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SUMMARY ACCOUNT

OF THE ORIGIN AND PROGRESS OF

BIBLE SOCIETIES.

(FOREIGN.)

(Concluded from 27th page.)

ST. PETERSBURG BIBLE SOCIETY.

But a subject of still higher importance is the establishment of a Bible Society in St. Petersburg, the President of which is Prince Galitzin, the Minister of Religion, and which has been favored with the patronage of his Imperial Majesty, who presented the Society with the princely donation of 25,000 rubles, and promised it an Annual Subscription of 10,000 rubles. Auxiliary Societies have been formed at Moscow and Jaroslaff, besides those mentioned in the preceding article, which, being within the Russian Empire, are also connected with that in the capital: to encourage the Societies at St. Petersburg and Moscow in their important operations, the British and Foreign Bible Society has made several Grants to the extent of 2000*l.* These Societies are printing the Scriptures in various European languages, and also in that of Armenia.

If the establishment of Associations for promoting the circulation of the Holy Scriptures be considered among the most beneficial effects produced by the British and Foreign Bible Society, its other proceedings on the Continent of Europe, with a view to the same object, are not deficient in utility and importance.

ICELANDIC NEW TESTAMENT & BIBLE.

Three thousand copies of the Icelandic New Testament were printed at Copenhagen in the year 1807, at the expense of the British and Foreign Bible Society; a part of the impression had been forwarded to Iceland previously to the commencement of hostilities; and the Committee having since completed a further edition of 5000 copies, and also 5000 copies of the whole Bible; the reconciliation which has happily taken place with Denmark, has afforded an opportunity for the Society's Correspondent, the Rev. Ebenezer Henderson, to proceed with the major part of them to Iceland; for which island he has accordingly set out, to superintend a proper distribution of them. About 120*l.* were contributed towards this work by Friends in Holstein, and 150*l.* by the Edinburg Bible Society.

TURKISH OR TARTAR NEW TESTAMENT.

The Missionaries deputed by the Edinburgh Missionary Society to Karass, on the borders of the Caspian Sea, have been, for a considerable time, engaged in preparing a Version of the New Testament in the above dialect, which is vernacular among a population of nearly thirty millions, extending from the banks of the Wolga to the shores of the Euxine. To enable them to print 3000 copies of it, the British and Foreign Bible Society furnished, at its own cost, a fount of types, and a competent supply of ink and paper. This work is now completed, and circulates with success.

CALMUC NEW TESTAMENT.

The Ministers of the United Brethren at Sarepta, having begun a translation of the Gospel of St. Matthew into the Calmuc language, have been encouraged to proceed with the whole New Testament; for the printing of which, at St. Petersburg, at the charge of the British and Foreign Bible Society, preparations are

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making under the superintendance of the Bible Society in that city.

From the preceding statement, it appears, that the British and Foreign Bible Society has contributed to promote, on the Continent of EUROPE, editions of the Scriptures, or portions of them, in the following languages and dialects, viz :—

1. French,
2. Italian,
3. Romanese,
4. German,
5. Bohemian,
6. Polish,
7. Hungarian,
8. Sclavonic,
9. Lithuanian,
10. Livonian,
11. Esthonian, or Lettonian,
12. Swedish,
13. Laponese,
14. Armenian,
15. Icelandic,
16. Finnish,
17. Turkish or Tartar,
18. Calmuc.

The Society has also printed in Great-Britain editions of the Scriptures, or portions thereof, in the following languages, viz :—

1. English,
2. Welsh,
3. Gaelic,
4. Irish,
5. Manks,
6. Spanish,
7. Portuguese,
8. Dutch,
9. Danish,
10. Greek, An.&Mo
11. Esquimaux,
12. Mohawk,

exclusive of the French, Italian, German and Arabic, which have been printed for the Society both at home and abroad.

ASIA.

The field for exertion in Asia is most extensive, and the operations of the British and Foreign Bible Society in that part of the globe have been proportionate.

The sum of 15,200*l.* has been, at different times, granted to a Corresponding Committee at Calcutta, for the purpose of promoting the Translation and Publication of the Scriptures in the different dialects of India; and by the latest intelligence from that body, it appears, that the translation and Printing of the Scriptures proceed as rapidly as is consistent with that correctness which they are determined to observe. The Missionaries also at Serampore, (to whom a moiety of the Society's grants have been appropriated,) have translated and printed the Scriptures or parts of them in various dialects of India: and with the aid of these valuable laborers, together with the fruits of the late Dr. Leyden's, and the late Rev. H. Martyn's learned and indefatigable exertions in the same department, the Calcutta Corresponding Committee trust, they will be able, under God, to produce, in due time, both accurate and acceptable versions.

CALCUTTA AUXILIARY BIBLE SOCIETY.

This Institution was formed in Feb. 1811, with the knowledge and concurrence of the Supreme Government, and has met with general approbation from all parts of India, and with liberal and decided support from the Presidency of Fort William.

Its operations have already commenced with good effect. It has purchased 800 Tamul New Testaments, for immediate distribution; has ordered 5000 Portuguese Testaments and 2000 Portuguese Bibles from England; and has also contracted for printing at Serampore, 5000 Testaments in the Cingalese, Tamul, and Malayalim dialects respectively. It has also undertaken a large edition of the Armenian Scriptures, for the benefit of the numerous natives of Armenia, and their descendants in India; and has been encouraged by the government, to do the like for the Malay Christians, who are numerous at Amboyna and Batavia.

The Committee of the British and Foreign Bible Society, contemplating the wide field which this Asiatic Auxiliary proposes to occupy, have assisted it with a grant of Bibles, Testaments, and Printing Paper, to the value of 1000*l.*

Editions of the Scriptures have been printed, or are preparing in India, under the patronage of the Society, in the following Oriental languages and dialects, viz :—

1. Bengalee,
2. Hindoostanee,
3. Tamul,
4. Orissa,
5. Malay,
6. Malayalim,
7. Mahratta,
8. Sanscrit,
9. Persian,
10. Arabic,
11. Cingalese,
12. Sinhala Pali,
13. Telinga,
14. Chinese.
15. Seek,
16. Siamese,
17. Carnatica,
18. Bugis,
19. Burman,
20. Macassar,
21. Maldivian,
22. Baloch,
23. Afghan,
24. Rakheng,
25. Jagatai, or original Turcoman,
26. Armenian.

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A *Bibliotheca Biblica* has been established at Calcutta, under the direction of the Corresponding Committee, consisting of a Depository for Bibles in all languages, upon sale, and a Library for the use of Translators.

Besides the Annual pecuniary Grants before mentioned, the British and Foreign Bible Society has furnished at its own expense, 2000 Reams of Printing Paper, to replace the like quantity consumed by Fire in the Printing Office at Serampore, in March, 1812; a Printing Press and a Fount of Tamul Types to the Mission at Tanjore, for the purpose of printing the Holy Scriptures; 600 Reams of Paper to Bombay, for the Malayalim New Testament, for the use of the Syrian Christians in Travancore; Paper for the purpose of printing the New Testament in Cingalese for the native inhabitants of Ceylon, together with a supply of English, Dutch and Portuguese Scriptures for those of other nations in that Island; and a selection of valuable Biblical Works for the translation Library at Calcutta; which have proved highly aeceptable to the Translators.

AUXILIARY BIBLE SOCIETY IN CEYLON.

Of this Institution, formed at Colombo, August 1, 1812, His Excellency the Governor is President. The object of the Society is to supply the Island with the Scriptures in the Cingalese, Pali, and other dialects in use among its inhabitants. Supplies of the Holy Scriptures in the English, Dutch, and Portuguese languages, have been placed at the disposal of this Society by the British and Foreign Bible Society.

BOMBAY AUXILIARY BIBLE SOCIETY.

This Institution was established on the 18th of June, 1813, the objects of which are "to promote the circulation of the Holy Scriptures; and especially to supply the demands of the native Christians on the western side of the Peninsula of India." The formation of this Society has been effected under the direct patronage of some of the most respectable persons in the Presidency, and with the countenance and encouragement of His Excellency the Governor, Sir Evan Nepean, Bart. one of the Vice-Presidents of the British and Foreign Bible Society. The Committee of the Parent Institution has voted 1000*l.* in aid of its Funds.

CHINESE NEW TESTAMENT.

The Rev. Robert Morrison of Canton, whose assiduity, perseverance, and efficient progress in the Chinese language, are attested by the most respectable and competent judges; has completed the translation of the New Testament, 2000 copies of which have been printed and are now in circulation. In this important work he has been liberally assisted by the British and Foreign Bible Society.

AFRICA.

BIBLE SOCIETY OF THE MAURITIUS' BOURBON, AND DEPENDENCIES.

A Society was formed under this designation, on November 11, 1812, the Governor of the Island, President.—From this Establishment, good hopes may be entertained that something extensive and effectual will be done for the benefit of these and the neighboring Islands.

AUXILIARY BIBLE SOCIETY AT ST. HELENA.

About the commencement of the year 1814, an auxiliary Society was formed on this Island, under respectable patronage; the first communication from which was accompanied with a contribution of 160*l.* sterling to the Funds of the British and Foreign Bible Society.

AMERICA.

That the influence of the British and Foreign Bible Society should be felt in America, was naturally to be expected; and it has accordingly produced the formation of numerous Bible Societies in that portion of the world.

AUXILIARY BIBLE SOCIETIES IN YHE BRITISH COLONIES.

TRURO, in Nova Scotia.
PICTOU, ditto.
HALIFAX, ditto, with a Branch Society at Liverpool, for Queen's County.
QUEBEC.
JAMAICA, by the people of Color.

The four latter have remitted Contributions in aid of the Funds of the Parent Institution; particularly that of Halifax; which is under the immediate patronage of the Governor, His Excellency Sir John Sherbrooke, Bart.

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DOMESTIC.

(*Continued from page 30.*)

EXTRACTS FROM THE SEVENTH REPORT OF THE BIBLE SOCIEYY OF PHILADELPHIA.

The managers appointed a committee, to examine all reports received from other Bible Societies; and from time to time to report such parts as it may be considered useful or interesting to the managers to hear. One of the effects of this measure, has been the bringing before us of two incidents, which occurred during the last year; and are now produced to the society, as illustrating the beneficent spirit of Christianity, in promoting works of piety and charity among Christian people of different nations, even during a state of war: the horrors of which are thereby lessened; and a prospect is opened of their being at last banished from the world, as the sure word of prophecy warrants us to believe; and as happens in proportion as the blessed system acquires its legitimate influence over the hearts and the actions of mankind. The Bible Society of Massachusetts, having learned that a number of Bibles were circulating through the country, with the stamp of the British and Foreign Bible Society upon them, instituted an inquiry into their history. They found that they had been committed to Captain Landers for distribution in the neighboring British provinces, and had afterwards been captured by an American privateer from New-York, and carried into Portland. Ineffectual attempts having been made to prevent their dispersion, and to appropriate them to their original design; and difficulties lying in the way of the society in transmitting an equal number of Bibles to Halifax in their stead, a subscription was immediately instituted in Boston; and the ascertained amount being 157*l.* 2*s.* 9*d.* sterling, it was promptly collected and transmitted to the parent society. It is said, that within a few days, a greater sum by one half was subscribed, and that it would have been easy to have increased it to any indefinite extent.

The other incident referred to, is as follows: A second capture took place, consisting of a quantity of English and Dutch Bibles, shipped by the parent society, in the Falcon, for the Cape of Good Hope. These, amounting to 1200, were sent by a privateer into Bath; when the treasurer of the society of Massachusetts, through the generosity of the captors and owners, was permitted to purchase them at a price barely sufficient to legalize the bidding. It was with the design, which has been probably carried into effect, of forwarding them to their destination.

The committee of this society, in reporting these two occurrences, could not refrain from expressing their admiration of the examples thus exhibited by a sister society: and their wish that it may be imitated in all cases, wherein property so peculiary sacred, may, by the events of war, be placed at the disposal of American cruizers or their owners.

The general assembly of the Presbyterian Church, having made known to the managers the number of Bibles which would probably be wanted within the bounds of their communion; it was tho't of use to invite the like information from all religious bodies: which is now mentioned, in order to give the greater publicity to what is desirable in this particular.

The managers, in preparing this their annual report to their constituents, look back with satisfaction, to their early labors; and make a comparison between the then existing circumstances, and their present prospects. At the period referred to, they began their efforts to sustain, in the United States, a share of the great work begun a few years before by the British and Foreign Bible Society in England, to make known the volume of Revelation in every region of the globe. There are now, within our national limits, seventy-six societies; who have taken their respective shares of this great design. But lest it should be inferred, that there is the less need of the liberality of professing Christians in this city and its vicinity, the managers take occasion to make known, that their proceedings have continually tended to enlarge their views, of opportunities of usefulness. Within the sphere of their own observation, they discover new departments, wherein the Bible will not be possessed, unless brought by gratuitous distribution. The cause, in some instan-

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ces, is the poverty of families and of individuals. In other instances, it is a degree of indifference, which prevents the making of the possession of the volume an object of concern; although on its being bestowed, it often becomes an object of attention, and eventually, an excitement of liberality. The extensive territories opening on us with a new and rapidly increasing population, present most powerful inducements to supply, in this way, the necessities of those who are struggling under the early hardships of emigration. It is also worthy of the zeal of the society, not to forget the great example before them, in the venerable body who first excited them to action; so as to bound their beneficence by the limits of the civil government under which we live. For the reasons now stated, the managers do not anticipate a diminution of the labors of themselves and their successors, and of the contributions of their fellow-citizens, so long as there shall be a region of the globe, unvisited by the glad tidings of salvation; nor so long as there shall be, among ourselves, professed disciples of the Redeemer, who have not access to the fountain of the waters of life, opened to them in the sacred scriptures.

Every argument which should be an excitement of Christian zeal, or which should render it operative in any line, applies in favor of giving such an energy to Bible Societies, as shall cause their effects to be felt throughout the world; and among every description of people, and by every individual of them, in every country. We would not depreciate the importance of the Christian ministry; instituted, as we believe it to have been, by the Divine Redeemer. But we are of opinion, that if the Bible should become generally known in countries wherein, from national jealousy or any other cause, the word of God cannot be declared by its commissioned teachers; the wonderful works therein recorded, on evidence attainable by the spirit of inquiry; a chain of prophecy running thro the volume and harmonizing with events, either attested by history, to people of every clime, or fulfilling before the eyes of every generation; and added to all this, the beneficent tendency of precepts, far beyond what human reason could have devised, and a plan of salvation accommodated to the actual state of human nature, as felt by every heart in its wants, its imperfections, and its sinfulness; will render the acquisition "the power of God unto salvation,"* to many individuals; and prepare nations for that day of visitation, when "the fulness of the gentiles shall come in."†

If there be bodies politic, among whom the profession of Christianity is clogged by errors, in contrariety to the very spirit of gospel truth; let but the Bible be diffused among them, even without such useful comment as draws light from cotemporary facts and customs; if it have not all the uses by which an attendant ministry might aid it, there will issue from it a language so loud and distinct, as to qualify and at last to bear down the worst of the corruptions, which may have been fastened on it.

In countries wherein the call is continually sounded to all classes of people, and no hindrance is opposed to their drinking of the waters of life freely; yet if there be any, and there are doubtless always some, who lightly esteem the treasure in their hands; the very circumstance of its being there may, and occasionally will be the mean of its arresting their attention; and doubtless often of its availing itself of a season of seriousness or sorrow, to take a fast hold on their consciences. With those who disbelieve or doubt concerning its divine origin, the same causes may give beginning to inquiry, which will terminate in conviction. There are undeniable evidences of conversion, thus begun in a way unexpected and unintended by the subjects of it. Of this, there came, incidentally under the notice of your managers, an instance in a pious individual of the Hebrew nation; who, having been thus brought to a knowledge of the New Testament, and made a convert to its divine authority, considered no exertions too great, for the distributing of those documents which, as stated by himself, had become "a light to his feet and a lamp to his paths."‡

Similar instances are not uncommon, under circumstances, in which delicacy forbids the mention, by those respective-

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* Rom. i. 16. † Rom. xi. 26. ‡ Psalm cxix. 105.

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ly informed of them. And as such are occasionally the effects of an unsolicited possession of the Bible; so, its being easily attainable, by persons on whose minds religious impressions have been made through some other medium, has also afforded illustrations of the subject. Of this, there has occurred an instance in a man, who, having long lived in unbelief and in a vicious course of life, and being reduced to poverty by a dispensation of Providence, burnt the books which had hardened him in his state of sin; and solicited the favor of a Bible, from a person intrusted with the distribution of those issued by this Society which became, under God, the means of his reformation.

The attention of the religious world has been engaged, for some years past, and not without great solicitude, to a prodigious effort which has been made for the stamping of the brand of superstition and imposture, on the religion of the Bible. Who knows, whether this may not have been permitted, for the very purpose of exciting the religious zeal of its professors, for the accomplishment of the reverse of the ungodly design referred to. Without doubt, it gave a beginning to the efforts which are founding Bible Societies over the whole face of Europe and of the United States of America: and to all appearance, they will multiply, until there shall be no region, wherein there will not be displayed this trophy of the triumphs of the cross.

While we have been thus anticipating the happy effects of this mean of extending the knowledge and the influence of our holy religion; it has probably occurred to the mind of every person present, that the prospect derives an accession of brightness, from the late event, so much a subject of joy, with every description of our fellow-citizens—the return of peace. If, during a state of war and the consequent suspension of commerce, and of very many branches of useful industry, our Bible Societies have been sustained in their efforts by serious Christians of every denomination; how great may we expect to be the increase of their patronage, not only as a tribute of gratitude to Him who is the bestower of this as of every other mercy, but because of the new spring which it may be expected to give in every branch of business! When we extend the view to European Christendom, and contemplate the immense and constantly increasing efforts of Bible Societies during the rage of wars, more general and more disastrous than those of any former period; what hopes are too sanguine to be indulged, in the event of a permanent suspension of hostilities throughout the civilized world? If the expectation of the auspicious event should be for a time illusory, there will be continued evidence, how much zeal may be brought into action, and how extensive may be its consequences, under circumstances destructive of every other species of civilization and moral culture. In the opposite case, so much desired by all, however great the wickedness, and however extensive the distress which have been displayed on the theatre of life, they will have been over-ruled to good; if there should be the result of an increasing influence of the blessed system, which shall at last "cause wars to cease unto the ends of the earth."*—Let this happen when it may, it is not rash to predict, that one great mean of it will have been the establishment of Bible Societies; which, having had their beginnings within the memories of all present, have been abundantly favored with the divine blessing; and if they maintain the spirit of their institution, will continue to grow in usefulness, until "all the kingdoms of the world shall have become the kingdom of our Lord and of his Christ."†

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* Psalm xlvi. 9.
† Rev. xi. 15.

MISCELLANEOUS.

OBSERVATIONS ON MAT. X. 34-36.

"Think not that I am come to send "peace on the earth: I came not to send "peace, but a sword. For I am come to "set a man at variance against his fa- "ther, and the daughter against her mo- "ther, and the daughter-in-law against "her mother-in-law. And a man's foes "shall be they of his own household."

This passage of Scripture has sometimes been sadly misinterpreted, or misrepresented; and then used as an objection against Christianity. The divi-

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sions, disorders, wars and massacres occasioned by religion, have for ages been a standing theme of declamation. And not unfrequently, after a tragical representation of these various evils, and a violent invective against the supposed cause of them, it is added with a sneer, "the "author of Christianity has proved a true "prophet for once—he has not sent peace "on the earth, but a sword."—As though there were no bloody exterminating wars, before Christ came into the world. The assertion, however, that Christianity has *produced* confusion and bloodshed is utterly untrue. The fact is, the vile passions of corrupt man, which have from the beginning disturbed the peace of the earth, have taken Christianity as a cloak for their covering, or as a pretext for their indulgence. But for this no blame is imputable to the Christian religion.—Let us illustrate this subject by the following case: Cataline professed to be a mighty lover of liberty, and a true patriot. He assembled around him a set of desperate and abandoned wretches, pretending that it was his purpose to vindicate their rights, and maintain their privileges. The result was, a short, indeed, but bloody civil war. This is one instance out of a thousand presented in the history of the world. The servile flatterer of tyrants, the venal statesman takes pleasure in detailing the evils of these deceitful pretences to love of country, and would have us believe that patriotism is imposture, and liberty licentiousness.—But who needs to be told that this is a "most lame and impotent conclusion?" In like manner, the crimes which have been perpetrated, under the pretext of religion ought not to prejudice us against religion itself.

It is not to be denied, however, that although religion does not produce by direct operation any of the mischiefs which have been ascribed to it, yet indirectly it is the occasion of many divisions, and contentions. But this arises from the opposition which men feel in their hearts, and exhibit in their lives to the Gospel.—It was a foresight of this opposition, and of the effects of it, which brought forth the declaration of our Lord now under consideration. And this passage of scripture is to be regarded as a prediction, in the eastern style, of events that would take place through the enmity of the human heart to holiness. Jesus Christ knew that while some would receive, others would reject his religion; that the wife would be a believer, and the husband an infidel; the father a christian, it may be, and the son a profligate; and he also knew that this difference would, in many instances, disturb the harmony of families; and that "a man's foes would be those of his own household." He foretels this for the purpose of warning his disciples of their danger, and fortifying their minds against it. "He that "loveth father or mother more than me "is not worthy of me; and he that lov-"eth son or daughter more than me is "not worthy of me." Be them who they may, who oppose our progress towards Heaven, we must be steadfast and unmoveable.

To some this statement of the case, however, so far from proving satisfactory, may increase their prejudices against Christianity. Without at all regarding the cause, they will look only at the effect, and rail at religion as the occasion of domestic discord. To such persons, the following case will be submitted.—On the 4th of July, 1776, the Congress of the thirteen United Colonies declared this country forever independent of Great-Britain. This declaration was maintained at a vast expense of blood and treasure, and was finally recognized by that nation, as well as all the rest of Europe. *Yet it was the occasion of serious divisions in families.* The father and son were sometimes found at variance; the one seeking protection under a lordly general; and the other prodigal of his blood and fortune in defence of his country.—Now does this domestic disagreement vitiate the cause of American freedom? Surely not.—The application of the case is easy; and the conclusion is irresistible, that neither ought the verification of the prediction of our Saviour to operate to the prejudice of Christianity. And here one cannot but remark on the unreasonableness of those who make the objection under consideration. Some near connection of theirs, in the exercise of an inalienable right, embraces religion. They raise a mighty upstir, and often throw themselves into a great passion, and then complain that religion des-

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troys their domestic peace.—Such conduct is utterly inexcusable. And yet it is a question, that deserves very serious examination, what ought to be the conduct of a christian, when called to endure opposition of near kindred, suppose in the case of a wife whose husband is averse to evangelical piety?

In answer to this question, it may be observed that very great care should be taken, not to increase the disgust which is felt to religion. Some very pious and well meaning ladies have done irreparable injury to the cause which they intended to promote, by not using due caution in this respect. By frequently, and unseasonably calling, and even forcing the attention to the subject of religion; by censuring their husbands, and sometimes, with inexcusable imprudence, almost upbraiding them before company, "because they are so wicked," they produce either an utter aversion to all religion, or an insuperable repugnance to that mode of worship which the wife may approve. A *husband* never was, nor ever will be *teazed* into a life of piety.—Again, it may be observed, that even the appearance of substituting religious exercises for the discharge of relative duties should be guarded against with the greatest caution. And for this purpose, economy of time should be studied, and industry practised, that both public and private worship may be attended on without detriment to household affairs.

But farther, the pious ought to act in such a way as to convince their ungodly friends that religion does not make its possessors unhappy. Let religious ladies then always cultivate a cheerful contented disposition; bearing with patience the every day crosses, the subordinate evils, and petty vexations of life. And especially let them always receive their husbands, whether they come in late or early, with an open smiling countenance, and shew themselves studious of their comfort as far as the means to promote it are in their power.

Still farther, let pious wives cheerfully conform to the wishes of their husbands in things indifferent; that in affairs where conscience is really concerned, it may appear that want of conformity is not wayward nor obstinate; but in the highest degree reasonable and even indispensible. In a word, let sweetness of temper, and perpetual cheerfulness, and unconstrained submission, and economy and prudence mark the whole conduct of religious wives.

But if, after all this, a husband should be dissatisfied, and persist in his opposition, such language as the Apostles used on another occasion, will be in the highest degree becoming, "Whether it be "right in the sight of God, to hearken un- "to you more than unto God, judge ye." It is true that God has clothed the husband with authority; and has required the wife to submit to him. But certainly this submission implies the exercise of lawful authority to a *lawful* extent.—Otherwise the wife is bound to obey, even should the husband require the commission of the most atrocious crime, for instance, theft or murder. The truth is, no human being has of right, the shadow of authority over conscience. To claim and exercise this authority, is the most insupportable tyranny; and to submit to it is the most abject slavery. They who, because they are endowed with superior strength, and possess higher privileges, convert their houses into petty courts of inquisition, and hold daily inquest over those who have chosen them as their protectors, deserve harsher censure than the writer is disposed to apply to them. His only wish for them is, that by cordially embracing the gospel of Christ, they and their households may enjoy that "peace of God which passeth all understanding," and which is an earnest of the happiness reserved for true believers *in Heaven.*

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go; and did not lose the reward of their labour. M. M. by submission to their will in very trying circumstances, and by unwearied and affectionate attentions, at all times promptly rendered, made a return perfectly satisfactory to them for their care and kindness.

Just after the close of the revolutionary war, M. M. was married to a young officer who had served very much to his own credit during the whole of that arduous conflict. Having become a mother, a new field of duties was opened to her. And here she was distinguished beyond any other person with whom the writer has ever been acquainted. It is in this relation that she is chiefly held up as a pattern for imitation—not that she was deficient in the discharge of any duty, as a wife, a mistress, or a friend; but in the instance mentioned, her example shown with peculiar lustre. Having connected herself with a Society of Christians, who think it a privilege to apply the initiating ordinance of the Church to the seed of believers, as soon as possible after the birth of a child, she presented it to God in the presence of the Church, and seemed never from that hour to forget the obligations brought on her by that solemn transaction. Few mothers were ever more active, industrious or economical, in making provision for the temporal support of their children; and yet this did not weigh a feather in the scale, when compared with the everlasting interests of those whom God had given to her. Such views had she of a parent's responsibility, and such the value which she placed on the souls of her children, that the whole course of her conduct seemed to have reference to the eternal welfare of those who were committed to her care. An instance of the attention which she paid to her engagements, which I have frequently heard related, may illustrate the remarks which have been made. When a daughter of her's had arrived at the age of about three years, she took her into her closet, and addressed her in language to this import—"My child, when you were a little baby, I devoted you to God in the ordinance of Baptism. I then gave you up to him. I intend to give you to him again, and you must give yourself to him. You must be a child of God. He made you, and keeps you alive, and gives you every good thing to enjoy. When you lie down at night he preserves you, and when you rise up and go out, he keeps you from harm. He is always doing you good. You must learn to love and serve him, and he will take care of you while you live, and make you happy when you die." She then kneeled down, and, with all the ardour of true piety, and all the fervour of a mother's love, commended the child to the Divine protection, and implored on her behalf, the blessing of Heaven. The impression made at this time, as I have heard, was never erased; but is deeply felt even to this day, although the occurrence took place five and twenty years ago.

