summer's shade,
Are gifts that cannot be repaid:
O'er land or sea let others roam, &c.

III.

My father and my mother there
Embrace us in their faithful care,
Brothers and sisters nestle round,
With many a smile and joyous sound:
O'er land or sea, &c.

IV.

While, over all, the cloud of peace
Affords protection and increase,
The opened Word, the Daily Prayer,
Proclaim aloud that God is there:
O'er land or sea let others roam,
Father, I thank thee for my home!

J. W. A.

STRONG TESTIMONY AGAINST COMMON SCHOOLS IN A CERTAIN DISTRICT OF NEW YORK.

The following account of the influence of common schools upon the *deterioration* of society, comes from one of our ministers, who is well acquainted with the district of country of which he writes. We would fain believe that such cases are rare; and yet we fear that, with the loose character of many of the common school teachers, and with the exclusion of religion from the course of instruction, a great deal is done to bring up an irreligious generation.

"Nearly six years ago, I came to this people, where, in the early part of my ministry, (1822-24) I laboured for two years under very interesting circumstances. A large accession was then made to the church. Her prosperity then was strongly anticipated. But clouds have hung over her deep and dark. After almost a quarter of a century, I came among them again. I found the state of society deplorably low and bad. I found whole families, the children of the members of the church when here before, not only irreligious, but standing aloof entirely from all places of religious worship, doing nothing to sustain that gospel which their fathers loved, but with habits fixed upon them dreadfully corrupt and demoralizing. After careful examination and reflection, I am of opinion that the district schools, as they have been conducted from time immemorial almost, have contributed as much or more to this state of things as all other causes put together. I might give you a descrip-

tion of these schools; but it would be nothing new to you. In spite of all parental influence, these schools of vice and irreligion have corrupted the children; and thus a set of heathen have grown up in the midst of us. Our church, and that of the Methodists, cover a ground occupied by more than two hundred families, and yet not more than seventy families in all these can be said to be attached to any religious denomination whatever—scarcely see the inside of a church from one year's end to the other.

Deeply as I sympathized with this people, I felt that I could not stay unless something could be done for the rising generation. But rather than leave them in this deplorable situation, I went forward and built a school-house, and furnished it, at my own expense, and dedicated it to God, with the confident expectation that he would take care of it, and bless it. And so he has. I hoped thus to lay foundations to build on when I was gone—to sow, for others to reap. But what hath God wrought already! About the middle of January last, he was pleased in great condescension and mercy to place his *own* seal upon the school. The Holy Spirit came with his still small voice, but invincible in his energies and work, and broke the hearts of these children and youth, and made them weep bitterly for their sins. At one time the whole school appeared to be under special Divine influence. But it is impossible to give you any adequate idea of this wonderful work of God in the school, and then as it extended to the congregation. How many of them will prove in the end to be the subjects of saving grace is known only to the great Head of the Church. But enough has been shown us to make us feel that "God in very deed is in this place," and that "our labour is not in vain in the Lord."

THE END OF EDUCATION.

God's plan of education accords with that which right reason and philosophy alike demand.

The end aimed at in this plan of divine education, equally "commends itself to every man's conscience in the sight of God." THE END aimed at in God's plan of education, is not a respectable station in life—not good behaviour—not the esteem of men. These lie *in the way*, but these are not the END to be aimed at. These are among the "all other things" which are given, but these are not to be sought as the "first" great end. The end to be kept in view is, "the kingdom of God and his righteousness, peace with God even now, and in the world to come life everlasting." To get a good character, to get a high station, to escape shame and poverty, are all blessings greatly to be desired for our children. But still it is not for these we are called upon "to travail in birth again." Although we could see all these things completely attained, yet if we have been imbued with the spirit of the Apostle we will not be satisfied, or cease from stirring, but will continue to "travail in birth" "till Christ be formed in them." Without this they are nothing, and less than nothing—they are lost, wretched, and undone. However "rich in this world's goods," they are "poor and miserable and blind and naked." However esteemed among men, they are under "the wrath and curse of God," polluted and defiled in his sight. And however "at ease" in their own hearts, and at peace with the world, "there is no peace" between them and God, but "a controversy" whose termination can only be "everlasting destruction from the presence of the Lord and the glory of his power."

