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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 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 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 listendecency 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, 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 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 freedom. Thus, those beautiful and modest prints Bible to all classes and all circumstances of its 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 necessaapproving gaze, upon exhibitions, which their rily much shut out, and the nearness of eternity ophisticated mothers would almost have died often borne in powerfully on the soul, by the er than witness, or having by accident witet 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 imof 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 some inverse mode of judging, and applaud that be recognized as embodying some train of feelbreach of delicacy according to the old fashioned symbol drawn from the early nursery, which has often 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,

Thou glorious creature of ethereal birth, Passing thy time of pupilage on earth. They view thee as a jewel in the mine,

Of what the spirits blest consider thee;

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.

PHILADELPHIA, WEDNESDAY, JULY 10, 1833. 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 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 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 sound o, u, the sound of oo as in moon, school, &c. H is pronounced hee or hay; k has its proper English sound: lis pronounced la: m is pronounced as 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 cannot occur without a vowel between; (3) every syllable ends with a vowel, and frequently 3, 4, , 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 Hebrew particularly—the evidences of Christianity. 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 progress of t 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 members may be devils—those who take the lead in prayer-meetings, Sabbath schools, &c., in whom he has learned to place much confidence, may at the same time be carrying on the most abominable secret iniquity, as has proved the case recently at Kailua. All these things a missionary should feel willing to encounter. He must meet difficulfeel willing to encounter. He must meet difficul-ties, which he would probably have never thought of 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 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; members of it will devise liberal things concernbut 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,

or wishes to make every other bend."

mind, which will be lively and indelible till I

unto the Author and finisher of his

In a more recent letter, referring to the forwarding of packages, &c. he remarks "put my name on you send, or I shall probably never receive 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 convenience, or to save the expense of freight, or to put a multitude of packages in one. Give all friends particular caution on this subject," * * * * As to the question of - if it refer to particulars, I know not how to go about answering it: for you 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 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 the Lord should get his interest money. I mean for fear they should be reasonably urged, (God 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,

ren, and perhaps those very fortunes were only the vehicle for their unsanctified souls in hurry ing 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 mean, do I now regret leaving home, friends, kind- sent all the important portions of the history, with here and thank God for the privilege of preaching Christ to the heathen. But I have altered my mind 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 suas deceitful among the heathen, and as hard to keep as at home." * * * *

Your brother in Christ, C. Forbes.

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

possessed a literature, and have used the Press for at least seven hundred years. But their literature is either idolatrous, or atheistical, or profligate. The reader of grave compositions can learn little but either irreligion or gross superstition, and the reader of light literature can learn little but folly or licentiousness. The first great requisite for the regeneration of China, humanly speaking, is a large increase of Christian Chinese students, in order to form good writers to create an instructive and relicerning 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!

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

CATHOLICISM IN THE UNITED STATES

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.

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 7,000 volumes in the library. There is a college heart beautifies, and the will acquires the princiat 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 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 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 Orleans districts are more than 100 priests .- Mer.

TRUE LOVE OF LEARNING.

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 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 On the subject of t 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 the whole narrative plain, practical, and connected. I think the same hand should continue persede 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

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:-

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

On thy banks, Delaware, at summer's eve In silence, though not sadly, I have strayed; Ten thousand images thy waves receive, From clouds and landscapes near thy banks arrayed. The light oar, gently lifted, blushes far, Alternate rising, with the western gleam, And deep below—as fathomless—the star, Night's soft precursor, seems to deck thy stream. Gay islets, clustering on thy fair expanse, Umbrageous trees that at thy margin tower, And insect clouds that o'er thy waters dance, And meadows decked with many a gorgeous flower All in one picture join to soothe the heart, I wander, peaceful as thy silver flow; Of nature and of thee a willing part, As if upon thy banks my life did grow. The past, the future, scarcely can impress One trace upon the calm unruffled mind. A dreaming vision, with resistless stress. The present rests, and holds my thoughts confined. nce this soft power of nature, or the spell Which calms my ardours when I gaze on thee That suasion of dumb scenes should thus excel The closest rules of sage Philosophy? 'Tis that a Father's hand in all I trace 'Tis that a Saviour's love is brought to mind.
'Tis that the Spirit's holy breath of grace The scene hath hallowed, and the heart refined.