By the most indulgent and affectionate treatment M. M. secured to herself an uncommon degree of attachment from her children. They saw that neglect of religion, or disregard of its institutions by them would give their mother insupportable pain. Accordingly, although she took them to church with her, at a very early age, a child of her's was never, in a single instance, known to behave indecorously during divine worship; or treat the ministers of religion with neglect.

She acquired, to a very uncommon extent, an ascendency over the minds of both her sons and daughters; and at the same time accustomed them to treat her with very great freedom, and esteem her as their confidential friend. They had no secrets to keep from their mother.—She was their counsellor, sympathised with them in all their little troubles and perplexities; and made herself necessary for their enjoyments. It is worthy of remark, that although the economy of the family was conformed to the strictest notions of religion, there was in it nothing gloomy or austere. It may seem surprising to some, but yet it is strictly true, that a more cheerful domestic circle was never known, than that in which M. M. presided; and yet there were no parties of pleasure, there was no dancing, no card playing. In fact, there was no need of amusements. They were never thought of. The parents and children were so happy in themselves, and in the company of their select friends,

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that every day seemed too short for the enjoyment of the domestic happiness which flowed bounteously in upon them.

It also deserves particular notice that in the family of M. M. old age was always treated with most marked respect. Never in any other place have I seen more completely exhibited this trait of former and better times. I now perfectly recollect an incident which occurred at least sixteen years ago, that may illustrate this part of my subject. An old man, who had lived to second childhood, had done something not a little ridiculous for a person of his age. "William" said an acquaintance to one of the little boys about twelve years of age, "did you not laugh very much when old uncle Tom behaved so foolishly to-day?" "No:" replied William "and I hope that I shall always know better, than to laugh at an old man." "Right! my son," exclaimed both the parents at once, "and always remember to reverence the hoary head." The effect of these lessons was manifested in public as well as in private. If one of M. M's children who happened to be comfortably seated, ever saw an aged, or weakly person come into a place of worship, the child thought it an indispensable duty to give up the seat, and this, whether the person were poor or rich, distinguished or obscure.—Very different, however, is the conduct of many of the young of the present day, who jostle and elbow, and treat with the most marked disrespect persons old enough to be their grand-fathers, especially if they appear in low circumstances in life. Now, this is much to be lamented, and I must take the liberty of stepping a little out of my way, for the sake of giving a friendly admonition to my young readers. They who are in the habit of treating old age with disrespect, are very apt, to treat with slight and inattention the lessons of experience. All that long and careful observation has treasured up of practical wisdom, is regarded as the mere drivelling of dotage, and is treated with contempt; the caution of age is called timidity; and the restraints which those advanced in life, would lay on the young, are charged to the moroseness incident to that period. And thus youth rush into the world like untamed colts which have broken the rein, and think to expatiate at large, in the boundless field of pleasure, which seems to open before them. But alas! they soon plunge into some quagmire, and are swallowed up, or throw themselves over some precipice, and are dashed to pieces. Let the young ever regard grey hairs as a crown of glory, and listen to the lessons which experience profess to teach them; thus may they escape the dangers to which their season of life is exposed, and adorn that station to which providence may call them.

(To be continued.)

SELECT SENTENCES.

The knowledge of God, without the knowledge of our own misery, is the nurse of pride. The knowledge of our own misery, without the knowledge of Jesus Christ, is the mother of despair.—But the true knowledge of Jesus Christ exempts alike from pride and despair—by giving us at once a sight not only of God and of our misery, but also of the mercy of God in the relief of our misery.

Pascal.

The happiness of heaven is the constant keeping of a Sabbath. Heaven is called a *Sabbath*, to make those that love Sabbaths long for Heaven; and to make those that long for Heaven love Sabbaths.

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FOUR DOORS BELOW THE BELL-TAVERN.

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. AUGUST 13, 1815. [NUMBER 6.

MISCELLANEOUS.

Our present paper will be chiefly made up of Miscellaneous articles of Intelligence, derived from various sources, in most of which the Christian Reader will take a lively interest.

From the Religious Remembrancer.

We are indebted to the kindness of an esteemed Christian friend, for the use of a letter from London, from which we make the following interesting extracts.

"LONDON, 6th May, 1815.

"*My very Dear Sir*,

"I had the pleasure of addressing you the 15th March, and have now that of acknowledging the receipt of your regarded favor of two days later date. Already have my feelings been expressed to you on the merciful interposition of a kind Providence, in restoring peace; and, in reviewing this event, I have been particularly struck with the confident expectation raised in your mind on the subject, when human appearances were unpromising, and that it should have been so soon realised; but the expectation was well founded; the Lord delighteth in mercy; he hath made America a land of Bibles and of prayers, and Britain also, and he hath not been entreated in vain; he raised up suitable instruments to engage in the work of negociation, and infused a better spirit into our councils towards a country which should be dear to every Christian; a country where the glorious Gospel is known and its power felt and exemplified.

"Little, my dear friend, do the unthinking part of mankind know how much they are indebted to Christian principles; through their happy influence, peace flows, not only to the individual in whose breast they reign, to the circle in which he moves, to the nation where he dwells, but eventually it shall flow to the world at large. Already have our respective countries been brought to dwell together in unity, and feel a deep conviction, that it is to these sacred and holy principles, under Divine Providence, we are indebted for the happy restoration of peace. What new obligations are we now laid under, to engage with fresh vigor, heart and hand, in the dissemination of that holy book which contains the glad tidings of salvation to the human race.—New facilities will now be afforded, and an increased responsibility will be connected with them. How extensive the sphere of action! nothing less than the world! and how encouraging the promise, "I will give the heathen for his inheritance and the uttermost parts of the earth for his possession."

"The Anniversary Meeting of the British and Foreign Bible Society was held 3d instant, and it was a day peculiarly interesting: a deeper impression than ever appears to be felt of the vast importance of the subject, and the funds of the Society are still increasing:—the report is not yet published, but you will find at foot hereof a note of the amount received by the Society the past year, by which the great utility of Auxiliary Societies and Bible Associations is very conspicuous; in fact, those measures which create an interest with the multitude and a desire to aid by small weekly contributions in promoting the object, promise to give it the most efficient and permanent character: you will therefore excuse an occasional repetition of this hint. Lord Gambier was present, as usual, at the Anniversary, and gave vent to his feelings partly in these impressive words, "It is the joy and rejoicing of my heart to give aid to this glorious object, when I see the good that is flowing from

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ft in enlightening the world and bringing on a brighter day; these days are indeed days of spiritual feastings; our souls are satisfied as it were with marrow and fatness."

"From Russia the intelligence is highly gratifying. Prince Gallitzin, the President of the Petersburgh Society, takes the most lively interest in the object, and has lately written to Lord Teignmouth a letter evidencing the possession of a heart animated by Christian principles and glowing with zeal for the best interests, not only of Russia, but of the Pagan and Mahometan countries on its borders. It appears that the Russian peasantry bring in their roubles and copecks for the use of the Society with great cheerfulness, and the Russian clergy stimulate them to the good work.—Since the art of printing was known in Russia, now 260 years, there have been 22 editions of the scriptures printed, and the whole uumber of copies was *only* 50,000. Scarcely two years have elapsed, I think, since the formation of the Petersburgh Bible Society, and already 80,000 *copies* have gone to press, neither can they be supplied fast enough for the demand.

"How animating the prospect that the time to favor Zion, the set time, is fast approaching! In addition to last year's reports forwarded by Mr. M. C. R——, a packet is in charge of Captain S——, and another has been sent Mr. G—— at Hartford, for distribution in that quarter.

"Mr. M. C. R—— had also charge of Mr. Owen's letter officially communicating the grant of 200*l.* to the Philadelphia Bible Society, and which is made in such general terms, that you will no doubt feel at liberty to apply it to the purchase of the new set of stereotype plates contemplated in the English language, if it should be thought more advisable than the German Scriptures, which it was formerly intimated was the first idea here. On enquiry of Mr. Rutt, it appears, that a set of sterotype plates is now preparing by him for the Baltimore Society, of the size of letter which your Society has in contemplation to order; it is therefere suggested for consideration whether it might not be advisable to have a size still larger, by which a greater variety of sizes will be supplied in the United States. Of the size ordered for Baltimore, of the next size (Long Primer) which is that recommended by Mr. Rutt, and of the *largest* size printed here, specimens are now inclosed, and on the other side is an estimate of the cost of each; a set of either might be delivered here in about 12 months.

"The continued good account from Princeton College is truly delightful, and the fruit of it, I doubt not, will appear in the attention of many of the students being turned to theological pursuits:—others may become blessings to society and the world, in the various situations of life they may hereafter fill.

"The draft on Mr. G.—— attached to this letter for $100, I will beg the favor of your appropriating as a donation to the Theological Seminary at Princeton, the importance of which institution is deeply felt, and I trust it will not be suffered to languish for want of support.

"REPORT 3d May, 1815.

British and Foreign Bible Society.

		l.	*s.*	*d.*
Received.	Annual Subscriptions	3272	10	6
	Donations and Life do.	2429	9	11
	Congregational collections	1406	10	8
		7108	8	1
Legacies *l.*1312 18. Dividends on Stock *l.*1703 10.		3016	8	6
Contributions from Auxiliary Societies subject to the return of a moiety in Bibles and Testaments,		61848	11	8
Sales of Bibles and Testaments principally by Bible Associations,		27560	6	5
Reports, &c.		361	1	3
		*l.*99894	15	6

FROM THE SAME.

RELIGIOUS TRACT SOCIETIES.

We are authorised to state, that the plans of the Religious Tract Society in Philadelphia, are now in active and prosperous operation; two tracts have been published by the Society, and are ready for delivery at the depository, No. 8

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South Front-street. The divine blessing which has attended this mode of circulating religious knowledge, in Europe, presents motives which cannot fail to influence the American Christian community to afford the r aid in giving effect to the designs of our domestic institution.—From a great variety of facts adduced in evidence of the utility of Tract Societies, we select the following from the 8th Annual Report of the Leeds Religious Tract Society for 1812:—

Extract of a letter from a Lady, residing at a Sea Port, dated July 27, 1810.

"It will give you pleasure to hear of the extensive circulation of the Tracts, in this neighborhood, among Soldiers and Sailors; and the avidity with which they are received and read. A pleasing instance of success has occurred in the North York Militia: there were a few serious men among them when they came here, since which, six have been added to their number, in consequence of Tracts and Bibles having been furnished to them: and they retire together in the fields for prayer and conversation.

"One young man in the regiment, who, notwithstanding the advantages of a pious education, had become a notorious reprobate, has, through reading the Tracts—"The Swearer's Prayer"—"On Intemperance"—"On Eternity," and "The End of Time," been brought to acknowledge and lament his wicked ways, and to resolve, he says, "with a dependence on Divine Grace," to lead a very different life; and I hear he continues to go on well."

Extract of a letter from a respectable Clergyman in Ireland, who, having been supplied by this Society, employs a youth, of singular manners, but decided piety, to itinerate among the Roman Catholics with Religious Tracts. Dated Feb. 8, 1811.

"My Tract-boy set out yesterday on his travels, with his basket well filled with Bibles, Testaments, and chosen Tracts. It will amuse you to hear that his favorite place is a fair—where, as soon as he hears a ballad singer proclaiming his vile and corrupting trash, he approaches the crowd, and loudly declares the falsehood of what he says; and then reads some interesting account of a sudden death, or the conversion of a notorious sinner. The simplicity of his manner, and the confidence of truth, which is evident in his whole conduct, gain him many purchasers; those who come with their half-pence to buy the vicious songs, prefer the Tracts of this extraordinary boy. Here, indeed, are the weak things of the world raised up to confound the wise!"

From a Minister in Cornwall,

"Penzance, April 17, 1811.

"About twelve months since, a person addressed me, "Sir, do you remember, about two years ago, giving some little books about religion to persons on the road to the Land's-End?" I replied, that I perfectly well recollected distributing some hundreds in that neighborhood, and about that time.—"Yes, Sir and you called a poor miner from a field where he was working, and asked if he could read? He said, No. You inquired if his children could; he replied in the affirmative. You gave him some Tracts; he took them home: his children read them to him—the Lord blessed them to his soul.—His eyes were enlightened, his heart affected, and his mind filled with sorrow. He sought retirement, poured out his soul before God, became a new creature in Christ Jesus, having joined a religious society, and now, with his wife and children, appears to be following the Lamb, and rejoicing that the stranger came, by whom the little books were given—that his children read, and his soul is saved."

"I was deeply impressed with this account, and intimated a wish to see him. He was soon informed of it, and sent to request I would preach in the neighborhood. I rode out there one day, and found that the good man had obtained permission for me to preach at a farmer's house where an aged woman had been for many years a cripple, and incapable of hearing the gospel out of that house. I preached there, and continue to do so to this day, and have every reason to believe, that the old woman, aged eighty years, her son, the farmer, and a neighboring villager, are truly converted to God thro' Jesus Christ our Lord. Such has been the blessed result of a few of the Society's Tracts casually dispersed in the most barren part of Cornwall. The mi-

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ner still continues to adorn the doctrine of God our Saviour.

London, May 27, 1812.

Dear Sir,

"I regret the materials for our Appendix are not yet generally come to hand, which precludes me the satisfaction of sending several interesting accounts from the pen of Mr. Richmond.

"I have just sent to Mr. Tarn, requesting an interesting letter he has from Lady Eleanor King; but I am sorry to find he is not at home. The substance of it, as near as I recollect, is the satisfactory conversion of several notorious characters connected with the Pits, near her residence, Wolverhampton, and the conversion of a Catholic also.

"There are four well authenticated conversions by the instrumentality of the 'Dairyman's Daughter;" two or three by the means of the 'Sixteen Short Sermons:' one who is now an active Christian in the infant Church at Poplar, who but a short time since was one of the most profane characters in that place, by means of the Tract on the 'Lord's Day' being dropped into his house. One, lately a dissipated clergymen, about 60 miles from London, by means of 'Solemn Questions to Members of the Church of England,' is now an ornament to his profession, and preaches the faith he once madly attempted to destroy.

"A Midshipman from on board his Majesty's ship Malabar, relates the serious impressions made on several notorious swearers by means of the 'Swearer's Prayer,' which Tract has been remarkably blessed in arresting and alarming some apparently incorrigible sinners. These, Sir, are a few accounts hastily given chiefly from memory; but on the authenticity of the facts you may rely: and probably many of those, of which we hear little or nothing, may be more owned and blessed by the Great Head of the Church, than many that are brought forward to our immediate notice and regard.

"Nor must I forget to relate the increasing extension and usefulness of the Hawkers' Tracts; by means of the Hawkers' Tract Distribution Society alone, upwards of 20,000 Tracts have been circulated since last September, many of them in the channels formerly solely occupied by ballads and other pernicious and destructive publications. It was a pleasing sight at the annual meeting of this little Society, to see about 15 out of 50 or 60 Hawkers (several of whom a little while ago were employed in vending ballads, &c.) listening with attention to the word of life, and encouraged to go forward in their honorable employ: upwards of 100 ballads, &c. have been given up and destroyed by means of this infant Society. An interesting Report of its proceedings is now publishing, in which the importance of similar institutions in every town or village is pointed out, with the simplicity of its plan, and the ease with which it may be adopted and improved on, and Leeds is mentioned as having taken the lead in the country in this work."

From the Aurora.

The following authentic anecdote was mentioned by the Rev. Joseph Benson, at the conclusion of a speech, delivered by him, in London, *December* 1*st*, 1814. By giving it a place in your paper, you will doubtless, please a number of your readers. While it discovers, that some of the people of Great Britain are zealous in spreading the divine gospel; it equally discovers, that, there are some of our American citizens willing that it should rise and be glorified also. After specifying a number of missionaries employed in different parts of the globe, Mr. Benson read the following, which had been transmitted to him by one of his brethren in Wales:

"A few weeks since, a trading vessel, laden with corn, from Cardigan, in Wales, was taken in the channel, by an American privateer. When the captain of the latter entered the cabin to survey his prize, he espied a small box with a hole in the top, similar to that which tradesmen have in their counters, thro' which they drop their money, on which the words 'Missionary box,' were inscribed. On seeing this, the American captain seemed not a little surprised, and addressed the Welsh captain nearly as follows: 'Captain, what is this?' pointing to the box with his stick, 'Oh!' replied the honest Cambrian, heaving a sigh, 'tis all over now.' 'What?' said

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the American captain. 'Why the truth is,' said the Welsh captain, 'that I and my poor fellows have been accustomed, every Monday morning, to drop a penny each into that box, for the purpose of sending out missionaries *to preach the gospel to the heathen*, but it is all over now.' 'Indeed!' answered the American captain, 'that is very good.' After pausing a few minutes, he said, 'captain, I'll not hurt a hair on your head; nor touch your vessel; and immediately departed—leaving the owner to pursue his course to his destined port."

SABBATH BREAKING.

On Sabbath the 4th inst. (June) a man, living on the Ohio River, in the vicinity of Manchester, having in the morning purchased a skiff, his wife proposing to make a voyage of pleasure, invited her father, mother and brother to participate, who having consented, they all, together with the three only children of the young pair, went on board; and having nearly spent the day in amusement, they returned to shore. But before they had fully landed, one of the company proposed to proceed a little further; which, after some altercation was agreed to; and they put out from land but a very small distance, when a tree from the shore fell across the skiff, and wrecked or overset her, so that the man, his wife, her father, and two of the children (5 of the 8 who were in the skiff) were drowned, and the rest, it seems, very narrowly escaped.—It is believed, by attentive observers, that 9 of 10, if not 19 of 20, who are drowned in the Ohio, are drowned on the Sabbath.

Scarce eight months have elapsed since a young man, a hireling, who had been but a short time engaged in business in Manchester, expressed himself much rejoiced at the near approach of the Sabbath, boasting of the pleasure which he expected to enjoy on the river, when that day should arrive. Accordingly, on Sabbath morning, he seemed quite impatient to have breakfast over, that he might commence his contemplated pleasure. He, therefore, as soon as he had taken early breakfast, betook himself to the river, and was, perhaps, not half an hour gone, until he was drowned, within a few paces of the shore; though, it seems, he valued himself as a dexterous swimmer.

Chil. W. Recorder.

Extract from the Minutes of the General Assembly of the Presbyterian Church in the United States of America, May, 1815.

Whereas the King and head of the Church has, during the last year, poured out his Spirit, in a remarkable and glorious manner, on many of the churches within our bounds, and has manifestly succeeded the efforts of Christians in years past, in their endeavors to diffuse the light of revealed truth among the heathen; and has hereby encouraged and urged the pious to united and importunate wrestling at the throne of grace:—And whereas many Christians in Asia, Africa and Europe, have agreed to set apart the *first Monday evening* of every month, that they may meet together, and say, with one heart, to the prayer hearing God, "Thy kingdom come; Come, Lord Jesus, and fill the world with thy glory," Therefore,

Resolved, That this General Assemsembly, do approve of concerts of prayer for the advancement of the Redeemer's kingdom, and do recommend to the friends of Zion in their connexion, as far as may be convenient, to spend the first Monday in every month in special prayer to God, for the coming and glorious reign of Christ on earth.

ANECDOTE.

The following extract from "Bucks Religious Anecdotes" very happily illustrates and enforces the advice which we ventured to give to "women professing Godliness," in our last Monitor.

THE SUBMISSIVE WIFE.

A married woman was called effectually by Divine grace, and became an exemplary Christian; but her husband was a lover of pleasure and of sin. When spending an evening, as usual, with his jovial companions, at a tavern, the conversation happened to turn on the excellencies and faults of their wives, the husband just mentioned gave the highest encomiums of his wife, saying she was all that was excellent, only she was a d—— methodist. "Notwithstanding which

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said he, "such is her command of temper, that were I to take you gentlemen home with me at midnight, and order her to rise and get you a supper, she would be all submission and cheerfulness." The company looking upon this merely as a brag, dared him to make the experiment by a considerable wager.—The bargain was made, and about midnight the company adjourned, as proposed. Being admitted "Where is your mistress?" said the husband to the maid servant who set up for him. "She is gone to bed, Sir." "Call her up," said he. "Tell her I have brought some friends home with me, and desire she would get up and prepare them a supper." The good woman obeyed the unreasonable summons; dressed, came down, and received the company with perfect civility: told them she happened to have some chickens ready for the spit, and that supper should be got as soon as possible.—The supper was accordingly served up; when she performed the honors of the table with as much cheerfulness as if she had expected company at a proper season.

After supper, the guests could not refrain from expressing their astonishment. One of them particularly, more sober than the rest, thus addressed himself to the lady: "Madam," said he, "your civility fills us with surprise. Our unreasonable visit is in consequence of a wager, which we have certainly lost. As you are a very religious person, and cannot approve of our conduct, give me leave to ask what can possibly induce you to behave with so much kindness to us?"—"Sir," replied she, "when I married, my husband and myself were both in a carnal state. It has pleased God to call me out of that dangerous condition.—My husband continues in it. I tremble for his future state. Were he to die as he is, he must be miserable for ever; I think it, therefore, my duty to render his present existence as comfortable as possible."

This wise and faithful reply affected the whole company. It left an impression of great use on the husband's mind. "Do you, my dear," said he, really think I should be eternally miserable?—I thank you for the warning. By the grace of God, I will change my conduct." From that time he became another man, a serious Christian, and consequently a good husband.

Married Christians, especially you who have unconverted partners, receive the admonition intended by this pleasing anecdote. Pray and labor for their conversion, for, "What knowest thou, O wife! whether thou shalt save thy husband? Or how knowest thou, O man! whether thou shalt save thy wife?" 1st Cor. vii. 16.

A persuasive to a serious examination of the Christian Religion.

The advocates of Christianity frequently adduce the authority of great names in favor of their religion. The purpose for which this is done is sometimes misapprehended, and of course the argument loses a part of the weight to which it is entituled. With a view of setting this matter in a just light, the following remarks are submitted.—No judicious friend of the Christian religion expects or wishes to make converts by authority. That faith which, to use a common saying, is pinned on the sleeve of another, is of small value indeed.—We wish men to examine for themselves, and be Christians on conviction.—But the case is this—Some seem to take it for granted, that all examination of the evidences of Religion is utterly needless. They do not believe the Gospel, nor shall they ever believe it. The system may be a very good one for *the people*, and therefore may very well be encouraged; but as for themselves, they feel no want of any such plan of salvation or rule of conduct. To the modesty of such persons we address the following argument: The great restorers of learning, the men who discovered, and who most successfully pursued the true mode of philosophising, were Christians. These men arose in an age when superstition had darkened the human understanding, and false philosophy had led it astray. Endowed with most vigorous understandings, they studied the nature of evidence, and the laws of human belief with success; and, applying the sound principles which they had established, as with a touchstone they tried the value of many prevailing opinions and doctrines, and

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found them useless. But Christianity, when subjected to the same trial, was found like gold from the crucible. It came out refined from the dregs and the dross, which had been combined with it by ignorance or by fraud. In other words, the great masters of human reason, in the best exercise of their powers examined the evidences of the Christian religion, and were convinced that it was true. Now it does not become us peremptorily to reject what such men as these believed; it is surely proper that we should examine with attention, what they thought it worth their while to study with the greatest care; and it is presumptuous in us, after perhaps a very slight investigation, to decide that there is no weight in that evidence which fully satisfied the most powerful and perspicacious minds that ever adorned and exalted human nature.

Let it be understood then that defenders of Christianity do not say that Newton believed, and therefore you must believe—but, Newton was a believer, and therefore it is becoming in you, with humility, candor, and diligence to search for evidence on a subject of all others the most interesting—Such examination, be the result what it may, can do no harm. But should the gospel be, what it claims to be, an authoritative declaration of the will of God, the consequences of neglect will prove in the highest degree disastrous. To say, as some do, that they have no time for such examination, is most egregious trifling. For to what purpose should time be devoted, if not to that, of ascertaining with as much precision as possible what we have to fear, or hope for, in relation to our future, immortal existence? Surely no wise or prudent man will think it unworthy of himself to employ his best powers in the investigation of a subject of such transcendent importance. Nay, how can a man escape the imputation of folly who refuses to give attention to his immortal interests; who, although urged to it, refuses to examine the evidences of a system of religion which has been embraced by the greatest men; which confessedly contains the purest morality that has ever been taught; and presents to us the best hopes that ever cheered and comforted the human heart?

We are desirous to persuade men to make the investigation which has been recommended, because, in every instance of which any thing is known, impartial and diligent enquiry has issued in complete conviction of the truth of Christianity. This is true in relation to Sir Isaac Newton, as appears by the Anecdote published in our 4th No. It is true of the late Sir William Jones, the most accomplished scholar of his age; and of many others, who at once enlarged the boundaries of human knowledge, by their intellectual labours, and adorned human nature by piety, benevolence, meekness, and all good works of saving faith. And we are anxious that all should become Christians, because we are well assured that there is opened in the Gospel a fountain not only for "washing away sin and uncleanness," but for the health and comfort of the soul. There flow the waters of life; there that perennial stream which makes glad the city of our God; which refreshes, and fertilizes, and makes fruitful in every consolation and good hope, the "wilderness of this world:" there is that "well-spring," of which the weary pilgrim may drink, and be invigorated; of which those who have nothing, may partake, "without money, and without price;" which is as free as heavenly mercy can make it, and abundant as the necessities of man require that it should be.—Let those who are about to seek health or pleasure at the different watering places in our conntry, hear the call of the Gospel, and make a full and fair experiment; they will find health that never will decay, and pleasure that never will satiate; they will acquire that vigour which will encrease with all the energies of immortality, and finally obtain those joys which are at the right hand of the Almighty forevermore.

ON TIME.

Economy of time has been recommended by wise men in every age. "The great Grotius used to take for his motto a Latin sentence, the meaning of which is "TIME FLIES," to put himself in continual remembrance, that he should usefully employ that time which was flying rapidly away; and yet so great a sense had he of the non-improvement of it, that, with all his learning, when he

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came to die, he exclaimed "I have wasted my life in incessant toil, and have done nothing." The truth is, that no man, however industrious, values time as on his death-bed he will wish he that he had valued it. Then the moments which he wasted without thought, will, in his estimation, rise in importance, until worlds would be reckoned well bestowed in the purchase of only a small part of what had been once thrown away with the utmost profusion. The period in which this will be the case with every one of us, is rapidly hastening on. Our last hour will soon arrive—how soon, God alone knows. And then succeeds Eternity with its unchanging state, and all its awful realities.

