ren, and perhaps those very fortunes were only

REV. JAMES W. ALEXANDER, EDITOR. PRINTED AND PUBLISHED BY

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THE PRESBYTERIAN.

ARISTOTLE TEACHING LOGIC IN CEYLON. -After the introduction of juries into Ceylon, a wealthy Brahmin, whose unpopular character had rendered him obnoxious to many, was accused of murdering his nephew, and put upon trial. He chose those which are social, should be clothed in proa jury of his own caste; but so strong was the per language, and uttered either in a voice of evidence against him, that twelve [out of thir- In no other way can the chief benefit of such exteen] of the jury were thoroughly convinced of his ercises be attained. guilt. The dissentient juror, a young Brahmin of Ramisseram, stood up, declared his persuasion that the prisoner was the victim of a conspiracy, and desired that all the witnesses might be recalled. He examined them with astonishing dexterity and acuteness, and succeeded in extorting from them such proofs of their perjury, nius, happily associated with all that is most rethat the jury, instead of consigning him to an ignominious death, pronounced him innocent. The affair made much noise in the Island, and the Chief Justice [Sir Alexander Johnston,] sent for Faith's Telescope, and the minor poems that acthe juror, who had so distinguished himself, and complimented him upon the talents he had displayed. The Brahmin attributed his skill to his study of a book, which he called Strengthener of the Mind. He had procured it, he said from some pilgrims at Ramisseram, who obtained it from Persia, and he had translated it from the Sanscrit, into which it had been rendered from the Persian. Sir Alexander Johnston expressed a curiosity to see this book; the Brahmin brought him a Tamul MS. on palm leaves, which Sir Alexander found, to his infinite surprise, to be the Dialectics of Aristotle. [Asiatic Journal.]

THE LICENTIOUSNESS OF THE THEATRE.—Upon this subject we are now about to give an extract, not from a puritanical journal, but from a paper which befriends theatrical amusement, viz. the New York Evening Post. It has the following

The good people of this city have, within the last six or seven years, made wonderfully rapid strides in refinement. There is reason to hope, few years more, we shall be as refined as the which our unsophisticated maidens did not dare short time ago, are now openly gazed at without authoress herself to speak. After adverting in a blush, and talked of with the most perfect her preface to the wonderful adaptation of the freedom. Thus, those beautiful and modest prints Bible to all classes and all circumstances of its and coloured pictures, so many of which are exhibited in the print shops in Broadway and William street, representing intrigues and William street, representing intrigues and amours in all stages, and of all possible sorts, are beheld by many an admiring eye, which would have turned away in shame if the same spectacle had been placed before it but a few Thus, too, on the stage, delicate females hesitate not to look, with a steady and approving gaze, upon exhibitions, which their rily much shut out, and the nearness of eternity rather than witness, or having by accident witnessed them, would never have ventured to open their lips on the subject. But tempora mutantur voice of heavenly truth will be more readily listenet nos mutamur. What, ten years ago, would ed to than at other times. And though it be but have been thought so gross a violation of public too certain that in many cases any salutary imdecency as to have called for a public indictment, pressions thus made will prove evanescent or inis now a very modest exhibition. Young girls efficient, yet, if the Lord vouchsafe his blessing, and young women can now keep the natural ruby in some at least they may be deepened, enlarged, of their cheeks while they look at sights, which and brightened into a lasting record of eternal mereven young men would have blushed at not a cy. But by those mothers who are already awake great while since. Indeed, they seem to have to spiritual things, these meditations will perhaps most rapturously which is the most violent ing and association, or illustrating some scripture breach of delicacy according to the old fashioned symbol drawn from the early nursery, which has notions. It is on this principle that we must account for the loud and enthusiastic approbation bestowed upon the Italian dancer, who made so ing and intention, this little work is affectionfull an exhibition of herself last evening at the ately dedicated," &c. Park theatre. The young gentlemen applauded, and the young ladies smiled. It was the perfect triumph of refinement! It was a convincing evidence of how nearly we have overcome those grovelling ideas of propriety which made it immodest for a woman to appear naked in public or place no restraint on the free action of her limbs. We recommend to all fathers whose daughters, and to all brothers whose sisters, may yet be labouring in any degree, under the exploded notions of modesty entertained in ancient times -that is, some eight or ten years ago-to take them to the Park theatre on any evening when Signorina Terrero shows herself to the and emancipate them at once. We think the prescription at least, like medicine in extreme

THE UTTERANCE OF RIGHT THOUGHTS IMPROVES THEM.

cases, will either kill or cure.

