

THE PROFITS OF THIS PAPER WILL BE GIVEN TO THE GENERAL ASSEMBLY'S BOARDS OF MISSIONS AND EDUCATION.

REV. JAMES W. ALEXANDER, EDITOR. PRINTED AND PUBLISHED BY RUSSELL & MARTIN, No. 9 GEORGE STREET.

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.

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.

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, if we go on much longer at this rate, that in a few years more, we shall be as refined as the Parisians or Neapolitans themselves.

THE UTTERANCE OF RIGHT THOUGHTS IMPROVES THEM.

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 fine.

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.

A MOTHER'S FIRST THOUGHTS.

It is much to say—yet we say it with equal sincerity and pleasure—that the expectations with which we opened this little book have been more than realized.

In these "first thoughts," effort would be misplaced and unnatural; but the evident absence of effort only excites the higher admiration of the mind, from which they spontaneously emanate.

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 your 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 you stately oak, the forest's pride! Deep-rooted, and with bows extending wide! Where was it once? inertly folded up In the small compass of an acorn cup.

Or lift this 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 recess.

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 bleed 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 dost thou 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.

These extracts, we trust, will be sufficient to warrant the terms of admiration in which we have spoken of the little work before us.—Edinburgh Presbyterian Review.

FOR THE PRESBYTERIAN. SANDWICH ISLANDS.

Mr. Editor.—If you deem the following extracts from two letters received from the Rev. 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 under one exception; and that is made by combining a and i into a diphthong, the sound of which is that of long i in English.

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ten, and perhaps those very fortunes were only the vehicle for their unsanctified souls in hurrying them down to perdition! Never did I before see the utter worthlessness of all such excuses, which I have heard, for they cannot be called arguments. Will not the magnanimous conduct of Girard, without any pretensions of regard to Christ, but from mere philanthropy, stamp an indelible blush on the face of many a professed Christian who refuses to give the same evidence of either philanthropy or love to Christ.

Your brother in Christ, C. FORBES.

LETTER OF THE REV. DR. MORRISON. CHINA, FEB. 5th, 1833.

To Rev. William A. Hallock, Cor. Sec. 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!

The fact is, that from the beginning there have been Missionaries and priests of Buddhism, but they have never preached—they have only translated and written books. The ethics of Confucius have been propagated in a similar way. The school and the Press are the only means. It has not been the usage to have public lectures or sermons.

The five Chinese-language nations which I have enumerated above, contain probably more than one third of the population of the globe. They have long known the use of letters, have possessed a literature, and have used the Press for at least seven hundred years.

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 bones, that they may live!

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

CATHOLICISM IN THE UNITED STATES.

From the Memoirs of American Missionaries, published by Pierce & Parker, under the direction 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.

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.

St. Mary's College, also in this city, has a theological department, and eight of the nineteen instructors are ecclesiastics. The course requires seven years. The library contains 10,000 volumes. Students, 150.

At Georgetown, D. C., is a Jesuit College with the same number of students, 20 instructors and 7,000 volumes in the library. There is a college at Mobile, at New Orleans and Jackson, in Louisiana; one at Bardonia, Ky. with 150 students; one at Cincinnati; two in the St. Louis District, including one with 160 students in that city. The most splendid Cathedral is in St. Louis, Mobile, and Baltimore.

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The only fervent and unsullied worship which is paid to literature, is the devotion of the wilderness, the closet, and the cell; half of those who surround their public altars at the present day are false priests, who seek to live only by the things of the altar, to make their profession of faith a stepping stone to their worldly advancement.

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FOR THE PRESBYTERIAN. HISTORY OF THE PATRIARCHS.

Mr. Editor.—I have not for a long time found a work for children of such permanent and intrinsic value as the History of the Patriarchs, written by the Rev. Dr. Alexander, and published by the American Sunday School Union. In a little volume of 138 pages, which is sold for about twenty-five cents, the venerable author has epitomized the book of Genesis in such a manner as to present all the important portions of the history, with just enough of explanation and comment to make the whole narrative plain, practical, and connected.