Surely they who are blessed with the light of revelation ought never to be at a loss how to employ their time: they who have before them the example of him "who went about doing good," may find enough to do, without seeking what are called the pleasures, or engaging in the amusements, of life. We ought to take pleasure in relieving the distresses, and in soothing the sorrows of our fellow men. And we may find much relaxation, without dissipation, in the change of employments. It is recorded of Titus the Roman Emperor, that, throughout the course of his whole life, he called himself to an account every night for the actions of the past day; and as often as he found he had slipped any one day, without doing good, he entered on his diary this memorial—"*Perdidi diem*"—*I have lost a day.* Alas! how many there are who, on their last day, might enter—*Perdidi vitam—I have lost a life.* For the whole of life is lost, which is not employed in preparation for eternity. It is for this end, that we are sent into the world, and our existence in it prolonged. Let us then, wih all diligence improve the passing hour, that we may be ready "whenever the son of man cometh.

On the use of the Bible as a School Book.

The Bible Society of Virginia has recommended the introduction of the Bible into the Schools in our state, and has promised to afford all the aid in its power for the promotion of a scheme so laudable. What attention will be paid to this recommendation we cannot yet conjecture. Some parents, and some teachers of youth, we know, will heartily approve the plan, and efficiently co-operate with the Society. Others we apprehend, will raise objections, and perhaps actively discountenance the measure.—A pious and sensible old lady, in conversation on this subject not long since, made the following remark. "I am sure that it was wise in my parents to make *me* read the Bible when I was young; otherwise I should know nothing about it now that I am old. For I perfectly remember what I read in childhood, yet have no recollection of the chapter which I read this morning." Let the young, who hope that they will live to be old, profit by this remark, and now store their minds with the lessons of heavenly wisdom.

The most common objection which we have heard to the use of the Bible in schools, namely, that thus children will become disgusted with the Scriptures, and entertain an aversion to them in future life, is without force. Every one who has passed the season of youth, knows with what pleasure the mind looks back to that period, and how delightful are many of the ideas now associated with the old school house, and the spring, and the rock from which it bubbled, and the cheerful companions with whom we then associated. Let the Bible be put into the hands of young scholars, when they are able to read with facility; let it be thought a privilege, a mark of approbation, a reward for superior good conduct to be permitted to read it to the class, or in presence of the whole school: in a word, let this affair be so managed (and this is not a work of difficulty) as to connect pleasing associations of ideas with the reading of the Bible in youth, and none of the evil consequences which have been predicted, will result from it. On the contrary the young may be brought "to cleanse their way by taking heed thereto, according to the word of the Lord;" and a treasure will be laid up for old age, surpassing in value the wealth of the world.

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FOUR DOORS BELOW THE BELL-TAVERN

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. AUGUST 20, 1815. [NUMBER 7.

MISCELLANEOUS.

IT is our purpose to lay before the readers of the Monitor at as early a date as possible, an outline of the "History of Missions." Want of time has prevented the commencement of the work in the present No. This, however, will not be regretted, inasmuch as it affords an opportunity of inserting the following beautiful piece from the Christian Observer, a Magazine published in London, and republished in New-York:

From the Christian Observer.

THE enclosed narrative of facts occurred recently to the writer. They appeared too interesting to pass unheeded away; and, with the Divine blessing, may be made useful to many.

AN OLD CORRESPONDENT.

PASTORAL VISITS.

"You shall see my treasures," said a country minister to his friend from a neighboring city; "kings and princes display theirs, though they perish in the using; come and see what the Lord has done for us; especially among those, who, though poor in this world, are rich in faith, and heirs of the kingdom which he has promised to those who love him.

"My people are chiefly manufacturers; but the clothing trade has very much declined of late: the lower orders, amongst us, are suffering great privations: to *see* them, you would imagine they would not remain much longer peaceable; yet, to *hear* many of them, you can scarcely suppose a nearer resemblance to Him, who had learned, in whatsoever state he was, to be therewith content. Yes, that blessed book, the BIBLE, has taught them to fear God and honor the king; to shew their loyalty, not by noisy exclamations, not by idling their precious time in tumultuous revelry; but by peaceably obeying the laws; to love their neighbors as themselves; to *bear* the ills they cannot avert; and to *forbear* from injuring those who lawfully possess what Providence has (doubtless for wise purposes) denied to them.—They are well aware, that *destroying* provisions is not the way to *lower* their *price*. How they exist on their present earnings, I cannot tell; it must be pinching times for them; but the same BIBLE has taught them to obey that command, which has a gracious promise annexed: 'Seek *first* the kingdom of God and His righteousness, and all these things shall be added unto you:' they can *trust* God, when they cannot *trace* Him. They have read the fifth chapter of St. James, and they are content to refer all their concerns to their Father in heaven, and to their Elder Brother, who, (speaking as never man spake) said, 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.' He has made them heirs, not of a landed estate, but of a spiritual kingdom; of treasures *laid up*, reserved for the saints who love Him. Here lives Stephen Witson: we will walk in and see him first.

"Good morning, Betty: where is Stephen?"

"Your service, sir: how glad I be to see you! I was desperately fearful for you yesterday, and was for all so glad to see you go up the pulpit stairs once more! There, I thought, and so did Stephen, you were going to leave us, and get above."

"Why, Betty, you know I was very ill; but, through mercy, my people's prayers were heard; and I am restored to my flock again. I had a desire to depart and be with Christ, which certainly would have been far better; but to abide

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in the flesh, is perhaps more needful for them."

"Oh, sir, I did not doubt but God was with you in the furnace; but I hope you have many long years to live yet. Stephen and I do praise the Lord, for raising you up again. But I beg pardon, good gentlemen: you asked for Stephen; he is gone to work on the common, while the children and I do this *twisting*, to keep us from starving; and you know, sir, half a loaf, in an honest way, is better than no bread. The poor growing children must eat; as for Stephen and I, we can do, sir, you know, with less than they."

"How long is it, Betty, since you had any weaving?"

"For seventeen weeks we have had only one turn, which was all done in two days.—Master is very kind to us, and would gladly let us have more; but he says, all must share and share alike."

"What did you earn while in full work?"

"Why there, sir, Stephen and his partner (our little Jem, about ten years old, who could throw a shuttle desperate well) could earn two or three and twenty shillings a week; I earned eight; and all the rest of the boys four more. Oh, sir! shall we ever see such times of plenty again?"

"I hope, so, Betty, when it shall please God to dispose all hearts to peace.—You know, we pray constantly, that this may be the case; and prayer is very prevalent with God. But what do you get now?"

"You know, sir, the great Banker from London bought the common, and gives all who have a mind to come and work upon it, if they are on the ground by six in the morning, a shilling a day, and the lads sixpence. Stephen and the two biggest boys go there, when there is no work at home; this, you know, good gentlemen, would help us mainly; but the lads come home so hungry I can scarcely find them barley bread enough; but, praised be the goodness of the Lord, we have got on some how or other. Stephen and I have often talked over that precious promise, 'Bread shall be given, and water shall be sure;' and though we never doubted about water being sure (for there is nothing else of drink for poor folks) yet we have been hard put to it about bread: we've sometimes been ready to give up; but, there, whenever we have just done the last piece, some job or other is wanted, or some kind friend sends us something, so that we have never long wanted. Oh! dear sir, if we could but live more and more on these blessed promises, I am sure we should find it better for our souls. I do want to live more on Christ."

"Why, Betty," said the minister's friend, "you look all in rude health."

"Yes, sir, we have that best of earthly blessings, health of body; and we know somewhat of peace of mind, too, which makes us of lighter hearts than many gentlefolks. I wish I could say we were as grateful as we ought to be; but we pray daily for more grace."

"Well, sir, we must go, if you please," said the minister to his friend; who, on rising, dropped a few shillings into Betty's hand, and told her to provide a dinner for Stephen and all the rest of them.

"Heaven bless you, sir," said Betty; "this is another proof of God's goodness: for, till Stephen comes home, we had nothing in the house."

"Give God all the praise," replied her benefactor.

"What think you, my friend, of this first specimen? May I not call such a a saint an item in my treasures?"

"Yes, an item indeed: I wish I was more like her. How much we may learn from these poor saints! Instead of being peevish, and repining at the crosses I meet with, had I the faith she evidences, I should be absorbed in gratitude. May I learn from her a lesson of humility and cheerful submission to my heavenly Father's righteous will!"

"This is Edmund Hanway's house; I dare say he is at home. If you look you will see he has literally worn away the floor of his room, by long and incessant work at his *jenny*."

"Walk up, good sir, I thought it was your voice. I know you'll be so good as to excuse my coming down, because I am old and crippled."

"What, still plodding on, Edmund?"

"Yes, sir? the old place and the old work."

"How many years have you worked here?"

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"Above thirty, sir, last Michaelmas, I have walked up and down this room; except when my heavenly Father has laid me by on that bed, with the rheumatism, once now and then. My walks up and down, tending this jenny, would make many a mile a day, if it were measured: it would be weary work to be so confined, if I had not the best of company. Here folks do think I work alone, and in a sense I do. But yet I don't; for Jesus, my blessed Saviour, condescends to visit me. Here, while at work, I do think over your sermons; and some of them afford me more pleasure in remembering and musing over, than even hearing of them; and yet I think, I know a little what pleasure is in hearing them too. 'Tis no hardship to me to be alone: I have no interruptions; and, though times be hard, my master gives me a bit of work every week; and you know, sir, a little bit is enough for a poor old man like I; my wants are soon supplied, and, before long, I shall be called to the rest you were talking about a Sabbath or two ago, to join my dear wives and eleven children, all gone before me. What a rest sir, and what a meeting!"

"Yes, Edmund," said the minister's friend, "and '*to be forever with the Lord!*' think on that."

"We will now go," said the minister, "to poor Sarah Howard, who has been bed-ridden nearly fourteen years. Her's has been an affliction indeed! yet she is passive as a 'weaned child;' and you will observe how clean and neat every thing is."

Hearing a voice below, she exclaimed, "Come up, dear sir. I thought I saw you getting over the stile as I lay looking through the broken window; but I was afraid it was not you, because you had a gentleman with you. How kind it is to visit a poor old widow so soon after your own illness! I thought we should have lost our dear Minister. Not that I ever *heard* him; but my daughter, and James, and Molly, come in here of a Sabbath night, and tell me what he has preached about. Oh, sir, we did all pray for his recovery with all our might."

"Why, Sarah," said the stranger, "God sometimes brings his ministers to the gates of the grave, to make their churches see how valued they ought to be while in health and the full vigor of pastoral labors, and also to rouse *them* to increased energy and prayer. Churches, ministers too, yea, all of us, need rousing sometimes. You no doubt heard what was our good friend's first *text* after his recovery: 'The Lord chastened me sore, but did not give me over unto death.'"

"Yes, dear sir, I can set to my seal: 'the Lord hath chastened me sore, but he hath not given me over unto death.'—I have been chastened in my *person*, and am rendered helpless by long and severe illnesses: I have been chastened in my *circumstances* ever since I was left a widow; aye, good gentlemen, I know what oppressing a widow, what bad debts and hard hearted creditors are: I have been chastened in my *family* by a son, whom I was dotingly fond of, running away, and going to sea: besides all these, I have been chastened in my *mind*, because 'walking in darkness and having no light;' yet, after all, I trust I can say with David, 'Before I was afflicted I went astray, but now have I kept thy word;' and I hope I can say with St. Peter, 'but am now returned to the Shepherd and Bishop of souls.'"

The Minister suggesting to his friend, it was time to go, poor old Sarah eargerly implored, "Now, dear sir, don't go without a word of prayer; let me hear, in the chamber, the voice I am denied hearing in the sanctuary."

"Well, Sarah, let us pray."

The prayer being ended,

"A thousand blessings on you!" said Sarah.

"And," subjoined the stranger, "peace be to you my afflicted friend; and, with this mite, tell your daughter to purchase something as a cordial for your body, though it cannot be equal to the rich cordial which, in this room, we have found to cheer our hearts!"

"Yonder, leaning over his humble gate, is Henry Thornton, Mr. G's carter. He is a good man, but poor fellow, likely soon to lose his wife. Oh the horrid ravages of consumption in this our land! How many happy couples it has separated! You will say, when you see his poor wife, she is a saint not less estimable than any we have visited."

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"Well, Henry, how is your wife to-day?"

"Aye, dear sir, she is very bad; going home very fast; and, I am afraid, will soon leave me here alone. Walk in good gentlemen, will you? she will be very glad to see you: she is always talking about the saints below or saints above; but always says, Jesus Christ is the chief: he is the great God, our Saviour!"

With the sentence of death on her face, as well as in her frame, approaching her bed-side, they saw the anxious spirit would not be very long before it took its flight. The minister said, "Well, Mary, my afflicted friend; not released yet? a little more patience needed?"

"Yes, sir, I am wasting away; but blessed be God, I have no pain."

"Mary, the Lord seems coming to meet you; and, instead of leaving you to pass the dark valley alone, it seems as if he would carry you safely in his arms; so that you will have passed it before you are aware: will not that be a mercy?"

"Aye dear sir, I was thinking of my *mercies* before you came in."

"That was well said; most persons in health think of their trials. God has, in this bed, taught you to think of your mercies; while most persons, in like circumstances, would be fretting and complaining. Happy woman! whose choice, like your namesake's of old, has been that 'good part, which shall not be taken from you.' But tell us some of your mercies."

"Why, sir, I feel, I know, myself to be a sinner deserving hell: but I am out of hell: that is a mercy: I might have had my portion in the lake, where the worm dieth not, and the fire is not quenched. Although I have a diseased and dying body, I trust my soul is redeemed by the precious blood of Christ; and that is a mercy. I have not only heard the word, but I trust, heard it to the everlasting salvation of my soul: I have been nineteen years a professing Christian; and, though always an unworthy one, yet I bless God I never brought a stain upon his cause, but loved my minister and prayed for him, and, in answer to prayer, God made him a great blessing to my soul: and that is a mercy.—I might have had a drunkard, a swearer, a blasphemer, for a husband; instead of which God gave me as good a husband as ever wife had: I am sure I can say this of poor Henry; he is a praying man; he is a humble Christian; and I was thinking that is a mercy. I have two dear children on earth, and they twine around my heart, 'tis true; but I have four dear angels with Jesus in heaven: it is sweeter to go to the *four* in heaven, than to remain with the *two* here upon the earth: though I feel about leaving them, yet I am not so unbelieving as to suppose God could not take care of them without me: that is a mercy. But my crowning mercy is, I have a Saviour who knows all my circumstances; who has justified me freely by his grace; who will, when death dismisses me, admit me to his gracious arms; who will make this vile body and soul like his own glorious *Self*, and then present me faultless before God, with exceeding joy! Oh, dear sir, I could tell you a great deal more about my merciful prospects, but I have not breath. However, I think upon them."

"Yes, my happy friend," said the minister, "we may form some *faint conception* of the bliss of heaven; but we must stop, as you do, not for want of breath, but for want of capacity. It is written, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.' What a world must it be, where torture of body or wasting consumption, anguish of mind, spiritual darkness, death and sin, shall be no more! It is the religion of Christ only which affords these glorious prospects."

"Aye, sir," said the dying saint, "if I had breath to make all the world hear, and they would listen, I would say, 'None but Christ! none but Christ!'—Oh, dear sir, I would not change this dying bed to be queen of England. Soon she must lay down her crown; but I am going where I shall be like my God; the Lord my everlasting light, and my God my glory.

'These lively hopes I owe
To Jesus' dying love:
I would adore his grace below,
And sing his power above.'

"Farewell, then, envied saint," said the minister and visitor to these humble cottagers. "Henry, your house is more

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honored than a palace; and may your God, Mary, even in the valley itself, continue to afford such smiles as those with which you have now been favored! I shall not soon forget you, or your scale of mercies, reaching from hell to heaven. May you, in the moments of death, hear your Saviour say, 'It is I, be not afraid!'"

Having shut the wicket gate, and bid poor weeping Henry farewell, they were surprised and grieved when, on taking out his watch, the minister told his friend they must return to dinner: at the same time assuring him, that this was but a specimen of what almost every week his pastoral visits produced.

Conversing together as they returned, said his friend, "I have often thought pastoral visits too much neglected, tho' St. Paul set an example by preaching from house to house. I now see how delightful and profitable they may be made, and only wish my commercial concerns would allow me to build a box near you; and that, when you take *such rounds* as these, with their pastor may also be associated their pastor's friend!"

The morning, thus spent, was admirably adapted to prepare both the minister and his friend for future scenes which awaited them: they have *both* had similar scenes to these in their own houses, but are both living witnesses that religion has rendered lovely in life, and eminently prepared for the vale of death, those who were dearer to them than life itself. Should the minister be honored with another visit from his friend, may their rambles be equally spiritual and profitable, as were these which now stand a memorial of their undissembled friendship!

J. B. S. P.

To the Editor of the Christian Observer.

I enclose you a paper, which, though it is not dated, must, I think, from its situation in my journal of occurrences, have been written in the close of the year 1801. It is word for word, as nearly as recollection at the time enabled me to write it down, the substance of a conversation which passed between me and a poor man, all whose connections were Catholics, but who constantly attended my church himself. I will not, however, anticipate his character, which will appear from the recital.

Extract from passing Occurrences.

"There is a poor man who constantly frequents my church. On no public occasion, unless prevented by illness, have I missed him out of it. His name is Barny, and he is generally esteemed *a sort of idiot;* yet simple as he evidently is, his knowledge in spiritual things is enough to shame many a wiser head.—He gets his subsistence by going among the parishioners, who make an annual subscription for him to procure him clothes.* Having just come to make his usual application to me on this subject, and Amanda having remarked to me, that she had observed Barny apparently much affected by parts of my discourses, which she conceived he could not understand, I resolved to seize the opportunity of inquiring from himself, whether he received any benefit from coming to church. The following is the conversation that passed between us:—

"I believe you love to go to church, Barny?" "I do."

"Why do you love going to church?" "I hear the word, I hear *good words* there."

"What do you hear?" "I hear that the blood of Jesus washes away my sins, *all my sins.*"

"Do you love Jesus Christ, Barny?" "I do, sir."

"How do you know that you love him?" "He is *precious* to me."

"Do you ever recollect, Barny, when he was *not precious* to you?" "I do."

"Do you ever pray to God, Barny?" "I do, sir, in secret, coming along."

"Do you think God hears you?" "I do."

"Why do you think so?" "He puts it into the people's hearts to help me—the summer when I had scarce a morsel to eat."

"You think, then, it was God who brought you through the *dear summer?*" "It was."

"Barney! are you afraid to die?"—"If my soul was safe, I would wish to die—the night."†

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* We have no poor rates in Ireland.

† The night—*i.e.* this night—I should think it wrong to amend Barny's language.

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"Why Barny! would you wish to die, and go into the grave?" "I would—I would wish to be with my Lord."

"Barny, do you recollect, when I was a child you used to speak bad words: do you say any bad words now?" "No, no!" (With emphasis.)

"Are you sorry for having talked these bad words?" "*I am—very sorry.*"

"Barny! does any person talk with you about religion?" "*No person.*"

"How have you then learned to give me these answers?" "I learn by the blood of Jesus Christ, that he will wash away my sins—And the Lord God wash away all my sins that I have committed."

The reader will be inclined to think that Barny, whose action and manner, and a little stoppage in his speech, added double weight to every thing he said, is not the fool he is generally supposed to be. But I will venture to affirm, that Barny could not give satisfaction upon any other subject. Barny can give no account about his own age, and, though living in the country all his life, knows not, I believe, the parts of a plough, nor can he perform any part of farming work. But Barny *knows* that he is a *sinner*, and that he has a *Saviour*, who is able to save such sinners as he. Barny loves the Book which reveals such a Saviour to him, and to wait in those courts where he hears *good words* about him whom he has found to be *precious* to his soul. Barny has not a mere *cant* about religion; for the change in Barny's *conduct* shews a change in his *heart*, and that he is really the character he professes himself to be. One remarkable trait in that character we ought not to overlook. It is this—that he looks through the creatures to God, and esteems it as an answer to prayer, "that the people help him;" and in particular, that being perfectly helpless himself, he was brought thro' these last severe times. Many other reflections naturally present themselves from this little history; but they are obvious, and I omit them.

Here, infidelity! is a *lesson* for you, if any thing can give *you* instruction. I defy you to produce such an instance of the benefit arising from your teaching.—Here is a person reclaimed from sin, and evidently taught of God, when his own reasoning powers were weak, and through the medium of those very *means of grace*, which you affect to despise.

The above, sir, were my reflections on the history of poor Barny, in the year 1801; and they are still the same. I have now only to add, that he is gone to his reward. He continued the same faithful attendance in the courts of the Lord's house that he had been accustomed to give, and I had other conversations with him similar to the above; but missing him for some Sundays in his favorite place of resort, whence he derived so much pleasure and profit, I found upon enquiry, that he was no more. His friends, if he had any I can call so, had neither religion nor kindness enough to inform me of his illness, or I should have hastened to have smoothed his pillow in his sickness, and exhilirated his sinking spirits, by talking of that Lord whom he loved so well. His portion is in Heaven, and his memory will be perpetuated in your pages. I am, Sir,

Your obedient servant,

IRISH.

MEMOIR OF M. M.

In the following brief narrative the reader is presented with authentic History. The name of the subject of this Memoir is concealed through motives of delicacy, but the Editor details facts, which, either from certain information, or personal observation, he knows to be true.

M. M. was born in one of the middle Counties of Virginia, in the year 1755. She was descended of pious parents, who early embued her mind with reverence for the Scriptures, and a knowledge of the doctrines taught in them. At that period the opportunities of hearing evangelical preaching were much rarer than at present. It was by the assiduity and care of parents chiefly that the rising generation were made acquainted with the scheme of redemption through Jesus Christ. Occasionally, however, the parents of M. M. enjoyed the benefit of the ministerial labours of the Rev. Samuel Davies, a man whose name is precious to many, and whose praise is in all the Churches. Under his wise counsels, and stimulated, no doubt, by his warm exhortations, they trained up their family in the way in which they should

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. SEPTEMBER 16, 1815. [NUMBER 11.

Miscellaneous.

MEMOIR OF JOHN BUNYAN.

FROM MIDDLETON'S EVANGELICAL BIOGRAPHY.

(Concluded from page 77.)

He died at his lodgings on Snow Hill, London, of a fever, contracted by a journey to Reading in very bad weather, where he had been to make up a dispute between a young gentleman and his father. This was on August 31, 1688, in the sixtieth year of his age. His body was interred in Bunhill Fields. He had, by his first wife, four children, one of which, whom he tenderly loved, was blind. His second wife survived him but four years, dying in 1692.

He appeared in countenance (says the continuator of his life) to be of a stern and rough temper; but in his conversation he was mild and affable; not giving to loquacity, or much discourse in company, unless some urgent occasion required it; observing never to boast of himself or his parts, but rather seem low, in his own eyes, and submit himself to the judgement of others; abhoring lying and swearing; being just in all that lay in his power to his word; not seeming to revenge injuries, loving to reconcile differences, and making friendship with all. He had a sharp quick eye; accomplished with an excellent discerning of persons, being of good judgement, and quick wit. As for his person, he was tall of stature, strong-boned, though not corpulent; somewhat of a ruddy face, with sparkling eyes; wearing his hair on his upper lip, after the old British fashion; his hair reddish, but, in his latter days, time had sprinkled it with grey; his nose well set, but not declining or bending, and his mouth mode-high, and his habit always plain and modest. He was certainly a man of a great and vigorous genius, which, had it been properly cultivated, might have raised him to a very conspicuous eminence in the literary world. It is wonderful, under so many disadvantages and depressions, that it could soar so high as it did: and it is one extraordinary proof, among many, that though the grace of God doth not impart new natural powers, yet, in super-addition to its own proper effects, it usually gives new energy to those powers and draws them on to attainments, which before could not have been expected or conceived. Mr. Granger (author of the Biographical History of England) says of him, that "when he arrived at the sixtieth year of his age, which was the period of his life, he had written books equal to the number of his years: but as many of these are on similar subjects, they are very much alike. His masterpiece is the Pilgrim's Progress, one of the most popular, and, I may add, one of the most ingenious books in the English language." The same author also observes that "Bunyan, who has been mentioned among the least and lowest of our writers, and even ridiculed as a driveller by those who have never read him, deserves a much higher rank than is commonly imagined. His Pilgrim's Progress gives us a clear and distinct idea of Calvinistical divinity. The allegory is admirably carried on, and the characters justly drawn, and uniformly supported. The Author's original and poetic genius shines through the coarseness and vulgarity of his language, and intimates, that, if he had been a master of numbers, he might have composed a poem worthy of Spenser himself. As this opinion may be deemed paradoxical, I shall venture to name two persons of eminence of t

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rick, of Reading; the other, Dr. Roberts, now Fellow of Eton College." Mr. Granger observes in a note, that "Mr. Merrick, has been heard to say in conversation, that Bunyan's invention was like that of Homer." Another person well remembers an observation of the same "Mr. Merrick to himself," upon his having been presented by a noble lady with a new edition of the Pilgrim; "That it was a complete poem, and a very excellent and ingenious poem, with a religious tendency, which could be said but of few poems." To which may be added, the well known remarks of a polite author, that Bunyan's Pilgrim was a Christian; but Patrick's only a Pedlar."

His works, which were sixty in number, have been collected together, and published in an uniform edition. The third part of the Pilgrim's Progress is not Mr. Bunyan's; neither is that piece, printed with his name to it about the year 1696, entitled, "Heart's Ease in Heart's Trouble." His Pilgrim hath passed above fifty editions, and been translated into various languages.

MEMOIR OF MATTHEW HALE.

From Middleton's Evangelical Biography.

SIR MATTHEW HALE, Knight, (Lord Chief Justice of the King's Bench,) was born at Alderly in Gloucestershire, Nov. 1, 1609. His grandfather was Robert Hale, an eminent clothier at Wotton Under Edge, in that county, where he and his ancestors had lived for many descents, and had given lands for the use of the poor. He was soon deprived of the happiness of his father's care and instruction; for as he lost his mother before he was three years old, so his father died before he was five. Great care was taken of his education by his guardian, Anthony Kingscot, of Kingscot, esq. who intended him for a divine, and, being inclined to the way of the puritans, put him to some schools that had masters of that side. In the seventeenth year of his age, he was sent to Magdalen Hall, Oxford, where Mr. Obadiah Sedgwick was his tutor. He was an extraordinary proficient at school, and for some time at Oxford; but the stage players coming thither, he was so much corrupted by seeing many plays, that he almost wholly forsook his studies. By this he not only lost much time, but found that his head was filled with vain images of things; and being afterwards sensible of the mischief of this, he resolved, upon his coming to London, never to see a play again, to which he constantly adhered. Being now taken off from his studies, and from the gravity of his deportment, which was formerly eminent in him, far beyond his years, he betook himself to many vanities incident to youth, but still preserved his outward purity, with great probity of mind. He loved dress, and delighted much in company; and being a robust person, he was a great master at all those exercises that required strength. He also learned to fence, and became so expert that he worsted many masters of those arts*.