We see great excellence in the paragraphs below, from a correspondent of the Episcopal Recorder. The expansion of Hall's idea, that mental prayer degenerates into mere meditation, is

Persons very slightly offended, if allowed by ircumstances and mistaken judgment to vent their feelings in words, become ten times more enraged, and often lose all self-control, in a case, where a few moments reflection would have left them perfectly calm. Every one remarks, too, that a sure mode to make the worst of any little vexation is to utter many words over it. persons have heard of the cure wrought upon a scolding woman by a bottle of salt water, over which a sagacious friend had made some harmless incantations, and required her to hold a portion of it in her mouth whenever she began to feel angry with her hasband. The philosophy of this case is evident: the woman's tongue was kept quiet for a moment, and the husband's of course not called so fully into action as it must otherwise have been. This story is not the less instructive because homely. It is a volume of practical instruction. We may see persons every day irritating themselves to the extreme of impatience, by uttered complaints over the merest tri fles that can be imagined. The mind has the power of magnifying mole-hills to mountains, by the simple process of uttering its thoughts over No magic wand has ever promised more than the tongue daily accomplishes. Instances of this we see in almost every case where individuals allow themselves to speak against any study, or any occupation-against any indifferent or very little faulty habits of others, or against sentiments which are at first opposed for mere opposition's

any valuable application of it is discoverable. I remark then, the sure mode of increasing any valuable thought or feeling, is to give it utterance.

Prayer and praise to God afford illustrations of the same view. How often do the uttered praises of Jehovah raise the soul to a pitch of devotion before unknown, kindle it with flames from heaven strong enough almost to burn out its deepest impurities, and almost bright enough to scatter all its remaining darkness. How often do our confessions of sin poured forth in words lead us to the deepest contrition and self-abhorrence, even when self-complacency had entire possession before. Shall we here digress for a moment and consider the advantage of uttered devotions over those silent prayers and praises that some persons advocate? Not as though prayer and praise were never found in mere thought, but they seldom are. The soul is but partially moved by any train of thought merely conceived. The most secret attempts at devotion, not less than those which are social, should be clothed in proper language, and uttered either in a voice of moderate loudness, or at least distinct whisper.

Ilsh sound: I is pronounced us: m is pronounced active Greek, u mu or rather moo; u is pronounced accordingly nu, or noo; p has its uniform Greek and English sound; w is pronounced wee or way.

The reason of altering the sounds of the conso-

sincerity and pleasure—that the expectations with which we opened this little book have been more than realized. From her former publication, we had known the authoress as a person whose gespectable and amiable in Christian principle and entiment, entitled her to take a high place among the religious poets of the day. We had been delighted, in common with every reader of companied it, with the inspiration, caught from both Parnassus and Zion, that breathed through the whole; and were prepared to expect, in any production of hers, a display of the same poetical powers. This expectation her present work, although one of little apparent form, will not disappoint. But it derives an interest, from the circumstances in which it was written, which the mere display of powers the most exalted and successful could never impart. It is a "Mother's First Thoughts," the first breathings of a pious female's heart, at that interesting period when a new-and the sweetest-fountain of affection is opened up in it, and when the recollection of the anxieties and fears of a time of peculiar danger, gives a deeper tone of earnestness and gratitude to the devotion with which it turns to the Giver and Preserver of life. In these "first thoughts," effort would be mis-

placed and unnatural; but the evident absence of effort only excites the higher admiration of the mind, from which they spontaneously emanate. It is a mind of high talent, richly stored with valuable knowledge, breathing piety as its vital spirit, and elevated with that Christian generosiy which is eager to communicate to others the faith and hope by which itself is blessed. Passages of Scripture which naturally occurred to such a mind, in the circumstances to which we if we go on much longer at this rate, that, in a have alluded, are the themes out of which these thoughts arise. On each passage we have a mesians or Neapolitans themselves. Things ditation and a short prayer, and either on the same or some kindred passage, a hymn. Of her to contemplate in their most secret thoughts, a motive in publishing them we must allow the meditations suitable to mothers, both as such, and Christians. At a period when the heart is excited by new and pure emotions; when gratitude to a merciful Preserver is usually experienced in a very high degree; when the world is necessaophisticated mothers would almost have died often borne in powerfully on the soul, by the er than witness, or having by accident witsome inverse mode of judging, and applaud that be recognized as embodying some train of feeloften occurred to their own minds. To them, therefore, as possessing the best clue to its mean-

> As a specimen of the hymns, we select the following, which closes the meditation on the passage from Zechariah, "Who hath despised the day of small things ?"