BELSHAZZAR.

BY BARRY CORNWALL. BELSHAZZAR is king! Belshazzar is lord! And a thousand dark nobles all bend at his board; Fruits glisten, flowers blossom, meats stream and

Of the wine that man loveth runs redder than blood: Wild dancers are there, and a riot of mirth, And the beauty that maddens the passions of earth; And the crowds all shout,

Till the vast roofs ring, 'All praise to Belshazzar-Belshazzar is king.'

' Bring forth,' cries the monarch, 'the vessels of gold, Which my father tore down from the temples of old; Bring forth, and we'll drink while the trumpet is blown, To gods of bright silver, of gold, and of stone. Bring forth!'-and before him the vessels all shine, And he bows unto Baal, and drinks the dark wine;

Whilst the trumpets bray,
And the cymbals ring—
'Praise, praise to Belshazzar—Belshazzar the king!' Now what cometh-look, look !- without menace or

Who writes with the lightning's bright hand on the What pierceth the king, like the point of a dart!
What drives the bold blood from his cheek to his heart? 'Chaldeans! magicians! the letters expound!" They are read! and Belshazzar is dead on the ground!

Hark !- the Persian is come On a conqueror's wing; And a Mede's on the throne of Belshazzar the king!

From the Albany Journal and Telegraph. LETTER FROM REV. SAMUEL DAVIES.

We publish below from the original manuscript, a letter from that distinguished and devoted servant of Christ, the Rev. Samuel Davies, afterand shows some of the difficulties with which mind had to struggle, in deciding a most important question. We are not aware that the letter has ever before been published.

Gentlemen,-I encouraged myself, and

my friends in Virginia, that my last answer, and the judgment of the Presbytery would have been received as a final decision, and that my perplexities would have been no entirely owing to my sincere desire to disco- mistake. ver my duty, and secure the approbation of trouble I have involuntarily occasioned them, which affords me more concern, I dare say, than to any of them.

Upon Mr. Halsey's unexpected arrival, I sent to consult those members of Presbytery who had formed the former judgment: and I also made such inquiries of him, as I thought necessary to give me a fair and full view of the matter, and constrained him to be unreserved and open hearted. I have already received the answer of two leading members the rest will generally coincide with theirs; have leisure to write when that comes to hand; tinue the blessing. I venture to send you my final answer now founded on the best intelligence I can receive. And as I have honestly endeavoured to discover my duty, with all the impartiality and are subsided, and my mind has recovered friendship.

full conviction. My final answer then is, that in present circumstances my way is not at all clear to accept the Presidentship, or even to serve in that character pro tempore till the Synod: and therefore I desire the trustees would immediately proceed to the choice of another,

and have no more dependence upon me. As this answer, gentleman, may be somewhat unexpected, and as I give it in more decisive terms than I could safely use in my

of it, and they are such as these. Though to my great surprise, my Rev. full view of the case.

that the Presbytery would acquiesce in my out of my way with any symptoms of fear. judgment, even if I should determine to re- - Jesse's Gleanings.

move, and have desired me to judge for my self. But I put more confidence in their judgment than my own, in so dubious a case; life which we regret so much as his written and can by no means venture in opposition approbation of them. It is said, Sir Walto it, though they give it with diffidence and ter's works are founded on history. The hesitation.

not capable of such gross self-flattery, as to thoughts, but romance came from his pen. dissent from them in this; nor do I make It is said, his works of fiction have a motrust, or that any one of the trustees has wrote to dissuade me. Mr. Halsey has acquitted himself like an honest man, and the College is obliged to him for his faithful artless representation. Not one of the trustees that voted against me, has either directly or that voted against me, has either directly or the developed in the perverse sentiments and doubtful morals of the rising generation.