He was now so taken with martial matters, that instead of going on in his design of being a scholar or a divine, he resolved on being a soldier; and his tutor, Mr. Obadiah Sedgwick, going into the Low Countries chaplain to lord Vere, he resolved to go with him, and to trail a pike in the prince of Orange's army; but a happy stop was put to this resolution. He was engaged in a suit of law, and was forced to leave the university, after he had been there three years, and go to London. He was recommended to serjeant Glanville for his counsellor, and he observing in him a clear apprehension of things, and a solid judgement, and a great fitness for the study of the law, took pains to persuade him to forsake the thoughts of being a soldier, and to apply to the study of the law. He was prevailed on, and Nov. 8, 1629, was admitted into Lincoln's Inn; where he followed his studies with a diligence, which could scarcely be believed, if the signal effects of it did not gain credit to

* Bishop Burnet relates, that a fencing master told Mr. Hale he could teach him no more, for he was now better at the trade than he was. Mr. Hale looked on this as flattery, and to know the truth, promised this master to give him the house he lived in, if he could hit him on the head (he was his landlord) the fencing master, after a little engagement, hit him a blow on the head, and Mr. Hale gave him the house freely; and was not unwilling at that rate to learn so early to distinguish flattery from plain and simple truth.

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it. He studied for many years sixteen hours a day: he threw away all finery, and betook himself to a plain fashion, which he continued to use in many points till his dying day. It is related, that passing from the extreme of vanity in his apparel, to that of neglecting himself too much, he was once taken when there was a press for the king's service, as a fit person for it. But some that knew him coming by, and giving notice who he was, the pressmen let him go, and he returned to more decency in his dress, but never to superfluity or vanity. Yet he did not at first break off from keeping too much company with some vain persons, till a sad accident drove him from it.*

Now was an entire change wrought on him; now he forsook all vain company, and divided himself between the duties of religion, and the studies of his profession: in the former he was so regular, that for six and thirty years, he never once failed going to church on the Lord's day; this observation he made, when an ague first interrupted that constant course, and he reflected on it as an acknowledgement of God's great goodness to him, in so long a continuance of his health.

Not being satisfied with the law books then published, and firmly resolving to take things from the fountain head, he was very diligent in searching records. And, with collections out of the books he read, mixed with his own learned observations, he made a most valuable common place book. It was done with great industry and judgement; in-so-much, that an eminent judge of the King's Bench having borrowed it of him (though he very unwillingly lent it, as thinking it too imperfect) the judge after having perused it, said, that though it was composed by him so early, he did not think any lawyer in England could do it better, except he himself would again set about it. He was early taken notice of by a gentleman of the same inn with himself, William Noy, esq. the attorney general, who directed him in his studies, and had such a friendship for him, that he was called young Noy. The great and learned Mr. Selden also soon found him out; and though much superior to him in years, took such a liking to him, that he not only lived in great friendship with him, but also left him at his death one of his executors. It was this acquaintance that first set Mr. Hale on a more enlarged pursuit of learning, which he had before confined to his own profession. So that by his uncommon industry and good natural parts, he arrived at a considerable knowledge in the civil law, in arithmetic, algebra, and other mathematical sciences, as well as in physic, anatomy, and surgery. He was also very conversant in experimental philosophy, and other philosophical learning; in ancient history and chronology. Nor was he unacquainted with the ancient Greek philosophers, but want of use wore out his knowledge of the Greek tongue; and though he never studied Hebrew, yet, by his frequent conversations with Selden, he understood the most curious things in the rabbinical learning. But, above all, he seemed to have made divinity his chief study; to which he not only directed every thing else, but also arrived at that knowledge in it, that those, who read what he wrote on those subjects, will think they must have taken most of his time and thoughts. Some time before the civil wars he was called to the bar, and began to make a figure in the world. But, upon their breaking out, observing how difficult it was to preserve his integrity and to live securely, he resolved to follow these two maxims of Pomponius Atticus, whom he proposed to himself as a pattern: namely, "to engage in no faction, nor meddle

* He was invited, with other young students, to be merry out of town, and one of the company called for so much wine, that, notwithstanding all Mr. Hale could do to prevent it, he went on in his excess, till he fell down as dead before them, so that all that were present were not a little affrighted at it, who did what they could to bring him to himself again: this particularly affected Mr. Hale, who thereupon went into another room, and shutting the door fell on his knees, and prayed earnestly to God, both for his friend, that he might be restored to life again, and that himself might be forgiven, for giving such countenance to so much excess; and he vowed to God, that he would never again keep company in that manner, nor drink a health while he lived: his friend recovered, and he most religiously observed his vow till his death; though he was sometimes roughly treated for this, which some hot and indiscreet men called obstinacy.

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in public business ;" and, " constantly to favour and relieve those that were lowest." Accordingly he avoided all puplic employment, and the very talking of news ; being strictly careful, never to provoke any in particular, by censuring or reflecting on their actions. And he often relieved the royalists in their necessities. This he did in a way no less prudent than charitable, considering the dangers of that time ; for he often deposited considerable sums in the hands of a worthy gentleman of the king's party, who knew their necessities well, and was to distribute his charity according to his own discretion, without either letting them know from whence it came, or giving himself any account to whom he had given it. This so ingratiated him with them, that he came generally to be employed by them in his practice. He was one of the counsel to the earl of Strafford, archbishop Laud, and king Charles himself: as also to the duke of Hamilton, the earl of Holland, the lord Capel, and the lord Craven.

When he was counsel for this lord, he pleaded with that force of argument, that the then attorney general, Edmund Prideaux, threatened him for appearing against the government: to whom he answered, " He was pleading in defence of those laws, which they declared they would maintain and preserve, and he was doing his duty to his client, so that he was not to be daunted with threatenings." Being esteemed a plain honest man, a person of great integrity and knowledge in the law, he was entertained by both parties, the presbyterians as well as loyalists. In 1643 he took the covenant, and appeared several times with other lay persons among the assembly of divines. He was then in great esteem with the parliament, and employed by them in several affairs, for his counsel, particularly in the reduction of the garrison at Oxford ; being, as a lawyer, added to the commissioners named by the parliament to treat with those appointed by the king. In that capacity he did good service, by advising them, especially the general, Fairfax, to preserve that famous seat of learning from ruin. Afterwards, though the death of king Charles I. was a great grief to him, yet he took the oath called the engagement. And, Jan. 20, 1651-2, was one of those appointed to consider of the reformation of the law. Oliver Cromwell, never left importuning him, till he accepted the place of the justices of the common bench ; for which purpose he was by writ made serjeant at law, Jan. 25, 1653-4. In that station he acted with great integrity and courage. He had at first great scruples concerning the authority under which he was to act. And, after having gone two or three circuits, he refused to sit any more on the crown side ; that is, to judge criminals.

The same year he was elected one of the five knights to represent the county of Gloucester, in the parliament which began at Westminster, Sept. 3, 1654.— He duly attended the house, on purpose to obstruct the mad and wicked projects then set on foot, by two parties, that had very different principles and ends. One of those parties, who were enthusiasts, were resolved to pull down a standing ministry, the law and property of England, and all the ancient rules of this government, and set up in their room an indigested enthusiastical scheme, which they called the kingdom of Christ, or of his saints ; many of them being really in expectation, that one day or other Christ would come down, and sit among them, and at least they thought to begin the glorious thousand years mentioned in the Revelation. The others, taking advantage from the fears and apprehensions all the sober people of the nation were in, lest they should fall under the tyranny of that distracted sort of people, intended to improve that opportunity to raise their own fortunes and families. Amidst these Judge Hale steered a middle course ; for, as he would engage for neither side, so he, with a great many more worthy men, came to parliament, more out of a design to hinder mischief, than to do much good ; that is, to oppose the ill designs of both parties, the enthusiasts as well as the usurpers. Among the other extravagant motions made in this parliament, one was, to destroy all the records in the Tower, and to settle the nation on a new foundation ; so he took this province to himself, to shew the madness of this proposition, the injustice of it, and the mischiefs that would follow on it ; and did

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it with such clearness and strength of reason, as not only satisfied all sober persons, but stopped even the mouths of the frantic people themselves.

When the protector died, he not only excused himself from accepting of the mourning that was sent him, but also refused the new commission offered him by Richard; alledging, "He could act no longer under such authority." He did not sit in Oliver's second parliament, in 1656; but, in Richard's, which met Jan. 27, 1658-9, he was one of the burgesses for the university of Oxford. And in the Healing Parliament, anno. 1660, which recalled Charles II. he was elected one of the knights for the county of Gloucester, through lord Berkeley's interest, and without any charge to himself, though he had a competitor that spent near a thousand pounds; a great sum to be employed in that way in those days. In that parliament, he moved that a committee might be appointed to look into the propositions that had been made, and the concessions that had been offered by Charles I. during the late war; that from thence such propositions might be digested, as they should think fit to be sent over to the king at Breda. He was also very earnest and instrumental in getting the act of indemnity passed. On June 22, his majesty recalled him, among others, by writ, to the degree of serjeant at law. And, upon settling the courts in Westminster Hall, constituted him, Nov. 7, the same year, chief baron of the Exchequer. Some time after he was knighted. It is an honour usually conferred upon the chief judges; but Mr. Hale desired to avoid it; and therefore declined for a considerable time opportunities of waiting on the king; which the lord chancellor observing, he sent for him upon business one day, when the king was at his house, and told his majesty, "There was his modest chief baron;" upon which he was unexpectedly knighted.

He continued eleven years in that place; and very much raised the reputation and practice of the court, by his exact and impartial administration of justice, as also by his generosity, vast diligence, and great exactness in trials.*

According to his rule of favouring and relieveng those that were lowest, he was now very charitable to the Nonconformists, and took great care to cover them as much as possible from the severities of the law. He thought many of them had merited highly in the business of the king's restoration, and at least deserved that the terms of conformity should not have been made stricter than they were before the war. But as he lamented the too rigorous proceedings against them, so he declared himself always of the side of the church of England, and said, "Those of the separation were good men, but they had narrow souls who

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* Of which we have the following instances. He would never receive any private addresses or recommendations from the greatest persons, in any matter in which justice was concerned. One of the first peers of England went once to his chamber, and told him, "That having a suit in law to be tried before him, he was then to acquaint him with it, that he might the better understand it, when it should come to be heard in court." Upon which Sir Matthew interrupted him, and said, "He did not deal fairly to come to his chamber about such affairs, for he never received any information of causes but in open court, where both parties were to be heard alike;" so he would not suffer him to go on. Whereupon his grace (for he was a duke) went away not a little dissatisfied, and complained of it to the king, as a rudeness not to be endured. But his majesty bid him "content himself that he was no worse used," and said, "He verily believed he would have used himself no better, if he had gone to solicit him in any of his own causes." Another passage fell out in one of his circuits, which was somewhat censured as an affectation of unreasonable strictness; but it flowed from his exactness to the rules he had set himself. A gentleman had sent him a buck for his table, that had a trial at the assizes; so when he heard his name, he asked, "if he was not the same person that had sent him venison!" And finding he was the same, he told him, "He could not suffer the trial to go on till he had paid him for his buck:" To which the gentleman answered, "That he never sold his venison, and that he had done nothing to him which he did not do to every judge that had gone that circuit," which was confirmed by several gentlemen then present: but all would not do, for the Lord Chief Baron had learned from Solomon, that "a gift perverteth the ways of judgement;" and therefore he would not suffer the trial to go on, till he had paid for the present; upon which the gentleman withdrew the record. And, at Salisbury the dean and chapter having, according to custom, presented him with six sugar loaves in this circuit, he made his servants pay for the sugar before he would try their cause.

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would break the piece of the church about such inconsiderable matters as the points in difference were." After the fire of London, he was one of the principal judges that sat in Clifford's Inn, to settle the differences between landlord and tenant: being the first that offered his service to the city in that affair: wherein he behaved himself to the satisfaction of all parties concerned. He was heartily engaged (together with Dr. Wilkins, afterwards bishop of Chester, &c.) in the attempt to bring a comprehension to pass, 1668, for the more moderate dissenters, and a limited indulgence towards such as could not be brought within the comprehension: but so strong was the opposition, that the whole project was let fall; and, says bishop Burnet, those who had set it on foot, came to be looked upon with an ill eye, as secret favourers of the dissenters, underminers of the church, and every thing else that jealousy and distaste could cast upon them. On this occasion, judge Hale and Dr. Wilkins contracted a firm and familiar friendship, and an intimacy and freedom in converse, that the judge used with no other. He held also great conversation with Mr. Richard Baxter, who was his neighbour at Acton, on whom he looked as a person of great devotion and piety, and of a very quick apprehension: indeed, as he thought the Nonconformists were too hardly used, he bestowed his charity largely among them, and took great care to cover them all he could from the severities some designed against them.

Let us view him now when broken in health, and growing weaker daily in body. He made a voluntary surrender of his office, which he had held about four years and a half; having sued to the king for a writ of ease, which he was unwilling to grant, and deferred it, till the lord chief justice Hale being wearied by application and delay, drew up a deed of surrender with his own hand, and delivered it to the lord chancellor. He had behaved in that high station with his usual strictness and diligence.

The writer of his life inserts a paper which shews that Sir Matthew Hale thought himself no longer bound in duty to hold his office, and was desirous to quit it, that he might wholly apply himself to better purposes: the close of that paper is as follows: "I do not know a better temporal employment than Martha had, in testifying her love and duty to our Saviour, by making provision for him; yet our Lord tells her, that though "she was troubled about many things, there was only one thing necessary, and Mary had chosen the better part." He had been wont to worship God in his family, performing it always himself, if no clergyman was present: but as to private exercises of devotion, he used the greatest privacy, and indeed used the greatest caution to conceal the religious impressions which were in his mind, from fear, lest by some fall he should bring reproach on religion: but now in his weak state he retired often to his closet for devotion, as long as he could go, and when his infirmities prevented he made his servants carry him thither in a chair. It was in February, 1675-6, that he surrendered his office, and as the next winter came on, he saw with great joy his deliverance coming on, together with longings for the blessedness of another state; his pains increased so on him, that no human unassisted patience could have borne them without a great uneasiness of mind. He could not lie down in bed above a year before his death, by reason of the asthma. He was attended in his sickness by a pious and worthy divine, Mr. Evans Griffith, minister of the parish; and it was observed, that in all the extremities of his pain, whenever he prayed by him, he forbore all complaints or groans, but, with hands and eyes lifted up, was fixed in his devotion. Not long before his death, the minister told him of an approaching sacrament, but that he believed he could not come and partake of it with others, and therefore he would give it to him in his own house: he replied, No—his heavenly Father had prepared a feast for him, and he would go to his Father's house to partake of it, and was carried in his chair. He continued to enjoy the free use of his reason to the last; which during his sickness he had often earnestly prayed for; and when his voice was so sunk that he could not be heard, they perceived by the almost constant lifting up of his eyes and hands, that he was still aspiring towards that blessed state he longed for, and, on

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Christmas day, 1675-6, he breathed out his pious soul without a struggle.

The character of Sir Matthew Hale, given by Mr. Baxter, is an admirable one, but too long for insertion. Mr. Samuel Clark, in his life of Sir Matthew Hale, observes, he was a chief observer of the Lord's days, in which, besides his constant attendance upon the public service of God twice a day, in the evening he called all his family together and repeated to them the heads of the sermons, with some additions of his own, which he fitted for their capacities, after which he constantly shut up himself for two or three hours, which he spent in his secret devotions, and profitable meditations; of which contemplations two volumes in octavo were printed a little before his death. He died in the sixty-seventh year of his age. His funeral sermon was preached from Isaiah lvii. 1. and on January 4, he was burried in the church-yard of Alderley, with the following epitaph, composed by himself, on his monument:

"Hic inhumatur corpus
MATTHÆI HALE, Militis;
ROBERT HALE, et JOHANNÆ,
Uxoris ejus, Filii unici:
Nati in hac Parochia de
Alderley, primo die Novembris,
Anno Dom. 1609:
Denati vero ibidem vicesimo
quinto die Decembris,
Anno Dom. 1676.
Etatis suæ LXVII."

His works, published by himself, 1. "An Essay touching the Gravitation or Non-Gravitation of Fluid Bodies, and the Reasons thereof." Lond. 1674. 8vo.—2. "Difficiles Nugæ, or Observations touching the Torricellian Experiment, and the various solutions of the same, especially touching the Weight and Elasticity of the Air." Lond. 1674, 8vo.—3. "Observations touching the Principles of natural Motion, and especially touching Rarefaction and Condensation, together with a Reply to certain Remarks touching the Gravitation of Fluids." Lond. 1677. 8vo.—4. "Contemplations Moral and Divine." In two parts. 1676, 1677, 8vo.—5. "An English Translation of the Life and Death of Pomponius Atticus, written by his Contemporary and Acquaintance Cornelius Nepos; together with Observations political and moral." Lond. 1677, 8vo.—6. "The primitive Origination of Mankind considered and explained according to the Light of Nature." Lond. 1677, folio.—He also wrote the preface to, and published, the "Abridgement of many Cases and Resolutions of the common Law, alphabetically digested under several Titles, &c. by H. Rolle." Lond. 1668, folio.—Likewise, he was partly the author of "London's Liberty: or a learned Argument of Law and Reason, anno 1650." Reprinted in 1682, folio, under this title, "London's Liberties: or, The Opinions of those great Lawyers, Lord Chief Justice Hale, Mr. Justice Wild, and Mr. Serjeant Maynard, about the Election of Mayor, Sheriffs, Aldermen, and Common Council of London, and concerning their Charter."

Beside the above there were many of his works published after his decease. He likewise left a valuable collection of manuscripts to the society of Lincoln's Inn.

From Buck's Anecdotes.

"All that is great and good in the universe is on the side of clemency and mercy. If we look into the history of mankind, we shall find that in every age, those who have been respected as worthy have been distinguished for this virtue. Revenge dwells in little minds: a noble and magnanimous spirit is superior to it. Collected within itself, it stands unmoved by the impotent assaults of our enemies; and with generous pity, rather than with anger, looks down on their unworthy conduct. It has been truly said, that the greatest man on earth can no sooner commit an injury, than a good man can make himself greater by forgiving it."

Anger and revenge are uneasy passions; "hence," says Seed, "it appears that the command of *loving our enemies* which has been thought *a hard saying*, and impossible to be fulfilled, is really no more, when resolved into its first principles, than bidding us to be at peace with ourselves, which we cannot be, so long as we continue at enmity with others."

The heathens themselves saw the re-

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now inculcating, and approved of it.—It is said concerning Julius Cæsar, that upon any provocation, he would repeat the Roman alphabet before he suffered himself to speak, that he might be more just and calm in his resentments, and also, that he could forget nothing but wrongs, and remember nothing but benefits.

It becomes a man, says the Emperor Antoninus, to love even those that offend him. A man hurts himself, says Epictetus, by injuring me: and what then?—Shall I therefore hurt myself by injuring him? In benefits, says Senaca, it is a disgrace to be outdone; in injuries to get the better. Another heathen, when he was angry with one by him, said, "I would beat thee; but I am angry."

Philip, the king of Macedon, discovered great moderation, even when he was spoken to in shocking and injurious terms. At the close of an audience which he gave to some Athenian ambassadors who were come to complain of some act of hostility, he asked whether he could do them any service. "The greatest service thou couldst do us," said Demochares, "will be to hang thyself." Philip, though he perceived all the persons present were highly offended at these words, made the following answer, with the utmost calmness of temper:—"Go: tell your superiors, that those who dare make use of such insolent language are more haughty and less peaceably inclined than those who can forgive them."

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Tiberius, the Roman Emperor, at the beginning of his reign, acted, in most things, like a truly generous, good natured, and clement prince. All slanderous reports, libels, and lampoons, upon him and his administration, he bore with extraordinary patience; saying, "That in a free state, the thoughts and tongues of every man ought to be free;" and when the Senate would have proceeded against some who had published libels against him, he would not consent to it, saying, "We have not time enough to attend to such trifles: if you once open a door to such informations, you will be able to do nothing else; for, under that pretence, every man will revenge himself upon his enemies by accusing them to you." How noble was the conduct of this heathen! and what a reproof does his conduct afford to many who are professed christians, and who have not learnt that apostolic lesson, "to be patient toward all men!"

—

A French lady, who lost her sight at two years old, was possessed of many talents which alleviated her misfortunes. "In writing to her," it is said, "no ink is used, but the letters are pricked down on the paper; and by the delicacy of her touch, feeling each letter, she follows them successively, and reads every word with her fingers' ends. She herself in writing makes use of a pencil, as she could not know when her pen was dry: her guide on the paper is a small thin ruler, and of the breadth of her writing. On finishing a letter, she wets it, so as to fix the traces of her pencil, that they are not obsured or effaced; then proceeds to fold and seal it, and write the direction, all by her own address, and without the assistance of any other person. Her writing is very straight, well cut, and the spelling no less correct. To reach this singular mechanism, the indefatigable cares of her affectionate mother were long employed, who accustomed her daughter to feel letters cut in cards of pasteboard, brought her to distinguish an A from a B, and thus the whole alphabet, and afterwards to spell words; then, by the remembrance of the shape of the letters, to delineate them on paper; and, lastly, to arrange them so as to form words and sentences. She sews and hems perfectly well, and in all her works she threads the needle for herself, however small."

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Miscellaneous.

MEMOIR OF RICHARD BAXTER.

FROM MIDDLETON'S EVANGELICAL BIOGRAPHY.

RICHARD BAXTER. This eminently useful and pious divine was born at Rowton, near High-Ercal, in Shropshire, Nov. 12, 1615. He spent the infancy of his life at his grandfather's, and even then, is said to have given strong indications of that piety which appeared in his subsequent life and conversation. In 1625 he was taken from his grandfather's house, and brought home to his father's at Eaton-Constantine, near Shrewsbury, where he passed the remainder of his childhood. He missed the advantages of an academical education, through a proposal made to his parents of placing him with Mr. Richard Wickstead, chaplain to the council at Ludlow. The only advantage he reaped there was the use of an excellent library, which by his own great application proved of infinite service to him. In this situation he remained about a year and a half, and then returned to his father's. At the request of lord Newport he went thence to Wroxeter, where he taught in the free-school for six months, while his old school-master Mr. John Owen lay in a languishing condition. In 1633 Mr. Wickstead prevailed on him to wave the studies in which he was then engaged, and to think of making his fortune at court. He accordingly came up to Whitehall with a recommendation to Sir Henry Herbert, then master of the revels, by whom he was very kindly received. But after a month's stay, discovering no charms in this sort of life, and having besides a very strong propensity to undertake the ministerial function, he returned to his father's, and resumed his studies with fresh vigour, till Mr. Richard Foley of Stourbridge, fixed him as master of the free-school at Dudly, with an usher under him. In the time he taught school there, he read several practical treatises, whereby he was brought to a due sense of religion, his progress therein being not a little quickened by his great bodily weakness and ill state of health, which inclined him to think he should scarcely survive above a year. We are told by Dr. Calamy, that, from the age of twenty-one to twenty-three, he lived constantly as it were in the shadow of death; and, finding his own soul under serious apprehensions of the matters of another world, he was very desirous to communicate those apprehensions to such ignorant, careless, presumptuous sinners, as the world abounds with. Having therefore an earnest desire to the ministry, he in 1638 addressed himself to Dr. Thornborough, bishop of Winchester, for holy orders, which after examination he received, having at that time no scruples of conscience which hindered from conforming to the church of England.

We have a very distinct detail of the means by which he first came to alter his opinions in these matters; and it will be very proper to take notice of them here, because they will serve to acquaint the reader with the character of the man. Being settled at Dudley, he came into the acquaintance of several nonconformists, whom he found to be godly and honest men. They supplied him with several writings on their own side, and amongst the rest, with Ames's "Fresh Suit against Ceremonies," which he read over very distinctly, comparing it with Dr. Burgess's "Rejoynder." Being settled at Dudley, he preached frequently

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in that town, and in the neighbouring villages, with the approbation of all his hearers. In three quarters of a year he was removed to Bridgenorth, where he officiated as assistant to Mr. William Madstard, then minister of that place, who treated him with great kindness and respect, and did not put him upon many things which he then began to scruple doing. When the ET CÆTERA oath came to be imposed, Mr. Baxter applied himself to study the case of episcopacy, and it fared with him as with some others, the thing which was intended to fix them to the hierarchy, drove them into a dislike of it.*

Men of tender consciences thought it hard to swear to the continuance of a church government, which many of them disliked: and yet these men, for the church's quiet, would willingly have concealed their thoughts, had not this oath, imposed under the penalty of expulsion, compelled them to speak. Others complained of the ET CÆTERA, which, they said, contained they knew not what, and might be extended to they knew not what, to the officers whom, but in all probability of ecclesiastical courts; and to swear to them they thought not only a little extraordinary, but very far from being lawful. Mr. Baxter seems to have understood the oath to be a direct declaration in favour of the ecclesiastical jurisdiction of prelates as then established, which, though it might be submitted to with little, he apprehended could not be sworn to with much consideration. This occasioned him to study the best books he could meet with on this subject: the consequence of which was, that he utterly disliked the oath, a thing which was the case with many others besides him, who, but for this accident, had never disturbed themselves about so knotty a question. In 1640 he was invited to Kidderminster in Worcestershire, by the bailiff and feoffees, to preach there for an allowance of sixty pounds a year, which he accepted; and applied himself with such diligence to his sacred calling, as had a very great effect, in a short time, upon a very dissolute people. He continued there about two years before the civil war broke out, and fourteen afterwards with some interruption. He sided with the parliament, and recommended the protestation they directed to be taken, to the people. This exposed him to some inconveniences, which obliged him to retire to Gloucester, but he was soon invited back to Kidderminster, whither he returned. His stay there was not long, but beginning to consider with himself where he might remain in safety, he fixed upon Coventry, and accordingly went thither. There he lived peaceably and comfortably, preached once every Lord's day to the garrison, and once to the town's people, for which he took nothing but his diet. After Naseby fight, when all things seemed to favour the parliament; he, by advice of the ministers at Coventry, became chaplain to Colonel Whalley's regiment, and in this quality he was present at several seiges, but never in any engagement, so that there was not the least ground for that scandalous story, invented by his enemies, viz. that he killed a man in cold blood, and robbed him of a medal. He took all imaginable pains to hinder the progress of the sectaries, and to keep men firm in just notions of religion and government, never deviating from what he judged in his conscience to be right, for the sake of making court to any, or from baser motives of fear. But he was separated from the army in the beginning of 1657, at a very critical juncture, just when they fell off from the parliament, Mr. Baxter being at that time seized with a

* In order to have a just idea of this matter, it is necessary to transcribe this famous oath at large; whence it will appear why some very honest men scrupled it, and why some as honest men took it without scruple. It runs thus: "I, A. B. do swear, that I do approve the doctrine and discipline, or government, established in the church of England, as containing all things necessary to salvation: and that I will not endeavour by myself or any other, directly or indirectly, to bring in any popish doctrine, contrary to that which is so established; nor will I ever give my consent to alter the government of the church, by archbishops, bishops, deans and archdeacons, &c. as it stands now established, and as by right it ought to stand, nor yet ever to subject it to the usurpation and superstitions of the See of Rome. And all these things I do plainly and sincerely acknowledge and swear, according to the plain and common sense and understanding of the same words, without any equivocation or mental evasion, or secret reservation whatsoever. And this I do heartily, willingly, and truly, upon the faith of a Christian. So help me God, in Jesus Christ."