Trace to its source you broad majestic stream, Where navies float, and nations' riches teem. What does it show? a small and shallow rill, Moistening the marshes of a nameless hill.

Or mark yon stately oak, the forest's pride! Deep-rooted, and with bows extending wide! re was it once ? inertly folded up In the small compass of an acorn cup

Or lift thine eye, where yonder star minute A faint uncertain ray appears to shoot: Canst thou imagine it a sun most bright

With worlds, perhaps dependent on its light? All these are wonderful; yet stranger far Than oak, or stream, or faintly beaming star, The passive babe upon the mother's knee, Viewed as a child of immortality.

Oh! 'tis astonishing so frail a shell Should hide Creation's mightiest miracle, A living soul! Jehovah's gifted breath Placed in a tent of weakness! life in death.

Lo! in her secret chamber sleeps the mind, Until those cords mysterious shall be twined. By which her busy handmaids find access, To break the slumbers of her deep reces

Perfect each faculty, complete each sense, Yet all chained up in infant impotence; Bound, as it were, in mental swathing band,

For Time to loosen with his gradual hand. Believer! in such types a picture see, Of what the spirits blest consider thee;

Thou glorious creature of ethereal birth,

Passing thy time of pupilage on earth. They view thee as a jewel in the mine, All rough and lustreless, yet form'd to shine: Thy brightest graces, as a little spark,

Just visible-because the world is dark. From thee to them the interval how great, A baby and a minister of state; And yet deny it, doubt it if we can,

The babe as truly lives as does the man. Already does thy full admiring love Follow the rays that reach thee from above; And when thine eye can bear the full-orb'd blaze, Thy King, in all his beauty waits thy gaze.

Already dost thou nestle to that side, Where all thy wants are tenderly supplied. Oh! keep thee closely to that parent breast, For thou shalt find it an eternal rest.

For the Presbyterian. SANDWICH ISLANDS.

nants is, that this people never end a syllable with a consonant, though they frequently begin one so.

If therefore the English sound of the consonants

had been adopted, the natives, instead of saying el, or l would have said ella, ela; for they must

have the vowel sound at the end. The leading

feature, or peculiarities of this language are (1) a total destitution of all sibilant sounds: they

have nothing nearer it, than is expressed by the

, a slight aspirate; (2) that two consonants can-

not occur without a vowel between; (3) every syllable ends with a vowel, and frequently 3, 4,

brew particularly—the evidences of Christianity.

the same time be carrying on the most abominable

feel willing to encounter. He must meet difficul-ties, which he would probably have never thought

with the public gaze of an enlightened land; but 'tis

not so: he stands like a lone taper in a dark room,

where every spark can be noticed and its effect

observed, and any bystander may set his foot on't;

but if there were an hundred candles at the same

time in the same room, any particular one would

not be so much noticed, nor would the spark all be so likely to be quenched. A missionary is a pub-

such by friends and enemies. But should a man

decline the work simply because there are diffi-culties in the way? By no means. Let him look

did He decline his work because there were diffi-

culties attending it? Often do I think of one short

sentence, dropped on one occasion by that dear

man whom I shall ever love and venerate, Prof. H.

'We ought not to speak of difficulties nor trials

when we remember what our Saviour bore for us."

This short sentence made an impression on my

meet the author of it at the feet of that Jesus to

whom it refers, and that will be in a little time.

It is one thing to contemplate the missionary work in the halls of Princeton, and another to en-

ter the field, surrounded by trials and difficulties,

perhaps the least expected; at least of the nature

of which 'tis impossible to judge till you expe-

rience them, however you may hear or see them

described. I do not mean to say that the mission

ary has not consolations which in his estima-

tion, (and that is enough,) preponderate all his little trials. Yes, blessed be God, I think I can

say, my soul never before knew the consolation

of trusting simply in God, of renouncing all for

Christ, as it has known since I reached these

heathen shores. There is a sacred pleasure, dear

brother, in laboring simply for Christ, and casting

all our cares on him, that I would not exchange

for a crown and a kingdom, and which I think is

in a measure peculiar to the devoted missionary.