T. S.

THE PRESBYTERIAN TREASURY

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For the Presbyterian Treasury.
Miscellaneous Selections.

OBJECTIONS TO FAMILY WORSHIP ANSWERED.

It would be more honest for people frankly to own that they have no heart for it, and that this is the real cause of their neglecting it, and not any valid objections they have against it; but since they will torture their invention to discover some pleas to excuse themselves, we must answer them.

FIRST OBJECTION. *"I have no time, and my secular business would suffer by family religion."*

Were you formed for this world only, there would be some force in the objection; but how strange does such an objection sound from the heir of an eternity? What is your time given to you for? Is it not principally that you may prepare for eternity? And have you no time for the greatest business of your life? Why do you not plead, too, that you have no time for your daily meals? Is food more necessary for your body than religion for your soul? May you not redeem sufficient time for family worship from idle conversation, or even from your sleep? May you not order your family worship so as that your domestics may attend upon it, either before they go to their work, or when they come to their meals?

SECOND OBJECTION. *"I have not ability to pray."*

Did you ever hear a beggar, however ignorant, make this objection? A sense of his necessities is an unfailling fountain of his eloquence. Further, how strange does this objection sound from you? What! have you enjoyed preaching, Bibles, and good books so long, and yet do not know what to ask of God? Again,

is neglecting prayer the way to qualify you to perform it?

THIRD OBJECTION. *"I am ashamed."*

But is this shame well grounded? Are sinners ashamed to serve their masters? A little practice will easily free you from all this difficulty.

FOURTH OBJECTION. *"But, alas! I know not how to begin it."*

Here, indeed the difficulty lies; but why will you not own that you were hitherto mistaken, and that you would rather reform, than persist obstinately in the omission of an evident duty?

FIFTH OBJECTION. *"But my family will not join in them."*

How do you know? Have you tried? Are you not master of your own family? Exert that authority in this, which you claim in other cases.

SIXTH OBJECTION. *"But I shall be ridiculed and laughed at."*

Are you more afraid of a laugh or a jeer than the displeasure of God? Would you rather please men than him?

Therefore, let God have an altar in your dwelling, and then let morning and evening prayers and praises be presented, till you are called to worship him in his temple above, when your prayers and praises shall be swallowed up in everlasting praise.—*Samuel Davies.*

— — —
LET ME GO HOME.

A friend of mine lately died, and in the dreamy wanderings of his last hours seemed to think his lassitude and pain were occasioned by hard labour. He often said, as he tossed in his agony, "O, let me go home, I am very weary."

In these words, methought, we have the expression of many a Christian soul. Though willing to abide as a hireling his day, he is weary

with task-work, and would be glad to have the yoke lifted from his neck. And, blessed be God, there is a home, where Christ will receive his people worn with toil at the close of the day. There remaineth a rest for the people of God, a Sabbath after the working-days, a jubilee after the bondage, a "continuing city" after the pilgrimage, a father-land after the exile. O that we were panting for it more. O that we were prizing it more duly. O that we were better prepared to enter on it.

Good Mr. Waugh, of London, used to say "There will be rest enough in heaven." True and gracious words. Let them encourage us during hours of weariness in service. Heaven will be sweeter for our weariness. Though we ought not to be discontented, nor in haste to be gone, we may sometimes lawfully be "in a strait betwixt two," longing to be with Christ, "which is far better." Our home is above;

"There my best friends, my kindred dwell,
There God my Saviour reigns."