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bleeding at the nose, in so violent a manner, that he lost the quantity of a gallon at once, which obliged him to retire to Sir Thomas Rouse's, where he continued for a long time in a very languishing state of health, which hindered him from doing that service to his country, that otherwise, from a man of his principles and moderation, might have been expected. He afterwards returned to Kidderminster, and resumed the work of his ministry. He hindered, as far as it was in his power, the taking of the covenant; he preached and spoke publicly against the engagement, and therefore it is very unjust to brand him, as some have done, as a trumpeter of rebellion. When the army was marching to oppose Charles II. at the head of the Scots, Mr. Baxter took pains, both by speaking and writing, to remind the soldiers of their duty, and to dissuade them from fighting against their brethren and fellow-subjects. After this, when Cromwell assumed the supreme power, he was not afraid to express his dissatisfaction to his tyranny, though he did not think himself obliged to preach politics from the pulpit. Once, indeed, he preached before Cromwell, but neither did he in that sermon flatter, nor in a conference he had with him afterwards, did he express either affection to his person, or submission to his power, but quite the contrary. He came to London a little before the deposition of Richard Cromwell. At that time Mr. Baxter was looked upon as a friend to monarchy, and with reason; for, being chosen to preach before the parliament on the 30th of April, 1660, which was the day preceding that on which they voted the king's return, he maintained, that loyalty to their prince was a thing essential to all true Protestants of whatever persuasion. About the same time likewise he was chosen to preach a thanksgiving sermon at St. Paul's, for general Monk's success; and yet some have been so bold as to maintain, that he attempted to dissuade his excellency from concurring in, or rather from bringing about, that happy change. After the restoration he became one of the king's chaplains in ordinary, preached before him once, and had frequent access to his royal person, and was always treated by him with peculiar respect. At the Savoy conferences, Mr. Baxter assisted as one of the commissioners, and then drew up the reformed liturgy. He was offered the bishopric of Hereford, by the lord chancellor Clarendon, which he refused to accept, for reasons which he rendered in a respectful letter to his lordship.—Yet even then he would willingly have returned to his beloved town of Kidderminster, and have preached in the low state of a curate. But this was then refused him, though the lord chancellor took pains to have settled him there as he desired. When he found himself thus disappointed, he preached occasionally about the city of London, sometimes for Dr. Bates at St. Dunstan's in the West, and sometimes in other places, having a license from bishop Sheldon, upon his subscribing a promise, not to preach against the doctrine or ceremonies of the church. The last time he preached in public was on the 15th day of May, 1662, a farewell sermon at Black Friers. He afterwards retired to Acton in Middlesex, where he went every Lord's day to the public church, and spent the rest of the day with his family, and a few poor neighbours that came in to him. In 1665, when the plague raged, he went to Richard Hampden's, Esq. in Buckinghamshire, and returned to Acton when it was over. He staid there as long as the act against conventicles continued in force, and when that was expired, he had so many auditors that he wanted room. Hereupon, by a warrant signed by two justices, he was committed for six months to New Prison jail, but got an habeas corpus, and was released and removed to Totteridge, near Barnet.*—

* In this affair, as Mr. Baxter met with some hardship in the commitment, so he experienced the sincerity of many of his best friends, who, on this occasion, stuck by him very steadily. As he was carried to prison, he called upon Serjeant Fountain to ask his advice, who, when he had perused the mittimus, gave it as his opinion, that he might be discharged from his imprisonment by law. The earl of Orrery, the earl of Manchester, the earl of Arlington, and the duke of Buckingham, mentioned the affair to the king, who was pleased to send Sir John Baber to him, to let him know, that though his majesty was not willing to relax the law, yet he would not be offended, if by any application to the courts in Westminster-Hall he could procure his liberty; upon this a habeas corpus

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At this place he lived quietly and without disturbance. The king was resolved to make some concessions to the dissenters in Scotland, and the duke of Lauderdale, by his order, acquainted Mr. Baxter, that if he would take this opportunity of going into that kingdom, he should have what preferment he would there; which he declined on account of his own weakness and the circumstances of his family. His opinion, however, was taken on the scheme for settling church disputes in that country. In 1671, Mr. Baxter lost the greatest part of his fortune by the shutting up of the king's exchequer, in which he had a thousand pounds. After the Indulgence in 1672 he returned into the city, and was one of the Tuesday lecturers at Pinner's Hall, and had a Friday lecture at Fetter Lane: but, on the Lord's day, he for some time preached only occasionally, and afterwards more statedly, in St. James' market-house, where, in 1674, he had a wonderful deliverance, by almost a miracle, from a crack in the floor. He was apprehended as he was preaching his lecture at Mr. Turner's, but soon released, because the warrant was not, as it ought to have been, signed by a city justice. The times seeming to grow more favourable he built a meeting-house in Oxendon street, where he preached but once before a resolution was taken to surprise and send him to the county jail on the Oxford act, which misfortune he luckily escaped; but the person who preached for him was committed to the Gate-house, and continued there three months. Having been kept out of his new meeting-house a whole year, he took another in Swallow street; but was likewise prevented from using that, a guard being fixed there for many Sundays together, to hinder him from coming into it. On Mr. Wadsworth's dying, Mr. Baxter preached to his congregation in Southwark for many months. When Dr. Lloyd succeeded Dr. Lamplugh in St. Martin's parish, Mr. Baxter made him an offer of the chapel he had built in Oxendon street, for public worship, which was very kindly accepted. In 1682 he suffered more severely than he had ever done on account of his nonconformity. One day he was suddenly surprized in his house by many constables and officers, who apprehended him upon a warrant to seize his person, for coming within five miles of a corporation, producing at the same time five more warrants to distrain for one hundred and ninety-five pounds for five sermons.—Though he was much out of order, being but just risen from his bed, where he had been in extremity of pain, he was contentedly going with them to a justice, to be sent to jail, and left his house to their will. But Dr. Thomas Cox, meeting him as he was going, forced him again into his bed, and went to five justices and took his oath, that he could not go to prison without danger of death. Upon this the justices delayed till they had consulted the king, who consented that his imprisonment should be for that time forborn, that he might die at home. But they executed their warrants on the books and goods in the house, though he made it appear they were none of his; and they sold even the bed which he lay sick upon. Some friends paid them as much money as they were appraised at, and he repaid them. And all this was without Mr. Baxter's having the least notice of any accusation, or receiving any summons to appear and answer for himself, or ever seeing the justices or accusers; and afterwards he was in constant danger of new seizures, and thereupon he was forced to leave his house, and retire into private lodgings.

(To be continued.)

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was demanded at the bar of the common-pleas, and granted. The judges were clear in their opinion, that the mittimus was insufficient, and thereupon discharged him. This exasperated the justices who committed him, and therefore they made a new mittimus, in order to have him sent to the county jail of Newgate, which he avoided by keeping out of the way. The whole of this persecution is said to have been owing to the particular pique of Dr. Bruno Rives, dean of Windsor and of Wolverhampton, rector of Haselly and of Acton, and one of the king's chaplains in ordinary. The reason that he pushed this matter so far was, because Mr. Baxter had preached in his parish of Acton, which he fancied some way reflected upon him, because Mr. Baxter had always a large audience, though in truth this was in a good measure owing to the imprudence of the dean, whose curate was a weak man, and too great a frequenter of alehouses.

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To the Editor of the Christian Observer.

Permit me to remark, that your excellent work, always interesting, is still more so when it furnishes, from time to time, biographical notices of pious persons who are but little known amongst Christians, yet who, when upon earth, eminently adorned the "truth as it is in Jesus." Such information as you sometimes afford respecting ancient Christian Churches, is likewise a source of great pleasure to many of your readers; indeed, I hope, to all. For this reason I beg leave to suggest, that if you were to devote a portion of your work expressly and immediately to the subject of "Christian Researches," the circumstance might be of considerable use.—Some of your readers, who may be in possession of scarce and valuable documents, might be induced to transmit them to the Christian Observer, that they may be more generally known. Milner's learning, industry and piety, have combined to render his Church History inestimable; but it is not to be supposed that any individual has it in his power to collect all necessary documents, or to read them, (especially when they do not exist in any *learned* language,) if collected. To illustrate this, I would just observe, that many valuable, ancient records, published in the Welch Archaiology, the Cambrian Biography, and other works, would probably throw great light on the history of the British Church before the time of Augustine and his fellow-missionaries. Mr. Milner, however, appears to have consulted comparatively late writings, and not the ancient British records. If any of your judicious correspondents, who have leisure for the undertaking, would read the works above-mentioned, Rowland's "Mona Antiqua," Lloyd's "History of the Church," and the Rev. Peter Robert's Works, comparing Usher, Stillingfleet, Spelman, &c. and transmit to you now and then the result of their inquiries, it would be rendering great service to the Christian cause. Much genuine piety would probably be brought to light; illustrious characters rescued from oblivion; and strong arguments found against the antiquity of the Church of Rome, and her usurpations in this kingdom. A clergyman, I recollect, once told me, that he had in his possession much important information respecting the Waldeness, which does not occur in modern works. If he or any other gentleman were so obliging as to furnish such information, I am sure it would more than gratify—it would improve your numerous readers. I confess I should, for one, be exceedingly pleased to find the Christian Observer of passing events, the Christian Antiquary likewise as to the past. If I may take so great a liberty, I would just hint that it is highly desirable that those who may offer communications under this head, should attend to the following rules amongst others:—1. *Compress* the information, especially when not very important. 2. Cite, in general, the words of the original authors. 3. Name books to be referred to on the subject, and where the works, if scarce, may be found.—4. Chiefly regard in the notices sent to the Observer, not collateral circumstances, unless very interesting, but what bears upon vital religion.

Sir, I sensibly feel how incapable I am of illustrating these rules; but having met with a very pleasing life of one whose name is more generally associated with learning than with piety, and who appears to have escaped Mr. Milner's notice, I venture to subjoin a few particulars respecting Picus, prince of Mirandula; happy if this sketch should be found only a preface to many, and more important communications from abler pens.

CL———.

John Picus, prince of Mirandula, was born A. D. 1462. His father died, probably, when he was very young, for his mother had the care of his education. She sent him early to the schools, where he soon distinguished himself as an orator and a poet. His fancy was brilliant, and his memory so strong that what he once read or heard he never lost. At fourteen he began to read the Canon Law; at sixteen, abridged and published a large book of the Decretals, greatly applauded by the learned. He collected the works of superior authors with great assiduity; visited the universities of France and Italy; before he was twenty went to Rome, and there challenged the learned of all Europe to dispute on nine hundred propositions in philosophy and

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divinity, selected from distinguished Latin, Greek, Hebrew, Chaldean and Arabian authors. This challenge, though not accepted, raised many enemies to his fame. He was accused of introducing novelties, but was ably defended by some great scholars, and a bull was issued in his favour by Alexander VI. Mortified that his challenge had not been regarded, he was led to see his vanity in its proper light, and that reports to his disadvantage were *permitted with a view to his correction.* Before this disappointment, he had indulged in libertinism as well as pride; but afterwards abstained from the society of the vicious, and through the remainder of his life served God with humble mind. The learned and good visited him; some proposing deep questions in philosophy and divinity, *others asking what they should do to be saved.* He destroyed a juvenile work of an immoral tendency that he had written, and devoted his time to the study of the Scriptures, and wrote treatises which are still extant, evidencing piety as well as erudition.—He was well acquainted with the fathers and schoolmen, and, like Pascal in a subsequent age, preferred Thomas Aquinas' system; but at this period of his life he disliked public disputes, especially when quibbling and sophistry were substituted for manly argument and sound sense.—To enrich his library was an object of particular attention. He was very benevolent; gave away part of his estate, plate, and richest utensils, to the distressed; and commissioned his friend Jerome Beninevies of Florence, to assist the poor there, especially young women, with a view to secure their honour and virtue. Though once ambitious he now declined honours. He died in 1494 at Florence, after three days illness, aged 32. His stature was large, complexion fair and ruddy, eyes grey, hair yellow: his temper sweet and cheerful. Further particulars concerning this extraordinary character may be found in his life by Sir T. Moore; his life, with that of Pascal, by Mr. Jessup; his life by his nephew, in Dr. Bates' Vitæ selectorum aliquot Virorum. Mr. Jessup refers also to the works of Leander Albatus and Franciscus Picus; (probably John Francis Picus, his nephew, a mistake originating with the printer.) He is mentioned likewise in Dr. Johnson's works, vol. II. p. 273, and in Roscoe's Lorenzo de Medica. Moreri in his Dictionary, may perhaps refer to other authorities.

Proofs of his piety (piety in some instances tinctured with the superstition of the Roman Catholic Church) will be seen in the following extracts.

1. In a work of his, dedicated to Angelus Politianus, he says, "O! my beloved Angelus, what is it that prevents our love of God? It is easier to love than to know or describe: therefore, in loving him we labour less, and serve him more. And why should our curiosity lead us after a knowledge which it is impossible for us to arrive at, whilst we neglect the means: for we shall never know God, nor the works of his creation till we love him."

2. "A truly religious life is a life of industry; for sloth engenders all sorts of evils, and will even make an industrious sinner."

3. "Destroy sin in the very suggestion: the parleying with sin is death, for the devil is a most ungenerous enemy, and uses fraud when force fails. One of his most successful artifices is, the reaching our passions with pleasing insinuations of our own perfections. But this may may be a rule in the case; when any idea of your perfection is suggested as your own, abstractedly from the dependence upon the source of perfection, be assured it is a vapour that arises from the pit, and suspect it as a snare: But if you conceive a pleasure from a harmony and beauty in your works, imputing all to Him from whom every good and perfect work proceeds, and esteem yourself no more than an instrument he has used in their production, the suggestion may be cherished."

4. "In peace expect war, as you hope for victory in conflict; for the disposition may confirm the victory, and keep the enemy from further action."

5. "Withstand temptation in the very passage, and trust not an enemy within your gates: for he enters like a cancer, which usually brings death with it. Be your conflict never so severe, yet the pleasure of conquering sin, and triumphing over Satan, is infinitely preferable to all the enjoyments that can be

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found in this life; for it is to the soul what the manna was to the suffering sons of Jacob."

6. "There can be no victory without conflict: nor can the devil make any conquest upon us without our own consent; for those tracks of his foot that appear in most of our actions, had never been, if the watch had not opened the gate of the city to him."

7. "What the licentious call the pleasures of this world, give more pain in the pursuit than pleasure when obtained:—whence I conclude it easier to be virtuous than vicious; for it always occurs that the wicked have a time in which they acknowledge themselves wearied of their sins; but it has not been known that Virtue has sat heavy on the shoulders of its disciples."

8. "Always suspect an opinion that anchors on things temporal; for it is here those truths have been called in question which the voice of apostles proclaimed, the blood of martyrs planted, the miraculous credentials of Heaven proved, reason confirmed, the world witnessed, and devils confessed."

9. "The sentence of the world being only for time, and that of God for eternity, it is better to be condemned by the world and justified by God, than justified by the world and condemned by God."

10. "If He, in comparison with whom the utmost wisdom of man is but folly, and his strength weakness, was a stone of stumbling to the Jews, and folly to the Gentiles, shall we be impatient under the reproach of the ungodly? If you live not with them, they will reproach you; and if you live with them, you will not follow our Lord; and he that gives his soul for their favour will purchase it at too dear a rate. If any of them be asked, what is the common end or direction of all their actions, I am persuaded there will be no similitude between their practice and their answer; which shews their inward man approves what the outward ridicules, so that their consciences give their tongues the lie, when used against you."

11. "A man's day being as a moment, forget not the approach of death. All the fine things propounded to the body are poison to the soul: for when things flow according to our wishes, their pleasure is but imaginary; but the pleasures are real where the king is God, the law is charity, and the measure eternity."

12. "If you have always an eye to the painful death of the Redeemer, and think upon your own, you will never sin mortally."

In his sickness, the person who administered the Sacrament of the Lord's Supper to him, presented a crucifix to him, and asked if he firmly believed the Person it represented to be very God and very Man, equal to God the Father in all things; that the Holy Ghost is God; and that the Sacred Three makes but One God? "Yes!" said he. "I believe and know it to be so." His nephew, seeing him in pain, spoke to him of death as the end of all pain: "No!" said he, "I would not desire the death of this body, but for the death of sin; for when life ends I shall sin no more, and that makes death desirable." Then, calling his servants, he requested their pardon in all things he had done by which they might have received offence, and told them he had considered them in his will in proportion to their rank and merit.—In all his agonies he had an easy smile, and thanked and saluted those around him who offered to assist him. The lands that remained to him he gave to the Hospital of Florence; and soon after finishing his will, he expired to the grief of all Italy.

From Buck's Anecdotes.

CATECHISING is an excellent mean of informing the mind and impressing the heart, and should be attended to by all who wish well to their children. No minister of the Gospel, who has opportunity, should neglect this part of their work. The late Mr. Hervey's method of instructing young people was such, that, while it afforded profit to them, it was a mean of reproof to others.

Some of his parishoners having lain in bed on a Sunday morning longer than he approved, and others having been busy in foddering their cattle when he was coming to church, and several having frequented the ale-house, he thus catechised one of the children before the congregation. "Repeat me the fourth commandment."—"Now, little man, do

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you understand the meaning of this commandment?" "Yes, Sir." "Then if you do, you will be able to answer me these questions—Do those keep holy the sabbath-day who lay in bed till eight or nine o'clock in the morning, instead of rising to say their prayers and read the bible?" "No, Sir." "Do those keep the sabbath who fodder their cattle when other people are going to church?" "No, Sir." "Does God Almighty bless such people as go to ale-houses, and don't mind the instruction of their minister?" "No, Sir." "Don't those who love God read the Bible to their families, particularly on Sunday evenings, and have prayers every morning and night in their houses?" "Yes, Sir."—A great variety of such pertinent and familiar questions he would frequently ask in the most engaging manner, on every part of the Catechism, as he thought most conducive to the improvement and edification of his parish.

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Mr. Cecil observes of the late ingenious artist, Bacon, that though he was naturally irritable, yet he was not at all vindictive: he was warm in his attachments, but more disposed to lament his wrongs than to resent them. "I do not recollect," says Mr. C., "any one in which I have observed so much natural irritability, tempered with such meekness and forbearance. The following instance will exemplify this remark. While Mr. Bacon was walking one day in Westminster Abbey, he observed a person standing before his principal work, who seemed to pride himself on his taste and skill in the arts, and who was exuberant in his remarks.

"This monument of Chatham," said he to Mr. B. (whom it is evident he took for a stranger,) "is admirable upon the whole, but it has great defects."—"I should be greatly obliged," said Mr. B., "if you would be so kind as to point them out to me." "Why, here," said the critic; "and there: do you not see? Bad—very bad!" at the same time employing his stick upon the lower figures with a violence that was likely to injure the work. "But," said Mr. B. "I should be glad to be acquainted *why* the parts you touched are bad?" He found, however, nothing determinate in the reply, but the same vague assertions repeated and accompanied with the same violence. "I told Bacon," said he, "repeatedly of this while the monument was forming: I pointed out other defects; but I could not convince him." "What, then you are personally acquainted with Mr. Bacon?" said Mr. B. "O yes," replied the stranger; "I have been intimate with him for many years." Mr. B. instead of being roused to indignant anger, only said, "It is well for you, then," taking his leave of him, "that your friend Bacon is not now at your elbow, for he would not have been pleased at seeing his work so roughly handled."

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. SEPTEMBER 30, 1815. [NUMBER 13.

Miscellaneous.

MEMOIR OF RICHARD BAXTER.

FROM MIDDLETON'S EVANGELICAL BIOGRAPHY.

[Continued from page 92.]

Things continued much in the same way during the year 1683, and Mr. Baxter remained in great obscurity, however, not without receiving a remarkable testimony of the sincere esteem, and great confidence, which a person of remarkable piety, though of another persuasion, had towards him: the rev. Mr. Thomas Mayot, a beneficed clergyman in the church of England, who had devoted his estate to charitable uses, gave by his last will six hundred pounds, to be distributed by Mr. Baxter to sixty poor ejected ministers; adding, that he did it not because they were nonconformists, but because many such were poor and pious. But the king's attorney, Sir Robert Sawyer, sued for it in the chancery, and the lord keeper North gave it all to the king. It was paid into chancery by order, and, as Providence directed it, there kept safe, till William III. ascended the throne, when the commissioners of the great seal restored it to the use for which it was intended by the deceased; and Mr. Baxter disposed of it accordingly. In 1684, Mr. Baxter fell into a very bad state of health, so as to be scarcely able to stand. He was in this condition, when the justices of peace for the county of Middlesex granted a warrant against him, in order to his being bound to his good behaviour. They got into his house, but could not immediately get at him, Mr. Baxter being in his study, and their warrant not impowering them to break open doors. Six constables, however, were set to hinder him from getting to his bed-chamber, and so, by keeping him from food and sleep, they carried their point, and took him away to the sessions house, where he was bound in the penalty of four hundred pounds to keep the peace, and was brought up twice afterwards, though he kept his bed the greatest part of the time. In the beginning of 1685, Mr. Baxter was committed to the King's Bench prison, by a warrant from the lord chief justice Jefferies, for his Paraphrase on the New Testament, and tried on the 18th of May in the same year in the court of king's bench, and found guilty, and on the 29th of June following received a very severe sentence.* In 1686, the king, by the

* This trial of Mr. Baxter was by much the most remarkable transaction in his life; and, therefore, though we by no means affect long citations, yet, in such a case as this, we are under a necessity of stating things from a person who has given us a fair account of them, for the sake of authority. On the sixth of May, being the first day of Easter Term, 1685, Mr. Baxter appeared in the court of king's bench, and Mr. Attorney declared he would file an information against him. On the 14th the defendant pleaded not guilty, and on the 18th, Mr. Baxter being much indisposed, and desiring farther time than to the 30th, which was the day appointed for the trial, he moved, by his counsel, that it might be put off; on which occasion the chief justice answered angrily, "I will not give him a minute's time more to save his life. We have had (says he) to do with other sorts of persons, but now we have a saint to deal with, and I know how to deal with saints as well as sinners. Yonder (says he) stands Oates in the pillory (as he actually did in New Palace Yard,) and he says he suffers for the truth, and so does Baxter; but if Baxter did but stand on the other side of the pillory with him, I would say two of the greatest rogues and rascals in the kingdom stood there." On the 30th of May, in the afternoon, he was brought to his trial before the

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mediation of the lord Powis, granted him a pardon: and, on the 24th of November he was discharged out of the King's Bench. Sureties, however, were

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lord chief justice Jefferies, at Guildhall. Sir Henry Ashurst, who could not forsake his own and his father's friend, stood by him all the while. Mr. Baxter came first into court, and with all the marks of serenity and composure, waited for the coming of the lord chief justice, who appeared quickly after with great indignation in his face. He no sooner sat down, than a short cause was called and tried; after which the clerk began to read the title of another cause. 'You blockhead you (says Jefferies) the next cause is between Richard Baxter and the king;' upon which Mr. Baxter's cause was called. The passages mentioned in the information, were his paraphrase on Matthew v. 19. Mark xi. 31. Mark xii. 38, 39, 40. Luke x. 2. John xi. 57. and Acts xv. 12. These passages were picked out by Sir Roger L'Estrange, and some of his fraternity. And a certain noted clergyman (who shall be nameless) put into the hands of his enemies some accusations out of Rom. xiii. &c. as against the king, to touch his life, but no use was made of them. The great charge was, that in these several passages he reflected on the prelates of the church of England, and so was guilty of sedition, &c. The king's counsel opened the information at large, with its aggravations. Mr. Wallop, Mr. Williams, Mr. Rotheram, Mr. Attwood and Mr. Phipps, were Mr. Baxter's counsel, and had been feed by Sir Henry Ashurst. Mr. Wallop said, 'that he conceived the matter depending being a point of doctrine, it ought to be referred to the bishop, his ordinary; but if not, he humbly conceived the doctrine was innocent and justifiable, setting aside the inuendos, for which there was no colour, there being no antecedent to refer them to, (i. e. no bishop or clergy of the church of England named.) He said the book accused, i. e. "The Comment on the New Testament," contained many eternal truths —but they who drew the information were the libellers, in applying to the prelates of the church of England, those severe things which were written concerning some prelates who deserved the characters which he gave. My lord, (says he) I humbly conceive the bishops Mr. Baxter speaks of, as your lordship, if you have read church history, must confess, were the plagues of the church and of the world.'— Mr. Wallop, says the lord chief justice, I observe you are in all these dirty causes; and were it not for you gentlemen of the long robe, who should have more wit and honesty, than to support and hold up these factious knaves by the chin, we should not be at the pass we are.' 'My lord, (says Mr. Wallop,) I humbly conceive, that the passages accused are natural deductions from the text.' 'You humbly conceive, (says Jefferies,) and I humbly conceive: Swear him, swear him.' 'My lord, (says he,) under favour, I am counsel for the defendant;

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and, if I understand either Latin or English, the information now brought against Mr. Baxter upon such a slight ground, is a greater reflection upon the church of England, than any thing contained in the book he is accused for.' Says Jefferies to him, 'Sometimes you humbly conceive, and sometimes you are very positive: You talk of your skill in church history, and of your understanding Latin and English; I think I understand something of them as well as you; but, in short, I must tell you, that if you do not understand your duty better I shall teach it you.' Upon which Mr. Wallop sat down. Mr. Rotheram urged, 'that if Mr. Baxter's book had sharp reflections upon the church of Rome by name, but spake well of the prelates of the church of England, it was to be presumed, that the sharp reflections were intended only against the prelates of the church of Rome.' The lord chief justice said 'Baxter was an enemy to the name and thing, the office and person of bishops'. Rotheram added, 'that Baxter frequently attended divine service, went to the sacraments, and persuaded others to do so too, as was certainly and publicly known; and had, in the very book so charged, spoken very moderately and honourably of the bishops of the church of England.' Mr. Baxter added, 'My lord, I have been so moderate with respect to the church of England, that I have incurred the censure of many of the dissenters upon that account.' 'Baxter for bishops, (says Jefferies) that's a merry conceit indeed: Turn to it, turn to it.' Upon this Rotheram turned to a place where 'tis said 'That great respect is due to those truly called to be bishops among us,' or to that purpose.— 'Ay, (saith Jefferies,) this is your presbyterian cant; truly called to be bishops; that is himself and such rascals, called to be bishops of Kidderminster and other such places: Bishops set apart by such factious, snivelling presbyterians as himself; a Kidderminster bishop he means: According to the saying of a late learned author, and every parish shall maintain a tithe-pig metripolitan.' Mr. Baxter beginning to speak again, says he to him, 'Richard, Richard, dost thou think we will hear thee poison the court, &c. Richard, thou art an old fellow, an old knave; thou hast written books enough to load a cart, every one as full of sedition (I might say treason) as an egg is full of meat. Hadst thou been whipped out of thy writing trade forty years ago, it had been happy. Thou pretendest to be a preacher of the gospel of peace, and thou hast one foot in the grave; 'tis time for thee to begin to think what account thou intendest to give.— But leave thee to thyself, and I see thou'lt go on as thou hast begun; but, by the grace of God, I will look after thee. I know thou hast a mighty party, and I see a great many of the brotherhood in corners, waiting to see what