His Bible is his chief companion and study, the

glory of God, and salvation of sinners his grand

object, and heaven his home. To these he makes,

In a more recent letter, referring to the forward-

them. Things sent out here, must be specially

marked; for they will probably pass through the hands of two or three agents, before they reach

us; and sometimes are unpacked and repacked

with the affairs of some other person for conve-

nience, or to save the expense of freight, or to put

the question of - if it refer to particulars, I know

there are a thousand unessential matters concerning

which experience gives us more enlarged, and

more correct views, and in this sense a man may

be said to change his mind with every changing

moon. But if, when she asks, "whether my mind be unchanged?" She means to say, have

or wishes to make every other bend."

mind, which will be lively and indelible till I

unto the Author and finisher of his

the vehicle for their unsanctified souls in hurry ing them down to perdition! Never did I before Mr. Editor,-If you deem the following exsee the utter worthlessness of all such excuses. tracts from two letters received from the Rev. which I have heard, for they cannot be called arguments. Will not the magnanimous conduct Cochran Forbes, a few weeks since, worthy of a place in your paper, they are at your service.

* * * * * "The Hawaiian Alphabet stands thus, a, e, i, o, u, h, k, l, m, n, p, w; five vowels and seven consonants. These letters are found to express all the simple sounds of this language with one exception; and that is made by combin-ing a and i into a dipthong, the sound of which is that of long i in English. A has the sound of here and thank God for the privilege of preaching your broad a as in fall; e has the sound of your slender a as in fate, salvation, &c.; i the sound of your e in mete, me, &c. or of the French i in marine, machine, &c.; o has its proper English Christ to the heathen. But I have altered my mind sound o, u, the sound of oo as in moon, school, &c. as deceitful among the heathen, and as hard to keep as at home." * * * * H is pronounced hee or hay; k has its proper Eng-Your brother in Christ, C. Forbes. lish sound: lis pronounced la: m is pronounced as

LETTER OF THE REV. DR. MORRISON. China, Feb. 5th, 1833.

Dear Sir :- My friend and fellow-servant Mr. Bridgman has shown me your letter concerning Tracts in China, wherein you ask particularly whether it be a fact that those speaking different dialects read one language? It is the fact. The same Chinese book is read by all the various empire, although in some instances their speech is wholly unintelligible to each other. And as I , and even 6 vowels occur without a consonant have stated elsewhere, not only in China, but also between, as in the word Hooeueu, to animate, in Corea, Japan, Loochoo, and Cochinchina, the arouse, by speaking &c., pronounced with four same Chinese book is intelligible. I myself, as syllables, as you see it marked." * * * * "Good well as my late brother Dr. Milne, have verified water at this station [Kaawaloa] is very scarce. this fact by actual experiment.

The water we are using to day smells worse than any that should stand in your room for a whole month, unless its tood in an unclean vessel." ****

diffs fact by actual experiment.

od ask next, why it is so, that men speaking different dialects in China read the same language? One remark will enable you to answer month, unless it stood in an unclean vessel." **** guage? One remark will enable you to answer "You will be ready to inquire what I think of this question—How is it that all the nations of the qualifications necessary for a missionary. I Europe and America, English, French, Spanish, will tell you. He ought to know every thing; Italian, &c. &c. whose languages are so different, even the fine arts will come in place. Especially be versed in the dead languages; Greek and He-

Church history, philosophical, mental, moral and natural, astronomy, navigation, mineralogy, chemistry, &c. &c. every thing he can; for he must practice all at times. * * * The progress of improvements of the state of the stat provement is slow with the natives, for instruc- but they have never preached—they have only tion has to be repeated over and over again before translated and written books. The ethics of it will make any impression, especially if it be Confucius have been propagated in a similar way. contrary to the natural heart: hence you see the The school and the Press are the only means. It