P. B. P.

FOR THE PRESBYTERIAN. MR. BRIDGMAN'S VISIT TO SWEDEN.

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 it 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.

"I have just been conversing for two hours, with one of the converts to this system of fanaticism. He knows that there is a God, because 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 spirits of little children too, are among the multitudes, and what is not at all strange, they 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 tuck up his bed, as no mortal ever tucked it up. Sometimes those appear who have been asleep so long that they have forgotten their own names; and so he has to tell them. They often give him a message to their relatives and neighbors who are yet in the flesh; but he never delivers it, because he is afraid that people will think him insane or under the influence of a diseased imagination, which, according to his frequent assurance, 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."

THE FIRE OF ADVERSITY. It was related of the celebrated phrenologist, Dr. Spruzheim, 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 calamity. His theory was, that great mental suffering was necessary in the formation of human character to develop the highest and purest qualities of soul.

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

It is hard to leave the sigh, to shed the midnight tear, to feel sorrow pressing heavily on the naked heart, and such sorrow too as we dare not suffer any one but God to look upon—it is hard and bitter, yet under the action of these chastening influences it is not for us to say how much the heart beautifies, and the will acquires the principles of obedience.

Laying aside the considerations of religious improvement we often see the soul aroused to a strange energy, and to the exertion of unwonted power by the pressure of some kind of affliction. How many deathless works of genius have been forced into being by the iron hand of poverty. Debts, embarrassment, and want have been the ungenial, yet creative, elements of poetry and romance. The sweetest songs of the swan are fabled to be extorted by the agonies of death.

Let the sufferer who struggles under strange and dreadful dispensations—she who mourns a drunken husband—or he who mourns the solace of his heart inured in an untimely grave,—reflect that sanctified affliction only darkens this world that it may brighten the next. Cold and inhospitable are the future prospects of those who receive their good things in this world. The rich of the earth may be the beggars of eternity.—Weekly Messenger.

HASTY ADMISSIONS TO THE LORD'S TABLE.

From the proceedings of the Presbytery of Geneva, at their stated meeting, February 7th, 1833.

On the admission of members to the communion of the churches:—Resolved, That it is the deliberate conviction of this Presbytery, that great caution should be exercised in receiving members to the communion of the churches; that all candidates should be allowed some length of time after their hopeful conversion, before their admission to the church; and that a full examination should take place, in every case, on the subjects of experimental and doctrinal religion, and the views of the candidate in relation to the subject of temperance, and the various objects of Christian benevolence.

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 denominations, over sixty years of age, receive relief. At the present time 34 receive 10 guineas per year, 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—that "the Bible and the Bible only is the religion of Protestants;" which positions are corroborated by an Apostle's infallible authority—"and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." It hence appears that the true and only foundation upon which the Christian church is built, is the perfection and perspicuity 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 unceasing battle waged 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 endeavour to spread it abroad; and the Infidel who denies its authority and essential importance to mankind, and who is striving to hinder its circulation 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 the world, or if its contents be injurious to society and individuals when universally propagated—then the persons who are giving their money and devoting their time to disperse the Old and 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 contract 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 steady 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 all—but 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 practical 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 be doled out to the world in what portions they please, or to be kept entirely unknown from the world, or to seal it up in a language not understood by the people, with the delegated right to put what meaning upon the sacred volume they choose—and with a commission from heaven to curse forever all who believe one word different from their exposition. Now to any person who 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 truth.

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."

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 irreconcilable 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 is, that the Roman religion and the Bible are irreconcilable. If one is true the other is false—and 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 the heaviest ecclesiastical censure. It has been the 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 unopposed—then it might be admitted as Pope Leo XII. sagaciously observed, that instead of having the Gospel of Christ, they had possessed nothing but the Book of the Devil.—Christian Intel.

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