Is not written of our same of the trustees of the sober, classes of community, has produced a multitude of fictitious books, the demoralizing tendency of which will be fully developed in the perverse sentiments and doubtful morals of the rising generation.

The definition of the trustees of the sober, classes of community, has produced a multitude of fictitious books, the demoralizing tendency of which will be fully developed in the perverse sentiments and doubtful morals of the rising generation.

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The definition of the trustees of the sober my way. But I have credible, well informed correspondents, that do not belong to your nonourable board, in whom I can place the utmost confidence. And when the case is so intricate that I have hardly any judgment of my own, I think it my duty even implicitly to act upon that of others.

But the principal reason of my refusal is, that as from a very thorough and long acquaintance with my worthy rival Mr. Finley, believe in my conscience, without the least ostentatious affection of humility, he is incomparably better qualified for the place than I am, or ever expect to be; I cannot bear the thought of thrusting myself into the seat, to the exclusion of him, who, I am persuaded, will fill it with dignity, and to the universal satisfaction of all candid judges of real worth; when fully tried and known. And whenever I have had any thought of accepting the invitation, it has always been upon the supposition, that the trustees, to whom I have no right or inclination to prescribe, would not, in general, think as I do; bably presented a similar appearance; and wards President of Princeton College. The and consequently that he would not be choletter relates to his having been chosen President, sen, even if I should refuse. But as it now appears to me, there is at least a great proan eminently conscientious and truly humble bability that Mr. Finley will be chosen, I think myself bound in conscience to give up my election in his favour; and with all the force of persuasion and entreaty I can use. to transfer to him whatever interest I may have obtained among the trustees by the generous excess of their charity.

If my officiating in the College as Vice President for some months would be of any more renewed by another application. And service to it, I would cheerfully comply, notif from my warm declarations of my zeal withstanding the mutual bereavement I and "to serve the College," my candid friend my helpless family would suffer by it. But Mr. Smith inferred, and therefore reported since the way is not clear for my accepting all populous cities, extraordinary measures the place as stated President; since the in the character of a President, either the in. judgment of the Presbytery lies in my way; cautious and vague form of my expressing and it is not unlikely the Synod would conmyself, or the generous partiality of his firm their judgment; I apprehend it would friendship for me, tempted him to put a con- answer no valuable end. But, on the other struction upon my words, that I by no means hand, it might be productive of sundry bad intended. I assure you, gentlemen, I do not desire the compliment of repeated entreaties the Colleges still longer in an unsettled by thousands, in six large pits outside the city, as had already been done in Cairo and city, as had already been done in Cairo and that pleased to confer upon me; but my hesitation, eager ambition to accept the place; and I the plague patients were buried alive; as my delays and anxious inquiries, have been would give no umbrage for such a prodigious

I may venture to refer you to my honest my conscience, in accepting or rejecting the and learned friend Mr. Halsey, as well as proposal: and in this view I hope the trus- to your former messengers, to attest the tees will excuse, or at least forgive me the caution and impartiality with which I have proceeded in the whole matter. And could I communicate for a moment the sensations of my mind into yours, you would never impute my refusal to the want of affectionate zeal and concern for the College, or an ungrateful contempt or insensibility of the immerited honour the trustees have done me.

I beg that you would make my most dutiful compliments acceptable to his Excellency your Governor, for whom I have a very high veneration as a patron of virtue, liberty of the Presbytery, and as I expect that of and learning. I congratulate you and the College on the happiness of being under his and as I am called abroad, and may not administration, and pray God long to con-

I present my affectionate compliments also to the whole board of trustees promiscuously, whether my electors or not. I am obliged to the former for their friendship for integrity I am capable of, I am encouraged me; and I must value the latter for their to hope a gracious God will not suffer me to better judgment in this instance, and the mistake it; and therefore my former anxieties prevalence of public spirit over private that sacred calm, which is the attendant of

With a heart full of gratitude and love to you in particular, I am, gentlemen, your most obliged and most humble servant, SAMUEL DAVIES.

Hanover, Oct. 18, 1758.

HAPPINESS OF ANIMALS.