necessity of another qualification, persevering putience. A missionary must be willing to be treated with galling ingratitude—to be deceived, disappointed in his most fondly cherished hopes, and native approach him with great more than one third of the population of the globe. to have some native approach him with great more than one third of the population of the globe. Profession of love and respect, but before leaving the house steal something, or depart and tell some gross falsehood respecting him, &c. He must be willing to think the best of his church possessed a literature, and have used the Press for at least seven hundred years. But their literature is either idolatrous, or atheistical, or promembers may be devils—those who take the lead fligate. The reader of grave compositions can in prayer-meetings, Sabbath schools, &c., in whom learn little but either irreligion or gross suhe has learned to place much confidence, may at perstition, and the reader of light literature can learn little but folly or licentiousness. The secret iniquity, as has proved the case recently at first great requisite for the regeneration of Kailua. All these things a missionary should feel willing to encounter. He must meet difficul-China, humanly speaking, is a large increase of Christian Chinese students, in order to form good writers to create an instructive and reliof in his native land. Men may suppose that a missionary stands so much alone that he may proceed in his work unmolested, compared cerning these Mr. Bridgman can give you more cerning these Mr. Bridgman can give you more information. How far your Society will be able to co-operate directly I cannot say, in supplying these requisites, but I sincerely hope that the

May God our Saviour direct to the use of such means as he will own and bless; and may God the Holy Ghost breathe upon this valley full of dry lic character, and must be willing to be treated as bones, that they may live!

members of it will devise liberal things concern-

I remain, dear sir, Yours faithfully. ROBERT MORRISON.

CATHOLICISM IN THE UNITED STATES published by Pierce & Parker, under the direc-

tion of the Andover Society of Inquiry, we learn that the Roman Catholic population of this country is estimated at 800,000, the number of congregations at 784, and that of priests probably about 150. There are ten dioceses, or bishoprics; an Arch-bishop resides at Baltimore.

The Boston Diocese comprises all New England, but only a Catholic population of 20,000 (one half of which are in Boston and vicinity) 18 priests and 23 congregations. Of the latter 6 are n Maine, and 9 in Massachusetts.

"Here are eight or ten colleges, besides many academies and other literary institutions, entirely under the control of the Catholics; as many theological seminaries; and more than twice that number of convents or nunneries. "In Baltimore they have several charity

phans are early brought under their influence. man character to develope the highest and purest Several hundred children are in these schools, qualities of soul. which are under the direction of the sisters of

St Mary's College, also in this city, has a theological department, and eight of the nineteen instructers are ecclesiastics. The course requires seven years. The library contains 10,000 vol- naked heart, and such sorrow too as we dare not Students, 150.

At Georgetown, D. C., is a Jesuit College with ing of packages, &c. he remarks "put my name on you send, or I shall probably never receive at Mobile, at New Orleans and Jackson, in Lou- ples of obedience. isiana; one at Bardstown, Ky. with 150 stucity. The most splendid Cathedrals are in St. styled the Rome of the United States. It contains a multitude of packages in one. Give all friends particular caution on this subject," * * * * As to not how to go about answering it: for you know convent, and a nunnery for blacks, besides the College. The Cathedral is the most magnificent fabled to be extorted by the agonies of death. and largest temple in the Union, having cost over you the same views of the importance of missions? I answer no. I never fully felt the importance of the subject, (though I thought I did,) till I came subterfuges young men fly to in order to keep them-selves at home, and that old men resort to, for fear the Lord should that old men resort to, for fear the Lord should get his interest money. I mean for fear they should be reasonably urged, (God Orleans districts are more than 100 priests .- Mer.

TRUE LOVE OF LEARNING.

forbid we should ever unreasonably urge,) to do something for the spread of Christ's kingdom. Do not misunderstand me; we get no salaries here, The only fervent and unsullied worship which I am not begging money, we "covet no man's is paid to literature, is the devotion of the wilder-silver or gold;" all we want is victuals and ness, the closet, and the cell; half of those who elothes, and having a supply of our wants "therewith to be content." But O, how the rusted treasures of thousands will curse them at the day of the altar, to make their profession of faith a conting stone to the communion of the content. of judgment, when it will be too late to repair the breach. O how will they then lament that they read God's command, "Honour the Lord with the midnight toil of the anchorite, the researches conversion, before their admission to the church; thy substance," but said to their God, have me ex- of the metaphysician; their time spent, their toil and that a full examination should take place, in These extracts, we trust, will be sufficient to about to take a journey and wish to make a splen-well to recollect that all the "fancies chaste and doctrinal religion, and the views of the candidate which are at first opposed for mere opposition's make. But I have promised hints upon the use of the terms of admiration in which we sake. But I have promised hints upon the use of the terms of admiration in which we did appearance; or have children and want them have vivified or elevated humanity in relation to the subject of the have owed their very existence to this principle various objects of Christian benevolence.