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required for his good behaviour, but it was entered on his bail-piece by direction of King James, that his remaining in London, contrary to the Oxford act, should not be taken as a breach of the peace. After this he retired to a house he took in Charter House Yard, contenting himself with the exercise of his ministry, as assistant to Mr. Silvester; and though no man was better qualified than he, for managing the public affairs of his party, yet he never meddled with them, nor had the least to do with those addresses which were presented by some of that body to k. James II. on his indulgence. After his settlement in Charter House Yard, he continued about four years and a half in the exercise of public duties, till he became so very weak as to be forced to keep his chamber. Even then he ceased not to do good, so far as it was in his power; and as he spent his life in taking pains, so to the last moment of it he directed his Christian brethren by the light of a good example. He departed this life December 8, 1691. A few days after his corpse was interred in Christ Church, being attended to the grave by a large company of all ranks and qualities, especially ministers, and amongst them not a few of the established church, who very prudently paid this last tribute of respect to the memory of a great and good man, whose labours deserved much from true Christians of all denominations. He was a man, to speak

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will become of their mighty don, and a doctor of the party (looking to Dr. Bates) at your elbow; but, by the grace of Almighty God, I'll crush you all." Mr. Rotheram sitting down, Mr. Attwood began to shew, that not one of the passages mentioned in the information ought to be strained to that sense, which was put upon them by the innendoes, they being more natural when taken in a milder sense, nor could any one of them be applied to the prelates of the church of England without a very forced construction. To evidence this he would have read some of the text: But Jefferies cried out, 'you shall not draw me into a conventicle with your annotations, nor your snivelling parson neither.' 'My lord,' said Attwood, 'I conceive this to be expressly within Roswell's case lately before your lordship.' 'You conceive, (says Jefferies,) you conceive amiss: it is not.' 'My lord, (says Mr. Attwood,) that I may use the best authority, permit me to repeat your lordship's own words in that case.' 'No, you shall not, says he. You need not speak, for you are an author already; though you speak and write impertinently.' Says Attwood, 'I cannot help that, my lord, if my talent be no better; but it is my duty to do my best for my client.' Jefferies went on, inveighing against what Attwood had published; and Attwood justified it to be in defence of the English constitution, declaring that he never disowned any thing that he had written. Jefferies several times ordered him to sit down, but he still went on. 'My lord,' says he, 'I have matter of law to offer for my client;' and he proceeded to cite several cases, wherein it had been adjudged, that words ought to be taken in the milder sense, and not to be strained by innendos. Well, says Jefferies, when he had done, you have had your say.—Mr. Williams and Mr. Phipps said nothing, for they saw it was to no purpose. At length says Mr. Baxter himself, "My lord, I think I can clearly answer all that is laid to my charge, and I shall do it briefly. The sum is contained in these few papers, to which I shall add a little by testimony:" But he would not hear a word. At length the chief justice summed up the matter in a long and fulsome harangue. "'Tis notoriously known (says he) there has been a design to ruin the king and the nation. The old game has been renewed, and this has been the main incendiary. He is as modest now as can be; but time was, when no man was so ready to bind your kings in chains, your nobles in fetters of iron; and to your tents, O Israel. Gentlemen, for God's sake, don't let us be gulled twice in an age, &c.' And when he concluded, he told the jury, 'that if they, in their consciences, believed he meant the bishops & clergy of the church of England, in the passages which the information referred to, they must find him guilty, and he could mean no men else: if not, they must find him not guilty.'—When he had done, says Mr. Baxter to him, "Does your lordship think any jury will pretend to pass a verdict upon me, upon such a trial?" 'I'll warrant you, Mr. Baxter, (says he,) don't you trouble yourself about that!'—The jury immediately laid their heads together at the bar, and found him guilty. As he was going from the bar, Mr. Baxter told my lord chief justice, who had so loaded him with reproaches, and yet continued them, that "a predecessor of his had other thoughts of him;" upon which he replied, 'That there was not an honest man in England but what took him for a great knave.' He had subpœnæd several clergymen, who appeared in court, but were of no use to him, through the violence of the chief justice. The trial being over, Sir Henry Ashurst led Mr. Baxter through the crowd, (I mention it to his honour,) and conveyed him away in his coach. On June the 29th following he had judgment given against him—He was fined five hundred marks, to lie in prison till he paid it, and be bound to his good behaviour for seven years.—*Calamy's Abridgement, Vol. I. p. 368-372.*

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impartially from the consideration of his writings, who had as strong a head, and as sound a heart, as any of the age in which he lived. He was too conscientious to comply from temporal motives, and his charity was too extensive to think of recommending himself to popular applause by a rigid behaviour. These sentiments produced such a practice as inclined some to believe he had a religion of his own, which was the reason that when Sir John Gayer bequeathed a legacy by will to men of moderate notions, he could think of no better expression than this, that they should be of Mr. Baxter's religion *. We need not wonder that a person so little addicted to any party should experience the bitterness of all; and in truth, no man was ever more severely treated in this respect than Mr. Baxter, against whom more books were written, than against any man in the age in which he lived. His friends, however, were such as the bare repetition of their names might well pass for a panegyric, since it is impossible they could have lived in terms of strict intimacy with any other than a wise and upright man. But the best testimony of Mr. Baxter's worth may be drawn from his own writings, of which he left behind him a very large number. Many indeed have censured them, though it is certain, that some of his books met with as general a reception as any that ever were printed; and the judicious Dr. Barrow, whose opinion all competent judges will admit, gave this judgement upon them, "his practical writings were never mended, his controversial seldom confuted." Thus far we are indebted to the authors of the Biographia Britannica, for what they have laboriously digested both from his own life written by Mr Baxter himself, and from the abridgement of it, or additions to it, composed by others. It would, however, not be doing justice to the memory of Mr. Baxter, were we to pass over the account, which his excellent friend Dr. Bates has given us of him: nor would it be justice to our pious readers; for there is a vein of grace, running through the detail of the eloquent author, which tends not only to inform the mind, but to warm and animate the heart, by Mr. Baxter's example.

(To be continued.)

* Sir John Gayer did, by his last will and testament, bequeath a considerable sum of money to persons lately entered into the ministry, and young students for the ministry, with this restriction, that they should be such as were neither for domination nor unnecessary separation, but of Mr. Baxter's principles. His lady, being of the established church, inclined to pay the legacy to such as were within Sir John's description of her own community. Upon this a chancery suit was commenced, wherein it was proved to the satisfaction of the court, that Mr. Baxter was a nonconformist; whereupon a decree went in favour of the plaintiffs. This was certainly a very singular case, and much for the honour of Mr. Baxter, since it plainly appears that Sir John Gayer thought him a man of distinguished piety and uncommon moderation; and, on the other hand, neither church nor dissenters could be prevailed on to part with their right in him, but actually tried it in a court of equity.

From the Christian Observer.

REPLY TO MR. HUME'S ARGUMENT AGAINST MIRACLES.

The credibility of Miracles is a doctrine upon which all Revealed Religion may be said to depend. For, as the external proofs of Revelation are divided into Miracles, properly so called, and Prophecies, which, taken along with their accomplishments, are but another species of Miracles; if facts like these are themselves incapable of being proved by any testimony, they are also incapable of being applied as evidences of a revelation from God.

On this account it is of the highest importance to the interests of Christianity to refute an opinion of Mr. Hume, which he seems to have adopted on account of the powerful evidence which attests the Miracles of the Gospel, an evidence not to be overturned or shaken, but by this bold and novel paradox, namely, that they are incapable of proof by any testimony whatever.

Mr. Hume's position is this:

That no testimony in behalf of Miracles ought to be admitted, unless the falsehood of such testimony would be a greater Miracle than the supernatural facts asserted to have taken place, in which case the value of the testimony would be no more than a balance between two contending improbabilities.

Now, in the first place, it is little better than nonsense to consider the false-

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hood of a proposition as a Miracle; for a Miracle is a fact, and a Miracle performed is a fact already past. But, as no interposition of the Almighty in arresting and suspending the common course of nature, which is the idea of a Miracle, can make an event to have happened which has not happened, or *vice versa*, so neither can any similar interposition diminish one shade of probability which attaches to the evidence of such an event. The falsehood of testimony may, therefore, be improbable in the highest degree; but it is an abuse of language to call it miraculous.

If the impropriety of the terms employed by Mr. Hume on this occasion be not yet sufficiently clear, let the reader substitute to the word "miraculous," a paraphrase, which is exactly equivalent to it.

"No testimony in behalf of Miracles is to be admitted, unless the falsehood of such testimony would be a fact inferring a greater violation of the order of nature, than the Miracles to be proved."

Not to take advantage, however, of Mr. Hume's inaccuracy in the use of terms (in which, however, no small portion of the fallacy of his argument consists,) and in order to afford to his opinion every fair advantage in the representation, let him be understood to mean, "unless the falsehood of the testimony were impossible," which nearly amounts to the same thing with saying that it is not to be admitted at all.

By this time, perhaps, the reader may feel some anxiety to learn on what grounds so extraordiaary a sentiment was formed. It is, we are told, because Miracles are contrary to experience, and experience is the proper test of credibility.

The ambiguity and fallacy of this objection are evident; for whatever is applied as a test, by which truth and falsehood are to be distinguished from each other, must be something positive and definite; whereas experience is in the highest degree fluctuating and uncertain, nay, the term itself is scarcely intelligible, unless in combination with some person, age, or country, to which it refers; and even then, whose experience are we to select? This is no unnecessary question; for, compare only the experience of one, who has scarcely seen any thing beyond his own village, with that of a second, who has traversed the kingdom, and the experience of this second person with that of a third, who is acquainted with every quarter of the globe: compare, again, the general experience of an enlightened age with that of some dark and unobserving period which went before it, and by such a test we must be compelled to reject, not Miracles only, but some of the most obvious and well attested facts in nature.

A native of the torrid zone has never beheld water congealed to ice,* and is almost as slow in admitting the fact upon testimony, as Mr. Hume is in allowing the reality of Miracles. Yet do we not consider this conduct of the understanding as irrational and absurd? Does it not lead to a conclusion obviously false? For, after all, such a substance as ice really exists.

Again, I have never beheld, and, therefore, have no experience of the fiery eruptions of Ætna or Vesuvius: I have never felt any one of those earthquakes which have shaken continents, and laid cities prostrate; am I, therefore, warranted in refusing my assent to the fact, that mountains may break forth into flames, or that the earth may be agitated by internal convulsions?

Once more—Few of the phænomena of electricity had been observed before the last century; yet would it have been right to deny the existence of such a property in matter a century before, had any of its effects been casually discovered at that time, and delivered upon competent testimony?

And thus, with respect to any other qualities in nature yet undiscovered, a philosopher may, indeed, have reason to suspend or withhold his assent to the evidence on which the discovery may rest; but supposing that evidence to be such

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* Mr. Hume was so pinched by this argument, as to maintain, for consistency's sake, that the King of Siam was right in rejecting the evidence of Europeans for the existence of ice! What! right in rejecting the evidence of a real fact! But the use he intended to make of this strange position was, that the evidence in favour of miracles ought, in common sense, to be rejected, even though they were true;—and, indeed, this accords with the tenor of the whole argument, which is directed not so much against the existence of miracles, as against the proof of them.

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certain and full of doubt, can have no right heart to turn to God, and call upon him; but shrinks back and flies from him, and must at last fall into hatred of God, and despair: for when he comes to the real combat and must stand before the Judge, he feels and sees, that with all his life and works, he can in no way whatever stand before the anger of God; but, notwithstanding all, must sink at once into the gulf. Now we must all be placed in such a necessity; and in order to overcome, we must have another foundation than our righteousness, or that of the law, even this eternal righteousness of Christ, who now sits at the right hand of the father, whom the devil can never overthrow, and the justice of God can say nothing against. Me, indeed, with all my life and works, the devil can overthrow, by bringing before me the Divine law and wrath, which carry every thing away before them, as the wind drives away the feather: but when, instead of me and my works, I point him to the right hand of the Father, where my Lord Christ sitteth, Him he is forced to leave, as he can neither condemn nor overthrow him.

My little children, let us not love in word or in tongue, but in deed and truth.—1 John iii. 18.

The apostle is here speaking against false brethren and hypocritical Christians, who have the Gospel on their lip and on their tongue, but are satisfied with the scum of it only, and allow themselves to think, that to possess the Gospel and faith, consists only in words, and a man's knowing how to prate. And so soon as they once belong to the Gospel, they are the only masters of the science: no one knows so well as they to rule and chide all the world, and none are so evangelical as themselves. But we may see that all this is the mere shell of religion from this, that they take no care to live according to what they say, and to show their love so that others may see that they really possess the Gospel and are in earnest about it. But they seem to go on farther than this, that they hold, that a man can obtain the pardon of sin, and be saved only through faith, and that he cannot obtain these blessings by works. And upon this they go on rotten and unsound, and will do no works at all, but pass every thing under the name of faith, and are in fact worse characters than before, and live, so that the world may justly blame them, to say nothing of their professing to belong to God.

Hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven. Matt. vi. 9, 10.

When God hears us in these three first petitions, he sanctifies his Name in us; he sets up in us his kingdom, and implants in us that grace which begins to make us truly pious. This grace of God in the heart immediately endeavours to do the will of God; but it finds an obstinate and refractory Adam, against which it cries mightily to God, and says, Thy will be done! for grace feels itself sorely burdened with an evil nature. When God hears this cry, he comes quickly to the aid of the grace he loves, and advances the kingdom which he has begun in the soul. He enters with earnestness and might into the battle against the Old Adam. He puts upon him every kind of unhappiness; he breaks off all his supports; he annoys and vexes and besets him on every side; that is, he inflicts on him numberless sorrows and crosses. To this end, he employs evil tongues, bad and faithless men, and, where these are not enough, devils, in order that our own will may be subdued with all its sinful affections, and the will of God may be done, that grace may establish its kingdom, and the love and fear of God alone remain in the heart.

For I could wish that myself were accursed from Christ for my brethen.—Rom. ix. 3.

This noble language implies an ardent hunger and an insatiable thirst, which do not leave a man satisfied though many thousands may believe. Such a thirst labours and rests not, but leads us to say with David, I believe, and therefore do I speak. He who feeds such a thirst for the salvation of his brethren has a certain evidence of a well-grounded faith: but then nothing is more sure than that he must expect the gall and the vinegar; that is, calumny, disgrace, and persecution on account of this holy and impatient ardour. It cannot be otherwise.—Where Christ is, there must be Judas, Pilate, Herod, Caiaphas, Annas; there must be the Cross, or it is not the true Christ.

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. OCTOBER 7, 1815. [NUMBER 14.

Miscellaneous.

MEMOIR OF RICHARD BAXTER

FROM MIDDLETON'S EVANGELICAL BIOGRAPHY.

[Continued from page 100.]

Speaking of his residence at Kidderminster, Dr. Bates proceeds to say, that there Mr. Baxter's ministry, by the divine influence, was of admirable efficacy. The harvest answered the seed that was sowed. Before his coming, the place was like a piece of dry and barren earth, only ignorance and profaneness, as natives of the soil, were r fe among them; but by the blessing of Heaven upon his labour and cultivating, the face of paradise appeared there in all the fruits of righteousness. Many were translated from the state of polluted nature, to the state of grace; and many were advanced to higher degrees of holiness. The bad were changed to good, and the good to better. Conversion is the excellent work of divine grace. The efficacy of the means is from the supreme mover. But God usually makes those ministers successful in that blessed work, whose principal design and delight is, to glorify him in the saving of souls. This was the reigning affection of his heart, and he was extraordinarily qualified to obtain his end. His prayers were an effusion of the most melting expressions, and his intimate ardent affections to God: from the abundance of the heart his lips spake. His soul took wing for Heaven, and wrapped up the souls of others with him. Never did I see or hear a holy minister address himself to God with more reverence and humility; with more respect to his glorious greatness; never with more zeal and fervency, correspondent to the infinite moment of his requests; nor with more filial affiance in the divine mercy.

In his sermons there was a rare union of arguments and motives to convince the mind, and gain the heart: all the fountains of reason and persuasion were open to his discerning eye. There was no resisting the force of his discourses, without denying reason and divine revelation. He had a marvellous felicity and copiousness in speaking. There was a noble negligence in his style: for his great mind could not stoop to the affected eloquence of words. He despised flashy oratory: but his expressions were clear and powerful, so convincing the understanding, so entering into the soul, so engaging the affections, that those were as deaf as adders, who were not charmed by so wise a charmer. He was animated with the Holy Spirit, and breathed celestial fire, to inspire heart and life into dead sinners, and to melt the obdurate in their frozen tombs. Methinks I still hear him speaking those powerful words: "A wretch that is condemned to die tomorrow, cannot forget it: and yet, poor sinners, that continually are uncertain to live an hour, and certain speedily to see the majesty of the Lord, to their unconceivable joy or terror, as sure as they now live upon earth: can forget these things for which they have their memory; and which, one would think, should drown the matters of this world, as the report of a cannon does a whisper, or as the sun obscures the poorest glow-worm. O wonderful stupidity of an unregenerate soul! O wonderful folly and distractedness of the ungodly! That ever men can forget, I say again, that they can forget, eternal joy, eternal woe and

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the eternal God, and the place of their eternal unchangeable abode, when they stand even at the door, and there is but the thin veil of flesh between them and that amazing sight, that eternal gulph, and they are daily dying and stepping in."*

Besides, his wonderful diligence, in catechizing the particular families under his charge, was exceeding useful to plant religion in them. Personal instruction and application of divine truths, have an excellent advantage and efficacy to insinuate, and infuse religion into the minds and hearts of men, and, by the conversion of parents and masters, to reform whole families that are under their immediate direction and government. While he was at Kidderminster, he wrote and published that accomplished model of an evangelical minister, styled "Gildas Salvianus, or the Reformed Pastor." In that book, he clears beyond all cavil, that the duty of ministers is not confined to their study and the pulpit, but that they should make use of opportunities to instruct families within their care, as it is said by the apostle, that he had kept back nothing from his hearers that was profitable, but had taught them publicly, and from house to house. Acts xx. 20, 21. The idea of a faithful minister, delineated in that book, was a copy taken from the life, from his own zealous example. His unwearied industry to do good to his flock, was answered by correspondent love and thankfulness. He was an angel in their esteem. He would often speak with great complacence of their dear affections: and a little before his death, said, "He believed they were more expressive of kindness to him, than the christian converts were to the apostle Paul, by what appears in his writings."

While he remained at Kidderminster, his illustrious worth was not shaded in a corner, but dispersed its beams and influence round the country. By his counsel and excitation, the ministers in Worcestershire, episcopal, presbyterian, and congregational, were united, that, by their studies, labours, and advice, the doctrine and practice of religion, the truth and holiness of the gospel, might be preserved in all the churches committed to their charge. This association was of excellent use, the ends of church government were obtained by it, and it was a leading example to the ministers, of other counties. Mr. Baxter was not above his brethren-ministers, by a superior title, or any secular advantage, but by his divine endowments and separate excellencies, his extraordinary wisdom, zeal, and fidelity: he was the soul of that happy society.

He continued among his beloved people, till the year 1660, when he came to London. A while after the king's restoration, there were many endeavours used in order to an agreement between the episcopal and presbyterian ministers. For this end several of the bishops elect, and of the ministers, were called to attend the king at Worcester House: there was read to them a declaration drawn up with great wisdom and moderation, by the lord chancellor the earl of Clarendon. I shall only observe, that in reading the several parts of the declaration, Dr. Morley was the principal manager of the conference among the bishops, and Mr. Baxter among the ministers: and one particularly I cannot forget; it was desired by the ministers, that the bishops should exercise their church power with the counsel and consent of presbyters.—This limiting of authority was so displeasing, that Dr. Cosins, then elect of Durham, said, "If your majesty grant this you will unbishop your bishops." Dr. Reynolds upon this produced the book entitled, "The Portraiture of his sacred Majesty in his Solitude and Sufferings," and read the following passage; "Not that I am against the managing of this presidency and authority of one man by the joint counsel and consent of many presbyters: I have offered to restore that, as a fit means to avoid those errors, corruptions, and partialities, which are incident to one man: also to avoid tyranny, which becomes no christians, least of all church men. Besides, it will be a means to take away that burden and odium of affairs, which may lie too heavy on one man's shoulders, as indeed I think it did formerly on the bishops here." The good doctor thought, that the judgement of the king's afflicted and enquir-

* Selmans Letter to the House of Commons, 1660, vol. iv. p. 729.

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ing father, would have been of great moment to incline him to that temperament: but the king presently replied, "All that is in that book is not gospel." My lord chancellor prudently moderated in that matter, that the bishops, in weighty causes, should have the assistance of the presbyters.

Mr. Baxter, considering the state of our affairs in that time, was well pleased with that declaration. He was of Calvin's mind, who judiciously observes, upon our Saviour's words, "That the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend: Qui ad extirpandum quicquid displicet præpostere festinant, antevertant Christi judicium, et ereptum angelis officium sibi temere usurpant*." Besides, that declaration granted such a freedom to conscientious ministers, that were unsatisfied as to the old conformity, that if it had been observed, it had prevented the doleful division that succeeded afterward. But when there was a motion made in the house of commons, that the declaration might pass into an act, it was opposed by one of the secretaries of state, which was a sufficient indication of the king's averseness to it.

After the declaration, there were many conferences at the Savoy between the bishops and some doctors of their party, with Mr. Baxter and some other ministers for an agreement, wherein his zeal for peace was most conspicuous: but all was in vain. Of the particulars that were debated, he has given an account in print.

Mr. Baxter after his coming to London, during the time of liberty, did not neglect that which was the principal exercise of his life, the preaching of the gospel, being always sensible of his duty of saving souls. He preached at St. Dunstan's on the Lord's days in the afternoon. I remember one instance of his firm faith in the divine providence, and his fortitude when he was engaged in his ministry there. The church was old and the people were apprehensive of some danger in meeting in it; and while Mr. Baxter was preaching, something in the steeple fell down, and the noise struck such a terror into the people, that they presently, in a wild disorder, ran out of the church: their eagerness to haste away, put all into a tumult: Mr. Baxter, without visible disturbance, sat down in the pulpit: after the hurry was over, he resumed his discourse, and said, to compose their minds, "We are in the service of God to prepare ourselves, that we may be fearless at the great noise of the dissolving world, when the heavens shall pass away, and the elements melt with fervent heat; the earth also, and the work that are therein, shall be burnt up;" 2 Pet. iii. 10, 11, 12, 13, 14.

After St. Dunstan's church was pulled down in order to its rebuilding, he removed to Black Friers, and continued his preaching there to a vast concourse of hearers, till the memorable Bartholomew.

In 1661, a parliament was called, wherein was past the act of uniformity, that expelled from their public places about two thousand ministers. I will only take notice concerning the causes of that proceeding, that the old clergy from wrath and revenge, and the young gentry from their servile compliance with the court, and their distaste of serious religion, were very active to carry on and complete that act. That this is no rash imputation upon the ruling clergy then is evident, not only from their concurrence in passing that law, for actions have a language as convincing as that of words, but from Dr. Sheldon then bishop of London, their great leader; who when the lord chamberlain Manchester told the king, while the act of uniformity was under debate, "That he was afraid the terms of it were so rigid, that many of the ministers would not comply with it;" he replied, "I am afraid they will." This act was passed, after the king had engaged his faith and honour, in his declaration from Breda, to preserve the liberty of conscience inviolate, which promise opened the way for his restoration; and after the royalists here had given public assurance, that all former animosities should be buried, as rubbish under the foundation of an universal concord. Mr. Baxter, who was involved with so many ministers in this calamity, and was

* They that make too much haste to redress at once all things that are amiss, anticipate the judgement of Christ, and rashly usurp the office of the angels.

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their brightest ornament, and the best defence of their righteous, though oppressed cause, made two observations upon that act and our ejection: the one was, that the ministers were turned and kept out from the public exercise of their office in that time of their lives that was most fit to be dedicated and employed for the service and glory of God, that is between thirty and sixty years, when their intellectual and instrumental faculties were in their vigour. The other was, in a letter to me after the death of several bishops, who were concurrent in passing that act, and expressed no sorrow for it: his words were, "For ought I see, the bishops will own the turning of us out, at the tribunal of Christ, and thither we appeal."

After the act of uniformity had taken its effect, in the ejection of so many ministers, there was sometimes a connivance at the private exercise of their ministry, sometimes public indulgence granted, and often a severe prosecution of them, as the popish and politic interest of the court varied. When there was liberty, Mr. Baxter applied himself to his delightful work, to the great advantage of those who enjoyed his ministry. But the church party opposed vehemently the liberty that was granted. Indeed such was their fierceness, that if the dissenting ministers had been "as wise as serpents, and as innocent as doves," they could not escape their censures. The pulpit represented them as seditiously disaffected to the state, as obstinate schismatics: and often the name of God was not only taken in vain, but in violence, to authorise their hard speeches, and harder actions against them. Some drops of that storm fell upon Mr. Baxter, who calmly submitted to their injurious dealings. I shall speak of that afterward.

In the interval, between his deprivation and his death, he wrote and published most of his books, of which I will give some account.

His books for their number and variety of matter in them, make a library. They contain a treasure of controversial, casuistical, positive and practical divinity. Of them I shall relate the words of one, whose exact judgment, joined with his moderation, will give a great value to his testimony: they are of the very reverend Dr. Wilkins, afterward bishop of Chester: he said, "That Mr. Baxter had cultivated every subject he handled: and if he had lived in the primitive times he had been one of the fathers of the church." I shall add what he said with admiration of him at another time, "That it was enough for one age to produce such a person as Mr. Baxter." Indeed he had such an amplitude in his thoughts, such vivacity of imagination, and solidity and depth of judgement, as rarely meet together. His enquiring mind was freed from the servile dejection and bondage of an implicit faith. He adhered to the scriptures, as the perfect rule of faith, and searched whether the doctrines, received and taught, were consonant to it. This is the duty of every christian, according to his capacity, especially ministers, and the necessary means to open the mind for divine knowledge, and for the advancement of the truth. He published several books against the papists, with that clearness and strength, as will confound, if not convince them. He said, "He only desired armies and antiquity against the papists:" armies, because of their bloody religion so often exemplified in England, Ireland, France, and other countries. However they may appear on the stage, they are always the same persons in the trying-room: their religion binds them to extirpate heretics, and often over-rules the milder inclinations of their nature: antiquity, because they are inveigled with a fond pretence to it, as if it were favorable to their cause. But it has been demonstrated by many learned protestants, that the argument of antiquity is directly against the principal doctrines of popery, as that of the supremacy, of transubstantiation, of image-worship, and others.

(To be continued.)

From the Christian Observer.

THOUGHTS ON THE SABBATH.