It is impossible to view the cheerfulness of animals and birds without pleasure; the latter especially appear to enjoy themselves former, you may justly demand the reasons during the fine weather, in spring and summer, with a degree of hilarity which might be almost envied. It is astonishing how brethren and other friends in Virginia have much man might do to lessen the misery of no objection to my accepting the offer upon those creatures, which are either given to him the footing of my insufficiency, which is one for food or use, or for adding to his pleasure, of my chief objections, yet, they apprehend I if he were so disposed. Instead of which he am of so much importance in my present often exercises a degree of wanton tyranny situation, to the interests of religion, and and cruelty over them, which cannot be too the liberty and honour of the dissenters in much deprecated, and for which no doubt this colony, so exposed to the oppression of he will be held accountable. Animals are high-flyers, by the influence I have some so capable of showing gratitude and affechow acquired with the great men here, and tion to those who have been kind to them. my correspondence in Great Britan, that I that I never see them subjected to ill treatcan by no means be spared from Virginia; ment without feeling the utmost abhorrence and that the injury would be so great and of those who are inflicting it. I know many irreparable here, that if the College should persons who like myself, take a pleasure at even suffer by my non-compliance, it would seeing all the animals about them appear be the lesser evil, and consequently ra- happy. Cows will show their pleasure at ther to be chosen. It is with an ill-grace seeing those who have been kind to them, these extravagant panegyrics upon myself by moving their ears gently, and putting out come from my pen; but I transcribe them in their wet noses. My old horse rests his the most modest language from their letters, head on the gate with great complacency, and I cannot avoid it, if I would give you a when he sees me coming, expecting to receive an apple or a peice of bread. I should But here I must be so impartial as to add, even be sorry to see my poultry and pigs go THE WAVERLEY NOVELS.

We know no act of Dr. Adam Clarke's candid and judicious reader will acknow-Another reason of my refusal is, that the ledge, that history, in such cases, is so divote for me was not at all unanimous, and vested of her sober and distinct features, as carried but by a very small majority; that actually to have experienced what the ansundry of the trustees, who are good judges cients called a metempsychosis; that is, a of merit, and well acquainted with me, look change from one being into another. Sir upon me as unfit for the place; and I am Walter may have found history in his

the estimate they form of me, the standard of their worth, or of my affection for them. might ask, Whom have they made better? I cannot bear the thought of thrusting myself Whom have they made pious? Wh in, though by a fair and honourable election, they reclaimed from vice, or licentiousness, in opposition to gentlemen whom I so highly either of sentiments or conduct? The truth revere, and cannot bear to offend: and as I is, his works of fiction are imbued with a am a lover of peace, and never was formed kind of philosophic respect for religion conto be a fire-brand of contention, I cannot of sidered generally; but its doctrines and its fer such violence to myself, nor do the Col- ordinances are no where elevated, explained lege so great an injury, as to enter as an in- and defended. We may admit, that the cendiary, to cast it into a conflagration, writings of this greatly gifted, and much cewhich could not be easily quenched, and lebrated man, have not a direct tendency to which would soon melt away my tender un- injure the public or private morals. But manly spirit. I have good authority, I think, have they not won a reputation for novels, for this, from speaking circumstances, or and created a taste for romance reading, authentic information; but I beg you would which are ruinous to the best interests of the not suspect Mr. Halsey has betrayed his world? They certainly have. Every novel Ja

> THE BLACK DEATH IN THE FOURTEENTH CENTURY.