An eminent German Christian once said to a friend of mine, *I am a homesick man.* Thus he strongly expressed his desire of heaven. God has not yet taken him home; his hands are full of sheaves in the harvest-field of Halle; this is the fruit of his labour, Philippians ii: 21; yet he probably often looks upward and says with the dying youth, "Let me go home."—*Am. Messenger.* J. W. A.

— — —
CHURCH DESPISERS.

Those church contemners, that can easily weigh
The profit of a sermon with a play;
That say unwonted prayers with the like wills
As queasy patients take their loathed pills;
To what extremity would they be driven,
If God, in judgment, should but give them heav'n!

QUARLES.

is becoming every day looser; and that our only hope of saving our youth from latitudinarianism and error is to apply more vigorous efforts to the work of Christian instruction. If any should still say that we send our children to the common school for common learning, in secular things, and to the Sunday School, or the Bible Class, or the household lesson for religious learning, it must be answered, that if equal times were given each, the cases are not equalized. We must take into account the proneness to falsehood arising from our depraved nature, and the pungent efficacy there is in the smallest portions of error. In erroneous or neutral instructions, or in any instructions from which Christ is studiously excluded, the young scholar will rapidly lose the slender impressions made by a few hours of spiritual training. When we shall have restored religion to its proper place in the education of our families, we may look more confidently for the pouring out of converting influences upon the rising race, and for extensive revivals in academies and colleges. There is reason to expect a day, when the whole work of education, all over Christendom, shall be visibly subordinate to the training of souls for heaven, and when all other sciences shall make obeisance to the science of salvation. And the best preparation for this blessed day is to lift the standard of the gospel high above all our places of education.—*Annual Report.*

For the Presbyterian Treasury.

HYMNS FOR CHRISTIAN SCHOOLS.

LIE DOWN WITH THE LAMB.

I.

How sweet is the evening, when shadows are long,
How fresh is the morning, when daylight is strong!
How good is the lesson, for dawning and dark,
Lie down with the lamb, and arise with the lark!

II.

The lamb is an emblem of Him that I praise,
The lark may instruct me my music to raise,
Whatever the business in which you embark,
Lie down with the lamb, and arise with the lark.

III.

Lie down in sweet lowliness, simple and meek,
Arise with devotion, Christ's praises to speak,
But resting or rising, this maxim remark,
Lie down with the lamb, and arise with the lark.

IV.

Thus lamb-like and lark-like my days I would spend,
All peaceful and joyful, till all my days end;
If then you have ears for my parable—Hark!
Lie down with the lamb, and arise with the lark.

J. W. A.

September 14, 1849.

PRESBYTERIAN ENTERPRISE AND ZEAL IN EDUCATION.

The prosecution of the Assembly's plan of Christian education demands much *executive energy* under the peculiar circumstances of the movement. In every locality

where our schools have been established, their success has been owing to the zeal and efforts of one or two men, particularly the minister. If our ministers hold back, the prospect of accomplishing anything is very feeble. The following extracts from a letter, giving an account of one of our parochial schools, shows what a working minister can do, if he applies his energies to the cause of Education.

We omit the name and the place, because we do not feel authorized to make them public.

There has been for years, a log tenement, called a school-house, at the church door. This has, from time to time, been occupied by all sorts of teachers except good ones. Catholics, infidels, and poor ignoramuses of every faith, (often drunken men) have been employed as teachers of the children of Presbyterians and of others. We set ourselves to break up this state of things. You can see how fearful the odds against us. But after many trials and great expense, for my means, the parochial plan was proposed by the General Assembly, and I was, I believe the first in the country to attempt it. We have a beautiful and convenient brick school-house forty-four by twenty-two feet in the clear—ceiling twelve feet high; eight large windows, divided by a folding partition into two equal rooms, when occasion may require.

The session of the church are the Trustees. The plan embraces classical and common education. There is a daily recitation, by the advanced pupils, in the Bible; whilst all the smaller scholars read a considerable portion, each day, in the New Testament, who are capable of doing it. We have also a weekly exercise in the shorter catechism. In a word, we are fully on the Assembly's plan.