When we take up the Bible with the view of ascertaining its true meaning, and the extent of our duty: we ought to consider that God speaks to us as intelligent creatures, who are bound to make the best use of our understanding for the

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discovery of his will. We must not presume to limit the Almighty as to the manner in which he shall make known his will to us; in whatever way this is done, we are called to implicit obedience.

Express command is not the only method by which our great Creator and Governor has pointed out our duty; he has also revealed his will by symbols, by prophetic and somewhat obscure declarations, by significant actions of men divinely inspired, and by parables; and in these the obscurity we sometimes meet with may be designed to excite us to diligent inquiries after the will of God, and to be a test of our humility and sincerity.

Under the impression of these considerations, let us inquire, whether it be not the will of God that mankind in all ages should dedicate one day in seven to the more immediate worship of the Almighty, and other religious exercises; subject to certain limitations which the Bible has pointed out, and which our present condition in this world has rendered necessary.

If, in our researches, we should meet with some passages of Scripture, which at first sight appear contradictory; let us apply the following rules of interpretation:

1. Let us endeavour to find out some sense in which the apparently contradictory passages will agree, without doing violence to the expressions on either side.

2. Let us interpret obscure passages by those which are plain; instead of forcing the plain passages to bend to those which are obscure.

3. Let us, in all doubtful cases, choose that side which is practically the most safe and agreeable to the general tenor of Scripture.

I shall consider the nature and extent of the command to sanctify the Sabbath, as it stood before the promulgation of the law on Mount Sinai; as it was explained and enforced during the Jewish dispensation; and as it continues obligatory upon the disciples of Christ to the end of the world.

The first intimation respecting the Sabbath is given in the second chapter of the Book of Genesis. This is a very important passage of Scripture, and deserves our most serious attention, both as it respects the meaning of the words, and the period at which they were delivered. The second verse informs us what the Almighty did with regard to his own work. *And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.* The third verse proceeds to state, *And God blessed the seventh day and sanctified it;* that is, he set it apart for holy purposes: for such is the meaning of the word *sanctified* in the Old Testament, when applied to inanimate things, or to persons with relation to any office or function. Thus the priests, the tabernacle, and all its furniture, were said to be sanctified, when they were set apart to the service of God. In no other sense can the word *sanctified* be understood with relation to the seventh day, without forsaking the scriptural meaning of the term, and falling into absurdity.

This command, to set apart the seventh day for sacred purposes, was given to man in his primæval purity. Being created upright, he loved the Lord his God with all his heart, and mind, and soul, and strength. The labours of each day, in this happy state of mind, would be dedicated to God's service. There was no need of a day of sacred rest to withdraw the mind from the carnal eagerness of worldly pursuits, or to recruit the body from oppressive labour. Man now enjoyed perpetual communion with God. His labour was light. *The Lord God took the man, and put him into the garden of Eden, to dress it and to keep it.* (*Ib.* v. 15.) Thorns and thistles had not yet sprung up to create the necessity of laborious exertions.—For, *out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food.* (v. 9.) The earth had not yet received the curse which caused man to *eat bread in the sweat of his face.*

If in this state the sacred rest of a seventh day was ordained by infinite wisdom, in what period of time can it become unnecessary to fallen man? Shall the consecration of a seventh day for the cultivation of our minds blinded by sin, and

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distracted by corrupt affections, be thought needless; when it was appointed to man in innocence and perfect holiness? Shall the mercies of creation require a frequently returning day for their celebration; and shall not those of redemption, in addition, call for an equal attention? In short, when we compare the state of fallen man with that of our first parents, during whose original purity this command was given, we shall find a variety of considerations urging upon him the superior necessity of sanctifying a seventh day.

Besides, a general command thus given to the representatives of the whole species, must continue in force for ever; unless it be abrogated by the same authority by which it was enacted.

Whether there be any passages in Scripture which abrogate the law of a Sabbath, with a clearness equal to that with which it was enacted, will be the subject of our future consideration.

The observance of a Sabbath cannot be opposed with reason, unless it shall appear that there is a clear abrogation of this command. It cannot be said with decency, that the neglect of the Sabbath is a more spiritual service to God than the observance of it.

To attach any ideas of superstition to the observance of a Sabbath would scarcely fall short of blasphemy against the Almighty, whose wisdom made such an appointment before sin had entered into the world.

It is the duty of man at all times, and in every period of the world, to love God with all his heart, and mind, and soul, and strength; but particular exercises and proofs of this love may be enjoined at different periods. The worship of God, however, is required by a permanent obligation; and the exercise of this worship, especially when it is social, requires a cessation from other employments, and seasons appropriated to itself. Is it not then in the highest degree improbable, that man, when employed in the innocent labour of cultivating the garden of Eden, should be required to withdraw, during a seventh portion of his time, from this pleasing employment, to exercise himself in one still more pleasing to a holy soul; yet that we, who find it so difficult to abstract our minds from the too eager pursuits of worldly things, should be left to follow our own ways on the day originally set apart for the solemn services of religion? Such a supposition I cannot help thinking to be highly improbable, whether I consider the sanctification of the Sabbath in the light of a duty or a privilege.

In whatever point of view we contemplate it, the Sabbath was instituted when mankind stood the least in need of that institution. Was the Sabbath designed to be a day of rest? It was instituted when the labour of our first parents was merely to keep and dress the garden of Eden. Was it designed to be a season of instruction? The law of God was then written upon the heart of man. He was made after the image of God in righteousness and true holiness. Was it designed to call off the mind from the anxiety of worldly cares? Our first parents had nothing to distract their minds: they saw God in all his works: they walked in innocence and were not ashamed. Was it a day appointed for more immediate communion with God, in the exercises of holy worship? The pious pair enjoyed a perpetual communion with God: they approached him without fear, and served him with the profoundest reverence.

Can we then imagine, that an institution appointed when there was the least possible need for it, should be set aside when every circumstance in the situation of mankind loudly calls for such an institution? How greatly do the incessant toils of many require a day of rest! What a powerful tendency have the anxious cares of life to shut out the due consideration of the world to come! The ignorance of many, especially of the lower classes of mankind, requires that time for instruction, which no other day, except the Sabbath, will afford: and without stated periods for the public worship of God, the very idea of religion would vanish out of the world.

These considerations forcibly impress my mind with the persuasion, that the sanctification of a Seventh day, that is, the setting it apart for holy purposes, was an appointment of God, and is of perpetual obligation.

W. H.

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INTERESTING LETTER

Addressed to the Secretary of the Newark Bible Society.

NEWARK, June 14, 1815.

Dear Sir,

In compliance with your request, I snatch a few moments to state to you some interesting particulars respecting a distribution of a donation of Bibles, from your Society to the Indiana Territory. I was happy in being at New-Albany while Mr. Scribner was distributing them. This gentleman not only paid the transportation of the Bibles, but he was very faithful in his attention to the distribution of them. It does not, indeed, in that country, require any exertion to circulate the Scriptures. At New-Albany, as soon as it was known that the Bibles were on hand, applications became numerous for them—even much more numerous than could be supplied. Mr. S. thought it necessary to make a distinction between families and individuals, confessedly living without the Scriptures, and to give the few copies with which he was supplied, to those who would make the best use of them. There was indeed a suspicion resting in the minds of some ignorant persons respecting the purity of the motives of your Society. Many in the western country have very little conception of disinterested benevolence. Some came and seriously proposed to take one of your Bibles and compare it with others, and see if it was the same. But Bible Societies shrink not from investigation—standing on the broad and elevated ground of our common faith in the word of God, they look down with impartiality on the various sects and denominations that divide the Christian Church. They invite the co-operation, and support, and prayers of all. They extend the hand of charity to all. They utterly disclaim political or sectarian views. They fear not, therefore, the strictest scrutiny.

I am confident, my dear sir, that the Bibles you have sent into the western country could not have been better disposed of. It is astonishing with what eagerness they were enquired after. I saw two men who came on the Sabbath, an excessively uncomfortable day, a distance of 20 miles, to procure Bibles.—They received them and placed them in their bosoms. They were induced to tarry and hear a sermon, and then went home in the night. In a few days the Bibles were all gone—and Mr. Scribner said he could distribute 100 more immediately. New-Albany is an excellent place for the distribution of the Scriptures. It is the great thoroughfare for emigrants going out upon that frontier. There ought, therefore, to be a constant deposit of Bibles at that place. And I should earnestly beg your Society to send on another supply immediately, if the Philadelphia Bible Society had not already done it. That very active and benevolent institution has forwarded 100 Bibles and 200 Testaments to the Indiana, the Illinois and the Missouri Territories respectively. While the Female Society in that city, emulating its elder brother, has sent 100 Bibles to New-Orleans. The Bible Society of New-York has been requested to make a donation to the Mississippi Territory, and it is presumed it will gladly comply. Thus the streams of Christian charity are at length beginning to flow into that dry and thirsty land, where no water is.

Permit me, dear sir, through you, to request of your Society a donation of Bibles for the Eastern parts of the Illinois Territory. This is perhaps as destitute a region as any within the United States. On the Wabash river I saw a man, whose locks were now gray, who told me, with tears, that he had been endeavouring all his life to obtain a Bible, but without success. A more minute account of this country you will find in the Panoplist for May. * * * * * Mr. Mills and myself sent 50 Bibles to Shawaneetown: We were there a short time after they arrived, and learnt that there were already more applications for them than could be supplied. * * * *

DANIEL SMITH.

From the Religious Remembrancer.

REVIVAL OF RELIGION.

Extract of a Letter to a Minister of the Gospel in the State of New-Jersey, from one in the State of Connecticut, dated

FAIRFIELD, July 17, 1815.

Reverend and Dear Sir,

Your friendly and acceptable letter came safe to hand more than a

week ago. You will rejoice to hear that it is the great pressure of my ministerial labours which has prevented my answering it sooner. When I returned from Philadelphia, I found such a state of things here as I never witnessed before. About twenty lads from twelve to sixteen years of age were under religious concern,—some of them very deeply impressed, and others in what may perhaps be denominated the incipient stages of awakening. Most of them belong to the Academy, and though there were a number of girls in the school, of about the same age, not one was known to be particularly affected. It was, as you may well suppose, a time of hope and fear. We rejoiced with trembling.

Things remained in the state in which I found them for about ten days, at some times hope had the ascendency, at other times fear. The balance seemed to tremble in awful suspense. In the mean time, as we trust, the weight of prayer was thrown into one of the scales, and it began slowly to preponderate. There seemed to be a sort of renewed impression on the minds of those who were first awakened, and there were some new instances of awakening in different parts of the parish, all among very young people. The girls in the Academy also became gradually more thoughtful,—and in a few days some appeared to be under deep conviction. Our meetings were very full, frequent and solemn. For three or four weeks past there has been an evident though not rapid increase of the work, both in the school and out of it. The last three or four days have exhibited scenes of more interest than any thing we have before witnessed: several marked instances of awakening have occurred among young females of the first class. Ten or fifteen of them were at my house three days since, to inquire the way to Zion.

There seems to be a general solemnity on the minds of the people here, but I do not know of more than two or three married people who are particularly anxious.

We may say, I think, that from sixty to eighty are now either anxiously inquiring, or rejoicing in hope. The number of the latter is not great, perhaps fifteen or twenty. It is worthy of remark, that this work prevails in almost all the first families in the town. A great majority of the awakened belong to these families. Verily, dear sir, this is the LORD's doing, and it is marvellous in our eyes.—Nothing of the kind is known ever to have taken place here. This probably is the first revival since the settlement of the town. Oh! pray for us, that we may improve this season of God's gracious visitation. Pray for me, that I may be faithful, and that all the souls of this people may be saved.

I might mention several interesting anecdotes, but have room for only one.—Not long since, a number of the serious boys went down to the water to bathe.—One says to his companions, it is possible that some one of us may be drowned.—God alone can preserve us. I think before we go in, we ought to pray.—They all readily assented, kneeled down upon the sand, and one of them made a prayer, in which he begged that God would keep them safe, or if any of them should be taken out of the world, that He would receive them to Himself. After this they cheerfully ventured into the water!

It will rejoice your heart to hear that God is now visiting several other schools in Connecticut. At New Haven there is a very great revival in a school of young ladies; another in a similar school at Litchfield: and another in an Academy at Sharon. Revivals also seem spreading in all parts of this state. What a wonderful day do we live in!

I rejoice to hear that there are favourable appearances among the youth under your care. I hope that ere this they have issued in a great awakening. If any thing extraordinary takes place, be so kind as to let me know.

I am, affectionately, your's,

———

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THE

Christian Monitor.

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Miscellaneous.

MEMOIR OF RICHARD BAXTER.

FROM MIDDLETON'S EVANGELICAL BIOGRAPHY.

[Concluded from page 108.]

He wrote several excellent books against the impudent atheism of this loose age. In them he establishes the fundamental principle, upon which the whole fabric of christianity is built; that after this short uncertain life, there is a future state of happines or misery, equally eternal, and that death is the last irrevocable step into that unchangeable state. From hence it follows, by infallible consequence, that the reasonable creature should prefer the interest of the soul before that of the body, and secure eternal life. This being laid, he proved the christian religion to be the only way of fallen man's being restored to the favour of God, and obtaining a blessed immortality. This great argument he manages with that clearness and strength, that none can refuse assent unto it, without denying the infallible principles of faith, and the evident principles of nature.

He also published some warm discourses, to apologize for the preaching of dissenting ministers, and to excite them to do their duty. He did not think that the act of uniformity could disoblige them from the exercise of their office.—It is true, magistrates are titular gods, by their deputation and vicegerency, but subordinate and accountable to God above. Their laws have no binding force upon the conscience, but from his command; and if contrary to his laws are to be disobeyed. The ministers consecrated to the service of God, are under a moral perpetual obligation of preaching the saving truths of the gospel, as they have opportunity. There needs no miraculous testimony of their commission from Heaven, to authorize the doing their ordinary duty.

In some points of modern controversy, he judiciously chose the middle way, and advised young divines to follow it. His reverence of the divine purity, made him very holy and jealous of any doctrine that seemed to reflect a blemish and stain upon it. He was a clear asserter of the sovereign freeness, and infallible efficacy of divine grace, in the conversion of souls. In a sermon reciting the words of the covenant of grace, "I will put my fear into their hearts, and they shall not depart from me;" Jer. xxxii. 40. he observes the tenor of it was, "I will, and you shall." Divine grace makes the rebellious will obedient, but does not make the will to be no will.* By the illumination of the mind, the will is inclined to obedience, according to the words of our Saviour, "All that have heard, and learned of the Father, come unto me." He preached, that the death of Christ was certainly effectual for all the elect, to make them partakers of

* If a meaner pen may be allowed to attempt an eclaircisement; this profound subject may be stated thus.—"Divine grace gives freedom to the will, by taking off the weighty prejudices and oppressions of sin, which bore it down or carried it away from its own original liberty and happiness. When these fetters were removed, the illumination of grace presented to the will all the beauty of holiness, which could not but close with it both in admiration and desire. Thus sinners are saved freely by grace, and yet it is their own free-will; not that which is corrupted and enslaved, but that which is liberated and renewed." Every reader will remember, how analagous this is to the representation of the scriptures, which describes natural men in a state of bondage under sin and Satan.

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grace and glory; and that it was so far beneficial to all men, that they are not left in the same desperate state with the fallen angels, but are made capable of salvation by the grace of the Gospel, not capable as efficients to convert themselves, but as subjects to receive a saving grace. He did so honour the sincerity of God, as entirely to believe his will declared in his word: he would not interpret the promises of the gospel in a less gracious sense than God intended them: therefore, if men finally perish, it is not for want of mercy in God, nor merits in Christ, but for wilful refusing salvation.

His books of practical divinity have been effectual for more numerous conversions of sinners to God, than any printed in our time: and while the church remains on earth, will be of continual efficacy to recover lost souls. There is a vigourous pulse in them that keeps the reader awake and attentive. His book of "The Saints everlasting Rest," was written languishing in the suspence of life and death, but has the signatures of his holy and vigorous mind. To allure our desires, he unvails the sanctuary above, and discovers the glory and joys of the blessed in the divine presence, by a light so strong and lively, that all the glittering vanities of this world vanish in that comparison, and a sincere believer will despise them, as one of mature age does the toys and baubles of children. To excite our fear, he removes the screen, and makes the everlasting fire of hell so visible, and represents the tormenting passions of the damned in those dreadful colours, that, if duly considered, would check and controul the unbridled licentious appetites of the most sensual wretches.

His "Call to the Unconverted;" how small in bulk, but how powerful in virtue! Truth speaks in it with that authority and efficacy, that it makes the reader lay his hand upon his heart, and find he has a soul and a conscience, though he lived before as if he had none. He told some friends, that six brothers were converted by reading that Call; and that every week he received letters of some converted by his books. This he spake with most humble thankfulness, that God was pleased to use him as an instrument for the salvation of souls.

He that was so solicitous for the salvation of others, was not negligent of his own: but as regular love requires, his first care was to prepare himself for heaven. In him the virtues of the contemplative and active life were eminently united. His time was spent in communion with God, and in charity to men. He lived above the sensible world, and in solitude and silence conversed with God. The frequent and serious meditation of eternal things, was the powerful means to make his heart holy and heavenly, and from thence his conversation. His life was a practical sermon, a drawing example. There was an air of humility and sanctity in his mortified countenance; and his deportment was becoming a stranger upon earth, and a citizen of heaven.

Though all divine graces, the fruit of the Spirit, were visible in his conversation, yet some were more eminent. Humility is to other graces as the morning star is to the sun, that goes before it, and follows it in the evening: humility prepares us for the receiving of grace, God gives grace to the humble: and it follows the exercise of grace; not I, says the Apostle, but the grace of God in me.—In Mr. Baxter there was a rare union of sublime knowledge, and other spiritual excellencies, with the lowest opinion of himself. He wrote to one that sent a letter to him full of expressions of honour and esteem, "You do admire one you do not know; knowledge will cure the error. The more we know of God, the more reason we see to admire him; but our knowledge of the creature discovers its imperfections, and lessens our esteem." To the same person, expressing his veneration of him for his excellent gifts and graces, he replied with heat, "I have the remainders of pride within me; how dare you blow up the sparks of it?" He desired some ministers, his chosen friends, to meet at his house, and spend a day in prayer, for his direction in a matter of moment: before the duty was begun he said, "I have desired your assistance at this time, because I believe God will sooner hear your prayers than mine." He imitated St. Austin both in his penitential confessions and retractations. In conjunction with humility he had great candour for others. He could

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willingly bear with persons of differing sentiments: he would not prostitute his own judgment, nor ravish another's. He did not over-esteem himself, nor undervalue others. He would give liberal encomiums of many conforming divines.* He was severe to himself, but candid in excusing the faults of others. Whereas, the busy enquirer, and censurer of the faults of others, is usually the easy neglecter of his own.

Self-denial and contempt of the world, were shining graces in him. I never knew any person less indulgent to himself, and more indifferent to his temporal interest. The offer of a bishopric was no temptation to him: for his exalted soul despised the pleasure and profits which others so earnestly desire; he valued not an empty title upon his tomb.

His patience was truly christian. God does often try his children by afflictions, to exercise their graces, to occasion their victory, and to entitle them to a triumphant felicity.

This saint was tried by many afflictions. We are very tender of our reputation: his name was obscured under a cloud of detraction. Many slanderous darts were thrown at him. He was charged with schism and sedition. He was accused for his Paraphrase on the New Testament, as guilty of disloyal aspersions upon the government, and condemned, unheard, to a prison, where he remained for some years. But he was so far from being moved at the unrighteous prosecution, that he joyfully said to a constant friend, "What could I desire more of God, than after having served him to my power, I should now be called to suffer for him?" One, who had been a fierce dissenter, was afterward rankled with an opposite heat, and very contumeliously in his writings reflected upon Mr. Baxter, who calmly endured his contempt: and when the same person published a learned discourse in defence of christianity, Mr. Baxter said, "I forgive him all for his writing that book." Indeed he was so much the more truly honourable, as he was thought worthy of the hatred of some persons.

It is true, the censures and reproaches of others, whom he esteemed and loved, touched him in the tender part. But he, with the great Apostle, counted it a small thing to be judged by man's day. He was entire to his conscience, and independent upon the opinion of others.* But his patience was more eminently tried by his continual pains and languishing. Martyrdom is a more easy way of dying, when the combat and the victory are finished at once, than to die by degrees every day. His complaints were frequent; but who ever heard an unsubmissive word drop from his lips? He was not put out of his patience, nor out of the possession of himself. In his sharp pains he said, "I have a rational patience, and a believing patience, though sense would recoil."

His pacific spirit was a clear character of his being a child of God. How ardently he endeavoured to cement the breaches among us, which others widen and keep open, is publicly known.—He said to a friend "I can as willingly be a martyr for love as for any article in the creed." It is strange to astonishment, that those, who agree in the substantial and great points of the reformed religion, and are of differing sentiments only in things not so clear, nor of that moment, as those wherein they consent, should still be opposite parties. Methinks, the remembrance how our divisions lately exposed us to our watchful adversary, and were almost fatal to the interest of religion, should conciliate our affections. Our common danger and common deliverance, should prepare our spirits for a sincere and firm union:—when our sky was so without a glimmer-

* As he gave encomiums of others, he had much said to his honour by many. Sir Matthew Hale spake highly of his piety and learning, before all the judges at the table at Serjeant's Inn, at the time when he was in prison upon the Oxford act. And see the testimony of others at the close of the account of his life,

* The honourable Mr. Boyle declared Mr. Baxter to be the fittest man of the age to be a casuist, because he feared no man's displeasure, nor hoped for any man's preferment.

Bishop Burnet, in his life of Sir Matthew Hale, records it, that "He held great conversation with Mr. Baxter, who was his neighbor at Acton, on whom he looked as a person of great devotion and piety, and of a very subtle and quick apprehension."

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ing horizon, then by a new dawning of God's wonderful providence, a deliverer appeared, our gracious sovereign, king William the III. who has the honour of establishing our religion at home, and gives us hopes of restoring it abroad, in places from whence it has been so unrighteously and cruelly expelled. May the union of his protestant subjects in religious things, so desired by wise and good men, be accomplished by his princely council and authority. Integrity with charity would remove those things that have so long disunited us. I return from this digression.

Love to the souls of men, was the peculiar character of Mr. Baxter's spirit. In this he imitated and honoured our Saviour, who prayed, died, and lives for the salvation of souls. All his natural and supernatural endowments were subservient to this blessed end. It was his meat and drink, the life and joy of his life, to do good to souls. His industry was almost incredible in his studies: he had a sensitive nature desirous of ease as others have, and faint faculties; yet such was the continual application of himself to his great work, as if the labour of one day had supplied strength for another, and the willingness of the spirit had supported the weakness of the flesh. In his usual conversation, his serious, frequent, and delightful discourse was of divine things, to enflame his friends with the love of heaven. He received with tender compassion and condescending kindness, the meanest that came to him for counsel and consolation. He gave in one year a hundred pounds to buy bibles for the poor He has in his will disposed of all that remains of his estate, after the legacies to his kindred, for the benefit of the souls and bodies of the poor.— He continued to preach so long, notwithstanding his wasted languishing body, that, the last time, he almost died in the pulpit. It would have been his joy to have been transfigured in the mount.

Not long after his last sermon, he felt the approaches of death, and was confined to his sick bed. Death reveals the secrets of the heart; then words are spoken with most feeling and least affectation. This excellent saint was the same in his life and death: his last hours were spent in preparing others and himself to appear before God. He said to his friends that visited him, "You come hither to learn to die, I am not the only person that must go this way: I can assure you that your whole life, be it never so long, is little enough to prepare for death. Have a care of this vain deceitful world, and the lust of the flesh: be sure you choose God for your portion, heaven for your home, God's glory for your end, his word for your rule, and then you need never fear but we shall meet with comfort."

Never was penitent sinner more humble and debasing himself, never was a sincere believer more calm and comfortable. He acknowledged himself to be the vilest dunghill worm (it was his usual expression) that ever went to heaven.— He admired the divine condescension to us, often saying, "Lord, what is man? What am I vile worm to the great God?" Many times he prayed, God be merciful to me a sinner! and blessed God, that that was left upon record in the gospel, as an effectual prayer. He said, "God may justly condemn me for the best duty I ever did: and all my hopes are from the free mercy of God in Christ;" which he often prayed for.

After a slumber he waked and said, 'I shall rest from my labour:' a minister then present said, 'and your works follow you:' To whom he replied, "No works, I will leave out works, if God will grant me the other." When a friend was comforting him with the remembrance of the good, which many had received by his preaching and writings, he said, "I was but a pen in God's hand; and what praise is due to a pen?"

His resigned submission to the will of God in his sharp sickness, was eminent. When extremity of pain constrained him earnestly to pray to God for his release by death, he would check himself; "It is not fit for me to prescribe," and said, "When thou wilt, what thou wilt, how thou wilt."

Being in great anguish, he said, "O how unsearchable are his ways, and his paths past finding out! the reaches of his providence we cannot fathom:" and to his friends, "Do not think the worse of religion for what you see me suffer." Being often asked by his friends, how it was with his inward man, he replied, "I

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bless God I have a well grounded assurance of my eternal happiness, and great peace and comfort within:" but it was his trouble he could not triumphantly express it, by reason of his extreme pains.—He said, "Flesh must perish, and we must feel the perishing of it: and that though his judgement submitted, yet sense would still make him groan."

Being asked by a person of quality, "Whether he had not great joy from his believing apprehensions of the invisible state?" He replied, "What else think you christianity serves for?" He said, "The consideration of the Deity in his glory and greatness, was too high for our thoughts; but the consideration of the Son of God in our nature, and of the saints in heaven whom he knew and loved, did much sweeten and familiarize heaven to him." The description of heaven in the xiith chapter to the Hebrews and the 22d verse, was most comfortable to him: that he was going to the "innumerable company of angels, and to the general assembly and church of the first born, whose names are written in heaven: and to God the judge of all, and to the spirits of just men made perfect: and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel." "That scripture, he said, deserved a thousand thousand thoughts:" he said, "O how comfortable is that promise, Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things God has laid up for those who love him."

At another time he said, "That he found great comfort and sweetness in repeating the words of the Lord's Prayer, and was sorry that some good people were prejudiced against the use of it; for there were all necessary petitions for soul and body contained in it."

At other times he gave excellent counsel to young ministers that visited him, and earnestly prayed to God to bless their labours and make them very successful in converting many souls to Christ. And he expressed great joy in the hopes that God would do a great deal of good by them; and that they were of moderate peaceful spirits.

He did often pray that God would be merciful to this miserable distracted world: and that he would preserve his church and interest in it.

He advised his friends to beware of self-conceitedness, as a sin that was likely to ruin this nation: and said, "I have written a book against it, which I am afraid has done little good."

Being asked whether he had altered his mind in controversial points, he said, "Those that please, may know my mind in my writings: and what he had done was not for his own reputation, but the glory of God."

I went to him with a very worthy friend, Mr. Mather, of New-England, the day before he died, and speaking some comforting words to him, he replied, "I have pain, there is no arguing against sense, but I have peace, I have peace." I told him, 'You are now approaching to your long-desired home." He answered "I believe, I believe." He said to Mr. Mather, "I bless God that you have accomplished your business; the Lord prolong your life."