A. D. Eppv, Stated O. A. D. Eppv, Sta warrant the terms of admiration in which we have spoken of the little work before us.—Edin-to have fortunes! O, how many parents have

HISTORY OF THE PATRIARCHS.

work for children of such permanent and intrinsic mean, do I now regret leaving home, friends, kind- sent all the important portions of the history, with the whole narrative plain, practical, and connected. I think the same hand should continue on one point. I now find that a missionary is in this pleasing way of condensing the sacred narfuil as much, if not more, danger of growing for-mal, than a preacher at home. The heart is just It is not, of course, supposed that they would supersede the use of the very text, but they would afford great facility to every reader in connecting the facts of the Scriptures, putting them in more familiar language and forming an index, as it History of the Patriarchs will be extensively infor use in their families; for which use, by the way, all the publications of the Union are admiof every minister as an important help to his and as prolonged as they may, who can read "the Life of David," lately published by the Union, without delight.

For the Presbyterian.

Mr. Editor,—The following extract from one of the letters of a minister of New England, may be amusing, perhaps incidentally instructive to some of your readers. The doctrines to which alludes, will be recognized as the tenets of the Swedenborgians. Emanuel Swedenborg, the founder of the sect, was a Swedish Baron, who was born at Stockholm in 1689. His education was good, and his learning extensive. In 1743, he had his well known remarkable vision, and from that date, he tells us, his spiritual eyes were opened, so that he was constantly able to see and onverse with angels and the spirits of departed men. Most of his writings, which abound in the marvellous, were published subsequently to the date of his vision. Among other strange notions, he maintains that the last judgment actually took place in the spiritual world, in 1757. The Swedenborgians in this country are organized into a general convention. In 1829, the number of their ninisters was twenty-nine, and they had regularly organized places of worship in twenty-eight towns. But to return to the extract, it is as follows: Speaking of Swedenborgianism the writer

"I have just been conversing for two hours. with one of the converts to this system of fana-ticism. He knows that there is a God, be-cause it has been revealed to him. Millions of angels and spirits of departed men, are around him every day; and he sees them. It has been his great business and delight for seven years to talk and sing with them. He has conversed with all the kings of England, with all the great men of antiquity that he has read of, and even with the giants of patriarchal times. The winged spirits of little children too, are among the multitudes, and what is not at all strange, sometimes read in Dilworth's Spelling Book, in classes, as at School. These spirits are all dressed in white; they come in rows as if strung on strings; and when they first come into sight, they generally repeat the Lord's Prayer. They delight in prayer as much we do, and he guesses, much more. When I pray in the family he interprets my words to them, for which they seem very grateful, as the meaning comes very hard to them in consequence of passing through two. They visit him at night, and make his room as light as day; and what is odd enough, they often ong that they have forgotten their own nor From the Memoirs of American Missionaries, are yet in the flesh; but he never delivers it, beance, is in no degree the case. And the man really appears perfectly rational on every other subject, and very intelligent and pleasant withal, and while conversing on this subject he appears so sincere and serious, that you could not have the heart to laugh in his face." Y. A. Y. A.

THE FIRE OF ADVERSITY.

It was related of the celebrated phrenologist, Dr. Spurzheim, who died in Boston a few months since, that in selecting a lady for his wife he made choice of one who had seen much trouble and had passed through uncommon scenes of schools; St. Mary's free school, and Orphan's calamity. His theory was, that great mental Asylums, where the children of the poor and or- suffering was necessary in the formation of hu-

> We need not say how well this corresponds with that sacred declaration—" Every son, there-fore, whom he loveth, he chasteneth."