It was reported to Pope Clement, at Avignon, that throughout the East, probably with the exception of China, 24,840,000 people had fallen victims to the plague. Mer- New York, S. Danvier 25; W. Couch 25; E. Merrill 25; chants, whose earnings and possessions were unbounded, coldly and willingly renounced Presbytery of New York, Hempstead, L. I. 20; Jamaica their earthly goods. They carried their treasures to monasteries and churches, and laid them at the foot of the altar; but gold had no charms for the monks, for it brought them death. They shut their gates; yet, still it was cast to them over the convent Phi walls. People would brook no impediment to the last pious work to which they were driven by despair. When the plague ceased, men thought they were still wandering among the dead, so appalling was the living aspect of the survivors, in consequence of the anxiety they had undergone, and the unavoidable infection of the air. Many other cities proit is ascertained that a great number of small country towns and villages, which have been estimated and not too highly, at 200,000, were bereft of all their inhabitants. In many places in France not more than two out of twenty of the inhabitants were left alive, and the capital felt the fury of the plague alike in the palace and the cot. The churchyards were soon unable to contain the dead; and many houses left without inhabitants fell to ruins. In Avignon, the Pope found it necessary to consecrate the Rhone, that bodies might be thrown into the river without delay, as the churchyards were adopted, in order speedily to dispose of the dead. In Vienna, where for some time 1200 inhabitants died daily, the interment of corpses in the churchyard and within the churches, was forthwith prohibited; may sometimes happen through senseless alarm and indecent haste; and thus the horror of the distressed people was every where increased. In Erfuth, after the churchyards were filled, 12,000 corpses were hrown into eleven great pits; and the like might, more or less exactly, be stated with respect to all the larger cities. Funeral ceremonies, the last consolation of the survivors, were every where impracticable. In Padua, after the cessation of the plague, two thirds of the inhabitants were wanting; and in Florence it was prohibited to publish the number of the dead and to toll the bells at their funerals, in order that the living might not abandon themselves to despair .- Translated from the German by Dr. Babbington.

NEW BOOKS.

NEW BOOKS.

HARMONY of the Four Gospels, by Rev. E. Bickersteth. A Mother's First Thoughts. An Address to the Young, by John Foster. The Harbinger of the Millennium. Memoirs of American Missionaries. Infant's Retreat, the Children's Summer Home. Avery's Trial. Second edition of the Canon of Scripture, by Dr. Alexander. The Young Christian, by Abbott. Smith and Dwight's Travels in Armenia. Paxton's Letters on Slavery. Rush's Memoranda of a Residence at the Court of London. The Koran, in 2 vols. by Sale; Spruce Street Lectures; Manual for the Afflicted by the Rev. Thomas Hartwell Horne, with an Appendix by Bishop Doane; Letters to a beloved Sister; Memoir of the Rev. T. T. Thomason, by Rev. J. Sargeant, M. A. author of Memoirs of Henry Martyn; Chronology; Key to History and Statistics by Putnam; Franklin's Familiar Letters; Verplanck's Literary and Historical Discourses; Pencil Sketches by Miss Leslie; Lectures on the Religious Education of Children, by S. R. Hall; Abbott's Scripture Natural History; Travels in Turkey, by A. Slade, 2 vols; Listener, 2 vols. new edit.; Bishop Onderdonk's Charge on the Rule of Faith; a Review of the Charge by the Rev. John Hughes.

The History of Jonah for Children and Youth, by the Rev. T. H. Gallaudett, author of the Child's Book on the Soul. Pictures of a Private Life by S. Stickney. Little Momiere. For sale by

Momiere. For sale by ton it was J. WHETHAM,

22 south Fourth street.

HAPPINESS OF THE BLESSED. KEY & BIDDLE, 23 Minor street, have just published THE HAPPINESS OF THE BLESSED, considered as to THE HAPPINESS OF THE DIESSED, considered as to the particulars of their state; their recognition of each other in that state; and its difference of degrees. To which are added, Musings on the church and her services. By Richard Mant, D. D. M. R. I. A. Lord Bishop of Down

Connor.
The design of the Rev. author in this production is to adduce from Scriptural authority, the most satisfactory evidence of the happiness and joy of those virtues required by God. The author has touched upon topics connected with the subject, which must afford much pies connected with the subject, which must allord much consolation to the Christian, who from the very nature of his organization, is liable to doubts and fearful forebodings as to the state of his heart, and the ground of his faith."—The Christian Magazine.