We have been gratified to find several parents not members of our church, desirous to have their children learn our catechism.

I have a nominal salary of \$500 annually. I paid, and I am bound to pay \$200 to this enterprise. I have a family consisting of a wife and five children—small property. My people have done what they think they can do, and some of them have done nobly. Now we ask for \$60 in the shape of a loan, for we expect to repay it, with interest, into the funds of the Board, by means of the school, operating on the church. In fact, this church has from time to time given, and we expect still to give to the Education cause.

The Board of Education have of course complied with this reasonable request; and it must be a gratification to those who contribute to our funds to hear of their application towards the encouragement of so self-denying and industrious a zeal for education, as that exhibited in the above extracts.

ACADEMY OF MONTGOMERY PRESBY- TERY, VIRGINIA.

An excellent situation is offered for a good teacher in the Presbyterial Academy near *Christiansburg*, Montgomery county, Va. A letter just received, states "Our Presbytery is just over, and our Presbyterial school has taken a firm hold upon every heart." We hope the following advertisement will be duly responded to.

TEACHER WANTED.

The Presbytery of Montgomery being about to open a Male Academy near *Christiansburg*, the Board of Trustees will receive applications for prin-

cipal until the 3d Thursday of November. Testimonials as to qualifications, church membership, experience in teaching, &c., must be forwarded by the above date. The branches with which the applicant is particularly intimate, should be mentioned. The salary is not to be less than \$500.

Address Rev. N. Chevalier, President of Board of Trustees, *Christiansburg*, Va.

EDUCATIONAL FRAGMENTS.

SPIRITUAL LONGINGS FOR THE FAMILY.

And O that throughout every stage of my spiritual life I could take my family along with me; they will share in my temporal hazards, and if so be, in my temporal calamities. O that I hungered and thirsted more after righteousness, and that they shared in this spiritual longing for grace here, and glory hereafter. I pray, O God, for one and all of them, expressly and particularly—my dear wife, *Anne*, *Eliza*, *Grace*, *Margaret*, *Helen* and *Fanny*, and last for my only grandchild, dear little *Tommy*. During the remainder of my pilgrimage, I would never cease to pray for them and to watch over them. May each and all of them be translated from the walk of sight to the walk of faith, that henceforth they may be my fellow-travellers to *Zion*; and we, the parents, walking together as heirs of the grace of life may be the Christian heads of a Christianized family.—*Chalmers.*

IMPROVEMENTS IN EDUCATION.

It is worthy of remark, that whatever change for the better shall be made in our system of education, it must begin with the teachers themselves. The art of teaching, like all other arts, is founded chiefly on experience. Improvements therefore are not to be expected from legislators and politicians, who have many other objects to engage their attention; nor even from men of science, unless they have had experience in the business of education. It therefore, becomes the duty of every one engaged in teaching to collect facts, to record observations, to watch the progress of human faculties, as they expand under the influence of education, and thus to unite their efforts for the general improvement of our academical establishment.—*Prof. Jardine.*

DUNLAP'S CREEK PRESBYTERIAL ACADEMY.

This new institution, under the care of the Presbytery of *Redstone*, will with Divine permission, open in a beautiful and commodious edifice near to the Presbyterian church of *Dunlap's Creek*, *Fayette county*, Pa., on Monday, the 15th day of *October*. Instructions will be given in all the branches usually taught in academies or high schools.

Terms of tuition:—In the higher branches including the Latin and Greek languages, \$10 per session of five months; in the English branches, \$8 per session, payable one half in advance.

The first session will terminate on the last day of *March*, 1850. Vacations, *April* and *October*. Board can be had in respectable families in the vicinity at a cost not exceeding \$1.50 per week. Students who design to enter, are desired to be present at the opening of the session, as it will be much to their convenience to commence regularly with their respective classes.

SAMUEL WILSON, Principal.
JOHN H. CRAIG, Ass. Teacher.