It is hard to heave the sigh, to shed the midsuffer any one but God to look upon;-it is hard and bitter, yet under the action of these chastenthe same number of students, 20 instructers and ing influences it is not for us to say how much the 7,000 volumes in the library. There is a college heart beautifies, and the will acquires the princi-

Laying aside the considerations of religious dents; one at Cincinnati; two in the St. Louis improvement we often see the soul aroused to a District, including one with 160 students in that strange energy, and to the exertion of unwonted power by the pressure of some kind of affliction. Louis, Mobile, and Baltimore. The latter city is styled the Rome of the United States. It contains forced into being by the iron hand of poverty. 20,000 Catholics, five splendid edifices, a public Debts, embarrassment, and want have been the Catholic property of a million of dollars, and a uncongenial, yet creative, elements of poetry and romance. The sweetest songs of the

Let the sufferer who struggles under strange ground plan is 190 by 117 feet, diameter of the drunken husband or he who mourns the solace me 77, and height 116 feet; two towers, at of his hearth inurned in an untimely grave,-reeach wing, 120 feet high. The congregation fleet that sanctified affliction only darkens this numbers 6,000, and is the same with whom Car- world that it may brighten the next. Cold and roll worshipped. There are 67 priests in this diocese, besides those connected with semina- who receive their good things in this world. nity .- Weekly Messenger.

> HASTY ADMISSIONS TO THE LORD'S TABLE. From the proceedings of the Presbytery of Geneva, at their stated meeting, February 7th,

On the admission of members to the communion of the churches:-

A. D. Eddy, Stated Clerk. 43 five, and 99 five shillings per month.

"SEARCH THE SCRIPTURES."

The fundamental principle of all true piety is a correct knowledge of the Holy Scriptures—and the basis of all the Reformed Churches is the fact Mr. Editor,-I have not for a long time found a that "the Bible and the Bible only is the religuments. Will not the magnanimous conduct of Girard, without any pretensions of regard to Christ, but from mere philanthropy, stamp an indellible blush on the face of many a professed dellible blush on the face of many a professed without any pretensions of regard to Christ, but from mere philanthropy, stamp an indellible blush on the face of many a professed without any pretensions of regard to Christ, but from mere philanthropy, stamp an indellible blush on the face of many a professed without any pretensions of regard to Christ, but from mere philanthropy, stamp an indellible blush on the face of many a professed without any pretensions of regard to Christ, but from mere philanthropy, stamp an indellible blush on the face of many a professed without any pretensions of regard to Christ, but from mere philanthropy, stamp an indellible blush on the face of many a professed without any pretensions of regard to Christ, but from mere philanthropy, stamp an indellible blush on the face of many a professed with the control of the appears that the christ-standard professed with the control of the face of many a professed with the control of the face of many a professed with the control of the face of many a professed with the control of the face of many a professed with the control of the face of many a professed with the control of the face of many a professed with the control of the face of many a professed with the control of the face of many a professed with the control of the face of many a professed with the control of the face of many a professed with the control of the face of many a professed with the control of the face of many a professed with the control of the face of many a professed with the control of the face of many a professed with the control of the face of many a professed with the control of the face of many a professed with the control of the face of many and the face of red and country, I answer no; but rejoice that I am just enough of explanation and comment to make cuity of the sacred oracles; from which necessarily follows, the necessity of our studying and adhering to those books which are able to make us "wise unto salvation, through faith which is in Christ Jesus."

At the present period there is a grand and un-ceasing battle waging between the darkness and the light; or to speak more plainly, between the faithful servants of the Saviour of mankind, who believe in the truth of divine revelation, and enwere, to the principal volume. I suppose the deavour to spread it abroad; and the Infidel who denies its authority and essential importance to troduced into Sunday Schools; but my principal mankind, and who is striving to hinder its circuobject is to recommend it to the notice of parents lation and influence. Now one of these opposing parties must be decidedly wrong, and enemies of immortal souls. If the Bible be of no real use to rably fitted. I might go further and say, that a the world, or if its contents be injurious to socielarge proportion of them ought to be in the hands ty and individuals when universally propagated -then the persons who are giving their money knowledge, and to the simplifying of his style. I do not envy the man, let his titles be as reverend New Testaments are not only very foolish, but also mischievous-and on the contrary, if the Holy Scriptures do declare unto mankind the will of God, expressly that they may become acquainted with his divine purposes and commandments, and their own obligation and responsibility, with the correct understanding of which, their everlasting happiness is indissolubly connected—then to falsify the doctrines of the Bible, or to counteract its light and influence is the highest rebellion against God, and destructive to the best interests of the human family.