"We take the earliest opportunity of introducing to our readers this excellent little book, to which the deeply interesting nature of the subject and the well-samed repu-

readers this excellent little book, to which the deeply in-teresting nature of the subject and the well-earned repu-tation of the Rt. Rev. author will secure no inconsiderable portion of attention. The vast importance of the topics herein treated, and the valuable practical effects they may herein treated, and the valuable practical effects they may assist in producing, induce us to call thus early the public attention to a work, small indeed in size, but which is calculated not a little to inform all candid and serious inquiries into a subject hitherto involved in much obscurity, but not a little elucidated by the present author."—Genular Magazine.

A LADY who has effected the preparatory Education of three Orphan Children, wishes to devote ler time more exclusively to them, by devolving the maternal guidance of a family, of ten permanent boarders upon an individual capable of fulfilling its duties, and having the power to purchase the furniture of the Establishment just as it is now arranged. Address L. H., office of this paper. June 12th 1833.

FRESH TEAS.

IMPERIAL, Gunpowder, Young Hyson, Old Hyson, Powchong, Southong, Pecco, and Orange Pecco first quality—the best that could be obtained in this and the New York Market. For sale at the Temperance Grocery Store, 244½ Market st. above 7th, also at old stand S. W. corner of 2d and Dock sts.

BALDWIN & COLTON.

BOARD OF MISSIONS. Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church, from the 20th of May to the 1st of July, 1833.

Alden, N. Y. Aux. Society, per Rev. Hugh Wallis Bedford Presbytery, N. Y. by Rev. G. Stebbins ledford Presbytery, N. Y. by Rev. G. Stebbins ethesda Cong. 10 dols. Middle Sandy 5, Rehoboth 5, to redeem Mr. Beers' pledge in part; Foland 1 50; Neehamick 7 81; Deerfield 1; Youngstown 2; Hopewell 5; Roackfield 3 12; J. Wilson of Salem Cong. 1; Longsron Cong. 7 38; Cong. of New Salem 5 50; New Lisbon 1 75

leach Spring, Harrison co. Ohio, per Rev. J. Rea lattimore, Rev. G. Morrison tuffaloe Cong. Union co. Pa. Coll, per. Rev. D. M. Barber Barber
Berber
Bedford, Mon. Ct. col. 11, Pr. cong. 24 per J. Green
Black Rock Pr. Cong. per Rev. H. Hamill
Cool Spring 5, Indian River 5, per M. Mitchell
Covington Ch. Tenn. Aux. Soc. Rev. R. H. Chapmar

illesquaque ch. 3 50, Washingtonville 1 75 per Rev. D. M. Barber anceford cong. 26 90; donation from a Female Friend to Missions 5; Donegal cong. 20 50 per Rev. W. F. Houston

D. Sanderson
operstown, N. Y. Female Soc. per Rev. W. B. Sprague 17 00
erry and Paxton congs. Dauphin co. per Rev. J. P. Straton izabethtown, N. J. offered by 1st Pr. ch. to Rev. W.

Elizabethtown, N. J. offered by 1st Pr. ch. to Rev. W. A. M'Dowell for supply in that cong. one Sabbath, directed by him to be presented to the Board of Missions, per Rev. J. M'Dowell Cleming church, Ky. per A. Todd, Orks of Brandywine, per Rev. J. N. C. Grier Tairfield, N. J. Presb. cong. per Rev. G. D. M'Cuenn, Gravel Run cong. per P. Chamberlain George's Creek, Pa. Aux. Soc. per J. W. Nicholson, Esq. Treas. 12 75; Fayette co. J. K. Duncan's don. 5; Mrs. Duncan 2; M. Crane don. 1 per Rev. A. G. Fairchild

Fairchild

Hackettstown cong. per Jos. Campbell

Hanover, N. J. a Friend

Head of Christiana and White Clay creek, Del. per Rev.

E. S. Ely, D. D.

Irville, O. coll. 5; Newton, O. Aux. 7; Putnam, O.

don. Rev. J. Hunt 3

Jamaica, L. I. don. from a Lady of the Presbyterian
church to constitute her pastor the Rev. Elias N.

Crane a member for life of the Board of Missions

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