It is necessary to understand this subject. The Christians affirm that it is the duty of every man to read and understand the word of God-and to this end they bring forward a number of arguments which are irresistible. They say God has given a book for our instruction, which he has commanded to be published to all the world; a book proved to be of heavenly origin, by miracles, by prophecy, and by the testimony of all the wise and good men who ever lived—and they therefore argue, that since God has spoken, it is the duty of every man to hear, and if he will not listen, he will be punished for contemptuously rejecting the commandments and mercy of God. They quote the injunctions of Patriarchs, Prophets and Apostles, and even of the Lord Jesus Christ himself, for the same purpose. They show the examples of all the men who ever feared the Lord among the old Jews, and the early Christians. They allege that the usefulness of every man, the peace of families, and the prosperity of nations have always been in proportion to the wide spread knowledge and influence of the Holy Scriptures and the doctrines of the new Testament-and from all these and a great variety of other reasons, they insist that every man should peruse and digest the Bible for himself-and consequently they are stead fast and active in promoting the extension of saving knowledge by the Gospel of Christ.

There are two classes of men who are opposed to them and strive to impede their holy efforts. One party combines those who profess not to believe in the divine origin of the Bible at allbut in this discussion, with them we shall not intermeddle. Open Infidels are generally so ignorant of all correct moral principles, and so corrupt in their lives, that they only show their hatred of all that is good, in their lamentable prac-

tical opposition to the restraints of God's law. The other enemies to the dispersion of the Holy Scriptures, are persons who arrogate to themselves that they are the only Christians, and the infallible depositaries of the only true interpretation of the Bible-and that God has committed exclusively to them the safe-keeping of the Bible, to tuck up his bed, as no mortal ever tucked it up. be doled out to the world in what portions they Sometimes those appear who have been asleep so please, or to be kept entirely unknown from the world, or to seal it up in a language not under and so he has to tell them. They often give him stood by the people, with the delegated right to a message to their relatives and neighbours who put what meaning upon the sacred volume they choose-and with a commission from heaven to cause he is afraid that people will think him in- curse forever all who believe one word different sane or under the influence of a diseased imagi- from their exposition. Now to any person who nation, which, according to his frequent assur- rightly uses his rational faculties, these assumptions are self contradictory, and not less ridiculous than tyrannical-and are inconceivably more odious than a scornful infidel alienation from the

> Twelve hundred years have almost passed away since these claims were first made-and the consequence was, that over all Europe worse than Egyptian darkness benighted the nations, until the period of "the ever blessed Reformation."

truth.

Now it is affirmed, that the doctrine of the Redeemer is correct in this respect- "Men love darkness rather than light, because their deeds are evil." Why do professed teachers of the people hinder them from studying the Scriptures? Because they know that the Old and New Testament condemn all their doctrines and proceedings Why is the word of God perverted, and why are men afterwards forbidden to learn to read that word? Because, if the Scriptures were generally understood, all usurpation over conscience would

be at an end. It is an undeniable fact that the partizans of the Pope always have been and now are irreconnight tear, to feel sorrow pressing heavily on the cilable enemies of the Holy Scriptures. The Apostle commanded the Thessalonians to pray, "that the word of the Lord might have free course and be glorified"-but instead of this result-it is the unceasing endeavour of the Roman Priests to hinder it from being dispersed at all. Now it is obvious, that if the Apostle Paul was right, then the people who destroy the Bible and oppose its circulation must be perversely wrong. The Council of Trent and their Expositors and Helpers in every age and country have tortured their utmost ingenuity to bewilder persons with a labyrinth of reasons against the perusal of the Old and New Testament-but the whole discussion is comprised in a very small compass-why are the adherents of that Council so inveterately opposed to the general perusal of the Scriptures ? The sole reply \$300,000, exclusive of ornaments, &c. The and dreadful dispensations—she who mourns a is, that the Roman religion and the Bible are irreconcilable. If one is true the other is falseand consequently that the people may not comprehend the utter contradiction which exists between them, and thus ascertain the fallacy of all the delusions which they are taught-the Bible is strictly prohibited, under the denunciations of here. I never so fully saw the futility of all the cinest district the Central In the Cin- The rich of the earth may be the beggars of eterthe practical opinion of almost all orders of the Roman hierarchy, in every country and generation—that "the Church would have been much better without the Bible than with it"-and that "the Gospel is only a profitable fable"-and indeed if the Gospel had never displayed any other effects than those which were always produced throughout the Popish domains, when the predominance of the Pope was unlimited and unop-

> AGED PILGRIM'S FRIEND SOCIETY. The twenty-sixth anniversary of this Society was held in London on the 29th of April. The needy of the Christian church, of all denomina-