He expressed a great willingness to die: and during his sickness, when the question was asked, how he did, his answer was, "Almost well." His joy was remarkable, when in his own apprehensions death was nearest: and his spiritual joy at length was consummated in eternal joy.

Thus lived and died that blessed saint, I have, without any artificial fiction of words, given a sincere account of him. All our tears are below the just grief for such an invaluable loss. It is the comfort of his friends, that he enjoys a blessed reward in heaven, and has left a precious remembrance on the earth.———

Thus far Dr. Bates. To this may be added from Mr. Silvester a short account of his person. He was tall and slender, and stooped much: his countenance composed and grave, somewhat inclining to smile. He had a piercing eye, a very articulate speech, and his deportment rather plain than complimental. He had a great command over his thoughts. He had that happy faculty, so as to answer the character that was given of him by a learned man, dissenting from him, after a discourse with him; which was, 'That he could say what he would, and he could prove what he said.'

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It is impossible to read the account he gives of himself in his "Reliquiæ" without emotion. The sickness and languors he underwent almost from his childhood, and which he has so pathetically described, render it matter of admiration, that such a frame should hold out for seventy-six years, when, before twenty, he complained of a præmatura senectus, and all the symptoms of fourscore.

The stone, which was generated in his kidneys, and which he sustained there above fifty years, is preserved in the British Museum. It is a large blue pebble, very much resembling the shape of a kidney itself.

As to the works of Mr. Baxter, they were in number one hundred and fifty-six. A complete list of them may be seen, in the order in which they were published, at the end of Dr. Calamy's Abridgement of his Life. His practical works were collected and reprinted in 1707, in four volumes, folio, with high recommendations of them signed by thirty-four of the London ministers, among whom were many whose attachment to the principles of Calvinism is sufficiently known: a circumstance proper to be held up to the view of those more knowing Dissenters in the present day, who cannot mention the name of Baxter without a sneer, nor hear him quoted without the suspicion of heresy. The chief, however, of his practical pieces are well known and highly esteemed by the best judges. Some of these have been lately reprinted and abridged.* The principal of his controversial works are,—"Aphorisms of Justification and the Covenants:" the first he published, and as much written against as any; but though he signified his wish that some things had been otherwise expressed, and that he had let persons alone, he adhered to the substance of this book to the last. "Some Pieces upon Infant Baptism, and upon Nonconformity"—"Methodus Theologiæ," folio. Such as will excuse the Latin will find more than ordinary accuracy in it. "Catholic Theology, folio, designed to shew that there is no considerable difference between Arminians and Calvinists." A book never answered. "A Treatise of Universal Redemption," printed since his death. His "Paraphrase on the New Testament" is not included in the four vols. of his practical works. The most useful of all his writings seems to have been his "Call to the Unconverted," which was given away by the Society for Promoting Religious Knowledge. Six brothers were once converted by reading it. 20,000 were dispersed in a little above a year. It was translated into the French, Dutch, and other European languages; and Mr. Elliot translated it into the Indian. Mr. Cotton Mather gives an account of an Indian prince, who was so affected with this book, that he sat reading it with tears till he died. He also wrote more prefaces to the books of other authors than any person in his time.

* The Saint's Rest, Dying Thoughts, &c. by Mr. Benjamin Fawcett and The Reformed Pastor, by Mr. Samuel Palmer.

To the Editor of the Christian Monitor.

SIR—The paper which you have undertaken to edit must necessarily give you trouble. It will, however, I hope, be useful. Such a publication is certainly very much wanted in our country.

As Religion is the chief concern of man on earth, its present state in the world cannot be to us a matter of indifference; and while so many papers are employed in detailing the secular occurrences of these eventful times, it cannot, surely, be too much for us to have one, at least, in our State, appropriated to the service of the sanctuary.

Great, and I think unexampled, is the opposition which has lately been made to the Christian cause. And what is the result? Is the religion of Jesus Christ to be banished from the earth? Is that Name, which has so long been held in profoundest veneration by the whole Christian world, likely to be lost in oblivion, or covered with eternal disgrace? It is, indeed, to the irresistible evidences upon which the Gospel rests, that we must have recourse for the proper reply to enquiries of this nature. It is, we know, in vain to fight against God. The stone that was cut out of the mountain without hands, must bear down all opposition, and fill the whole earth. It would, nevertheless, afford us additional

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satisfaction to be assured that Christianity, instead of losing any thing, appears to have gained much in the arduous conflict. And this satisfaction we expect from the Christian Monitor.

It is not, however, I am disposed to think, from open and avowed enemies, but rather from professed friends—from such as pervert the truth, and most presumptuously undertake to reconcile the gospel of Christ with the maxims and spirit of the world, that the Church has most to apprehend. Now, it will readily be acknowledged, that it is to the law and to the testimony that we must appeal as the only infallible standard of truth. I am, nevertheless, of the opinion, that religious sentiments as well as religious characters may be tested by their fruits. Those doctrines which have been most eminently the power of God to salvation must, undoubtedly, have the fairest claim to a divine origin. And in ascertaining what these doctrines are, we may expect some assistance from the Christian Monitor. The history of revivals, and other religious narratives, which it will contain, must necessarily throw some light upon this interesting subject.

The historical method of communicating religious instruction has many advantages. When truth and piety are thus embodied, if I may be allowed that expression, they seem to have a readier access to the heart. "The fruit of the spirit, (says an inspired writer,) is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Let the greatest reprobate contemplate this charming group of lovely ideas, and withhold his approbation if he can. But when these divine virtues are exhibited to our view in living characters—in the life and conversation of some eminent disciple, they appear still more engaging, and we feel ourselves more within the sphere of their assimilating influence. "I have somewhat against thee because thou hast left thy first love," was the heavy accusation of our Lord and Saviour against the Church of Ephesus.—And have we not reason to fear that a similar charge might justly be brought against a large proportion of the professors of religion in our day? We most undoubtedly have. Nor must it be imagined, that lukewarmness in religion can be less offensive to Christ, or attended with less disastrous consequences now than in any former age of the Church.—It is, however, very encouraging to observe that this Laodician spirit is not universal—that no inconsiderable number, awakened from their lethargy, have become very "zealous for the Lord of Hosts." And we have, certainly, reason to hope that the details furnished by the Christian Monitor of their extraordinary exertions in the service of their Lord and Master, will have some tendency to induce others to "Go and do likewise."

"By this shall all men know that ye are my disciples, (says Jesus Christ,) if ye have love one to another." Thus we may see that love to the brethren is represented as a distinctive characteristic of genuine religion. To what then are we to ascribe the uncharitable censures which so many professed disciples are in the constant habit of throwing out against their brethren of other denominations? Exclusively to the worm-wood and the gall of party spirit? I cannot allow myself to adopt this opinion. No: these invectives, illiberal and unchristian as they are, ought, in many instances, at least, to be chiefly attributed to some misinformation or some prejudice, unhappily taken up without due examination. Now, the interesting accounts which the Christian Monitor will give of the united and successful exertions of different denominations, in the great cause of Vital Christianity, must certainly have a tendency to remove every groundless prejudice: and this is the same thing as to say, that such a paper is calculated to render important service to the Church of Christ.

A CORRESPONDENT.

To the Editor of the Religious Remembrancer.

MR. SCOTT,

Our attention is frequently arrested by some pleasing anecdote which regards the utility of the Bible and its salutary influence on the minds of men. Among the great variety which have recently attracted my notice, the following, as inserted in the London Evangelical Magazine, is not the least interesting; and

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perhaps its appearance in your useful paper may be gratifying to some of your readers.

UTILITY OF THE BIBLE.

As I was walking along the town some days since, I met some sailors, who, when they saw me coming, said, "That's he! that's he!" But instead of meeting me on the pavement, they stepped into the road, took off their hats, made very low bows, and said, "God bless you Sir! God bless you Sir!" At first I thought that, seeing me in black, they were disposed to make me the object of a little pleasantry, and was passing on; but being struck with the seriousness of their countenances and the propriety of their deportment, and recollecting the face of one or two of them at my place of worship, whose attention and tears remarkably attracted my notice at the time, I stopped and said, Well, my lads, do you know me? "Yes, Sir," said one, "and love you too." Love me! for what? "Because you love my Master." Your master! who is he? King George? "Yes, Sir, and a very good one too; but King Jesus, I mean." I am very happy you consider *him* your Master; but how did you know me? "Because several of us heard you yesterday three times, and I never had such a day since I was born. About two years ago I was as wicked a fellow as any in the ship, but when we put into ——, I went to see an aunt of mine, who talked to me about my being such a great sinner—told me what would be the consequence if I continued so, and gave me a Bible, which I promised to read. When I went on board I read it, and soon began to feel I was a vile and a lost sinner; I then read it to some of my shipmates, and you cannot think what views we had of our lost state, and of salvation by Jesus Christ, and that without any of man's instruction.

"When we came into port, having been out near two years, we asked to spend our Sunday on shore, and the Captain gave us leave. We came to hear you three times, and you cannot think how I wondered that you should know all I had felt, and sometimes I wonder how I should have felt all you said.—You was describing how a renewed soul pants after holiness. O how sweet that was to me! (smiling and weeping) I am sure I do as sincerely long to be holy as I do to be happy; do not you think it must be the Spirit of God that made me feel this?" I replied I hope so, especially if your conduct corresponds with this profession. One of them answered, "The Lord knows we have nothing to boast of; but blessed be God, I believe neither our officers, nor ship-mates, have any thing to accuse us of. They would not send us on shore for errands for them, if they did not know we were honest and sober." I am very much pleased with your conversation. What ship do you belong to? "The —— frigate, Captain——." Are there any more on board, of the same opinion with yourselves? "Yes, Sir; there are several of us, when opportunity offers, meet for reading and prayer, and we hope there are six of us who are truly born again, who were all vile sinners two years ago, but have been taught to love God by reading the *Bible*." —What an encouragement this, to give away Bibles and good books!

From the London Evangelical Magazine.

ON LUKE XIX. 7.

"*He is gone to be a Guest with a man who is a sinner.*"

And may a wretch so vile as I,
To Christ the Lord presume to cry,
And hope that such a friend as he
Will be a guest with guilty me?

What matchless mercy, Lord, is thine,
And condescension all divine!
Compassion great, is found with thee,
Or thou hadst ne'er been guest with me.

Come then, thou blessed, fairest One,
And make my house and heart thy home;
O come, and be my constant guest,
And I shall be completely blest.

And when I mount thee lower skies,
And from this earth to glory rise;
Then shall I be an honor'd guest
With Jesus at the marriage-feast!

☞ All Communications for the *Christian Monitor*, or letters for the Editor, should be addressed to P. DUVAL, Publisher.

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THE

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MINUTES

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METHODIST EPISCOPAL CHURCH

IN THE

UNITED STATES OF AMERICA.

FOR THE YEAR

1815.

The Book Agents having received a printed Memoranda of the late Rev. Dr. Coke, and knowing the death of this great and good man and minister of Jesus Christ, was an event in which thousands in America, would feel deeply interested; they deem it proper to make some extracts from said Memoranda, which must suffice, till they are furnished with materials to present the public with the memoirs of a man, who for talents, learning, piety, and usefulness to mankind; has been equalled by few since the days of the Apostles.

Dr. Coke was born at Bredon, in South-Wales, Oct. 6, 1747. His father was a physician in that town, and died when the Doctor was young. He was educated at the public grammar-school there. Thence he removed to Jesus College, Oxford, where he graduated.—While at the University, he was a Deist. When about 25 years of age, he filled the office of chief magistrate of the corporation of his native town, with great reputation, and greatly promoted the good order of the town. He was said to have been awakened to a sense of his need of regeneration, by reading Dr. Witherspoon's treatise on that subject. He was Curate of Road, and afterwards of South Petherton, both in Somersetshire.

Aug. 13, 1776, he had his first interview with Mr. Wesley, which Mr. Wesley has taken remarkable notice of in his Journal. vol. v. p. 23.

August, 1777, he had been dismissed from his curacy, and attended the Conference in Bristol, and afterwards accompanied Mr. Wesley upon a tour into Cornwall.

1778, his name first appears on the printed Minutes of the British Conference.

1780, he was Mr. Wesley's assistant in the London Circuit.

Sept. 18, 1784, he sailed for the United States of America, the first time, with Messrs. Whatcoat and Vasey. Nov. 3, he landed at New-York, and communicated to the preachers a new plan of government and discipline for the Methodist societies on the continent of America, drawn up by Mr. Wesley and himself, which was afterwards published. March 9, 1785, while travelling in the United States of America, he was in imminent danger of being drowned in crossing the river Akatinke, in Virginia, during a flood. This the Doctor always thankfully remembered as a great deliverance.

Sept. 24, 1786, he sailed for Nova Scotia, with Messrs. Warrener, Clarke, and Hammett; but after enduring the most terrible tempests for thirteen weeks, they were driven to the West-Indies, and establishing missions in them, sailed to the United States.

Oct. 26, 1788, he sailed again with Messrs. Lumb, Gamble, and Pearce, to the West-Indies, and returned by way of the United States.

Oct. 16, 1790, he sailed, with Messrs. Lyons and Werrill, to the West-Indies, and then to the United States.

Sept. 1, 1792, he sailed with Mr. Graham, for the United States, and returned by Jamaica, and the other West-India Islands.

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In 1794, he visited the United States again.

1797, the Doctor was President of the English Conference at Leeds.

In 1800, he was President of the American General Conference at Baltimore.

In 1804, he visited the United States of America for the last time.

In 1805, he was again President of the English Conference at Sheffield.

April 1, 1805, he married Miss Smith, of Bradford, in Wiltshire, who died in London in 1810.

In 1811, he married miss Loxdale, at Liverpool, who died in 1812.

Dec. 31, 1813, he sailed for Ceylon, with six preachers, Messrs. Lynch, Ault, Erskine, Harvard, Squance, and Clough, and two of their wives. On this occasion he writes thus in his Journal: "My divine call to Asia has been so indubitably clear, that, if all human aid had been withheld, I should have been obliged to have thrown every thing into the hands of my God, and to have said to him, *Here I am, send me to Asia.*

Mr. Clough's account of Dr. Coke.

Dec. 10, 1813.—We left London and proceeded to Portsmouth, where we were to embark. I have seldom seen the Doctor more lively and happy than he has been this day: he considered this as the commencement of his mission, and the thought that he had so far succeeded in obtaining the consent of Conference, with six missionaries to accompany him, (and that all these were either gone or on their way to Portsmouth,) afforded him unspeakable pleasure. His happy soul would frequently break forth in loud praises to God, who had collected his little party at Portsmouth, and they were all assembled round him, he lifted up his heart and hands to God, and broke forth in the following language: *Here we are, all before God, now embarked in the most* IMPORTANT, *and most* GLORIOUS *work in the world.—Glory be ascribed to his blessed name, that he has given you to be my companions and assistants in carrying the Gospel to the poor Asiatics; and that he has not suffered* PARENTS, BROTHERS, SISTERS, *or the* DEAREST FRIENDS *to stop any of you from accompanying me to India.* At this time he seemed as though he had not a dormant faculty about him, every power of his soul was now employed in forwarding the work in which he had engaged.

When we had arrived safe on board, I was ready to conclude that every anxious thought had taken its flight from the Doctor; I procured the carpenter to fix up his bed; after he had taken proper refreshment he retired to rest, and slept as comfortably as though he had been on land. The next morning he rose, and commenced his usual practice, as one amidst busy multitudes alone; he wrote several letters to send by the pilot to land, when he left the ship. The ship's company began soon to notice him as a singular character. When we came into the Bay of Biscay, and had to contend with gales of wind, and tempestuous seas, the Doctor seemed alike unmoved, and pursued his labours of prayer, study, reading, and writing, with as much settled composure of mind as though he had been on land. Now it was that the Doctor, who had been to the present a suspected person, began to gain the good opinion, attention, and even respect of all the passengers. His polite and easy address, his attainments in literature, were conspicuous traits in his character; and these, together with the sacred office which he sustained, attracted the veneration of all.

On Saturday, Jan. 8.—Dr. Coke proposed to give a short lecture upon some passage of Scripture the next day, after the Captain had read prayers on deck: this offer was not denied, but the weather being unfavourable, we were prevented from having service in the intended manner. However, this offer of the Doctor's was not afterwards entreated: this was rather a painful subject of reflection to him, but he observed, "I believe our Captain has his reasons for it." Since the Doctor's death, Captain Birch informed me, that his instructions from his employers were, that "he should go on just as usual" the Captain added, that "it had frequently been a matter of pain to him, to hinder so excellent and valuable a man, from doing all the good in his power. I cannot express the regard and respect which I have had for Dr. Coke, since I have had the honour, and very great pleasure of knowing him;" but many of the passengers were disappointed, they frequently expressed their sorrow and

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regret that Dr. Coke could not fulfil his promise.

In the whole of his voyage, he seemed to live with his mind fixed on that passage, Eph. v. 16, *Redeeming the time.*—He had no idle moment, though in a ship: the work which he was engaged occupied his attentention next to communion with God, every action of the day tended to forward the work of God in Asia. In the beginning of the voyage, he corrected part of the Old and New Testament of the Portuguese Vulgate; this he intended to print immediately on our arrival at Ceylon; but when reflecting on the importance of setting the press for the Old and New Testaments, and the infancy of our work, it was thought proper to defer that at present, and begin with something of less magnitude, such as Tracts, Prayers, Hymns, &c. This being determined upon, the Doctor began to write Hymns, Sermons, Portuguese Prayers, and translate our Hymns; I believe he has translated nearly fifty.

Drawing near the lines, I began to have serious impressions that the Doctor would materially injure his health, and expressed those fears to Mr. Harvard, who was fully of the same opinion. I also consulted several medical gentleman on board the ship, who were witnesses of his conduct; and they gave it as their decided opinion, that if he pursued the same line of conduct in India, he would very soon injure himself. But the difficulty was, how to prevail upon him to give up any, or almost the whole of that employment in which he so much delighted, and which he considered of such importance. However, I would say, "Doctor, you certainly must take a little exercise in the open air upon deck; it will undoubtedly be conducive to your health;" he frequently complied; at other times he would refuse, stating, (no doubt, what in some respects was true,) that the motion of the ship was a great deal of exercish to him. Knowing the delight he took in viewing any thing that was curious or new, I sometimes had him out several times in a day to see shoals of flying fish chased by a dolphin; a shoal of porpoises; the catching of a shark; to see a whale, or view an island; and he always thanked me for giving him the information.—He also took great delight in viewing the beautiful appearance of the clouds about sunset, which in those latitudes are strikingly grand: and on these occasions I could sometimes keep him upon deck for half an hour; yet he laboured very hard and always rose with the sun; so that when we were under the line, he began to be a little out of order; but soon recovered; and from that period until we got round the Cape, and near the line again, he was as active and lively as I ever knew him to be. Yet, I believe this kind of labour was too severe for a man of his advanced age in this hot climate, and I am sorry to add, not only from my own thoughts, but also from the judgment of the above-mentioned medical gentlemen, that it was one means of hastening his sudden death. Yet while we view and deplore this conduct, as exemplified in the case of our venerable leader, it is a standard of emulation, at which all young ministers ought to aspire; and even our passengers confessed that Dr. Coke's conduct was a tacit reproof to all. The only way in which I can account for his unremitting labours is this:—that as Asia had so long occupied his serious attention, and to send the Gospel to so great a number of immortal souls, who were in heathenish darkness and superstition, was now the chief concern of his life; as more than once, since we came on board, he had told me that if he had not succeeded in establishing the present Mission, he believed it would have broke his heart; but having so clear a discovery of the will of God on the subject, he cast himself upon his direction, fully persuaded that his way would be proof of the divine approbation of the undertaking, and now determined to spend and be spent in so glorious a cause. And now having made a beginning, by translating and composing in Portuguese, he experienced great joy in his soul; and when he had composed a short sermon or prayer, he always read them to us with joy and gratitude; but that which afforded him the greatest joy was, when, in our prayer-meetings, we sung his translation of our hymns into Portuguese; and which (according to our judgment) were translated astonishingly well. Among all these labours, our ever dear father enjoyed deep communion with his Lord and Saviour; this we felt both in our public and

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private meetings, when he had the soldiers together who desired to flee from the wrath to come. How lovingly and earnestly he would address them! and how fervently would he address the Lord Jesus on their behalf! These little meetings he considered as dawnings of the gospel in the East. B. C.

Tuesday, May 3.—This day God has visited us with a most awful and afflictive dispensation. Our highly esteemed and venerable leader is taken from us. *Dr. Coke is dead.* This morning he was found dead in his cabin, While we view every circumstance of this most distressing visitation, we are led to wonder and adore. The event would have been less alarming had he been encircled by his friends, who might have heard his latest testimony, received his dying instructions, and obtained directions how to proceed in a work of this great mission; but these advantages were not enjoyed, and we are now left to lament the departure of our Elijah, and to tremble for the cause of God. *He is gone!* and he is gone to receive a crown of righteousness that fadeth not away. His death, though a loss to us and to the cause of God, to himself is infinite gain. Though sudden, his death was glorious: he died in the work of God, with his soul fired with an ardent desire and zeal for the enlargement of his church, and the Divine glory. For some time before his death, it appeared that he had no desire to live, but to see the Gospel established in Asia. He frequently observed, that he had given up his life to Asia; and it is astonishing with what assiduity he pursued his object. Though near 67 years of age, in a short time he acquired such a knowledge of the Portuguese language, that he had written many sermons, and translated many hymns: this work he was engaged in but yesterday, and is now enjoying his reward. Thus did he

"His body with his charge lay down,
And cease at once to work and live."

FAMILY SERMONS.

No. XXX.

Gal. vi. 10.—*Let us do good unto all men.*

True benevolence was never properly understood or felt in the world, till our blessed savior came down from heaven, and offered, in his own person, a glorious display of that love which dwells in God, and which was the moving cause of all that our blessed Saviour either said, or did, or suffered. His whole life was one scene, one grand act of benevolence, wherein we hardly know which to admire most, the purity of his motives, the extent of his designs of good, his indefatigable exertions, or his painful sufferings. And with his conduct, his doctrine exactly agreed. It breathed peace and good-will to man. It enforced on all his followers the same love which he himself had manifested. Actuated, therefore, by a like spirit of love, his apostles laid themselves out to do good to their fellow-creatures. Silver and gold they had none, but what they had they gave liberally.—They went into every land preaching the glad tidings of the Gospel, and imparting hope and consolation to perishing sinners. And while thus employed in promoting the best interests of man, they were content, after the example of their Master, to endure hardships, and to be exposed to hunger, and thirst, and nakedness, and peril, and the sword, without a murmer; nay, they joyfully suffered persecution, and even death itself; and in the midst of their sufferings they forgave, and prayed for all who had injured them, returning good for evil, and blessing for cursing. From them the true converts to Christianity in every corner of the earth caught a portion of their great Master's spirit: their hearts glowed with a like love to their fellow-creatures, and like him they went about doing good.

It is true, indeed, that, in the present day, many persons may possess a kind and liberal disposition, and exert themselves for the good of others, who are not true disciples of Christ Jesus. But the fact is, that the influence of Christianity has extended itself far beyond the limited circle of its real disciples. Its light has to a degree been diffused in almost all lands; and wherever this has been the case, men have received at least a part of the truth. If the true motives from which men ought to act have not been felt, they have at least been acknowledged. If the duties owing by man to man have not been practised, they have at least been understood. The doctrines of the Gospel have thus had a silent and

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indirect, but powerful, influence in the world at large, by which the stanard of morality has been raised, the moral taste refined, and a more quick and accurate sense of what is right and wrong communicated.

Christianity, then, being the great source of true kindness or benevolence, we ought ever to regard it as the means of producing charitable affections, and also as our guide in regulating them.—Would we do good to our fellow-men, we must look to the Lord Jesus Christ: we must study diligently his words and conduct; and we shall then learn what are the motives which ought to influence us, and the rules by which we ought to proceed.

There are some who perform acts of charity merely from *ostentation*. This is not charity: it is vanity. And this motive has been so strikingly reproved, and so fully exposed by our blessed Lord himself, that men who act from it are ashamed to own it, and studiously contrive to disguise and conceal it. No man now, like the pharisees of old, sounds a trumpet before him when he gives alms. The injunctions, and the example of Christ, have produced this great change. "Let not thy left hand know what thy right hand doeth," was his direction; and to this his conduct always corresponded. His manner was always the farthest possible from ostentation or display. Besides he set the standard of duty in this respect so high as to exclude boasting, every one being conscious that, instead of exceeding, he fell short in his duty, and that, after having done his utmost, he was still an unprofitable servant.

There are many who *expect some return* for their charity. One person requires gratitude at least to be shewn him; and if he is disappointed, he thinks himself justified in being more sparing for the future. Another expects that his charity will at least be a balance against his defects, and thinks with satisfaction of the stock of merit he is laying up for the great day of account. But alms, bestowed on such principles, is not charity but barter: it is the giving up part of your property for something of equal value.—Now it is of the very nature of true charity, that it should be free, and without hope of reward or return. And here let us look to our great Pattern: what reward did he ask in quitting his throne of glory above, dwelling amongst sinful men, and going about doing good? He met with ingratitude, but he does not once complain of it; nor does he, on that account, restrain his kindness. His aim was to do good, and in doing good he found all the reward he sought. What an affecting example do we see in him of the highest disinterestedness, and the purest generosity! He did not need us or our services. We could make him no return, yet he stooped to the lowest step of humiliation, and laboured with the most unwearied exertion for our benefit, unmoved by reproaches, opposition, and evil treatment, and even by the prospect of a cruel death from the hands of the very men whose good he earnestly sought.

What, then, is the spring and foundation of true charity? Our blessed Lord has amply explained it in his conduct.

First, *A supreme love to God*; a love to him occupying the whole soul. It was this which animated the breast of our blessed Redeemer. It was his meat and drink to do his Father's will, and that will was the redemption and salvation of sinners. The same motive he set before his disciples. He represented his Father as altogether good, and kind, and lovely, and enjoined obedience to him as a free tribute of gratitude and love; as the homage of affection, not of fear; as the duty of a son, not the work of a servant. Love to God, then, should teach us to do what is pleasing to him. But what can be more pleasing to him than imitating His example who is the best of beings, and shewing kindness, for his sake, to his creatures, who, though fallen, are the work of his hands. Our Saviour has shewn us what was the work which he knew his Father would approve; for he was always engaged in doing good, in instructing the ignorant, raising the feeble, relieving the distressed, lessening the prevalence of sin, and removing the evils it had brought upon the world.

A second principle of true charity which our Lord laid down, and from which he constantly acted, and which indeed, flowed from love to God, was *love to mankind*. He has given a clear measure for this love. We are "to love our

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neighbour as ourselves;" we are "to do to others as we would they should do to us." The extent to which this love may be carried, is purposely left unfixed; because like every other holy principle taught by the Gospel, it never can be carried to its full extent. No man can love God or his neighbour too much, nor can he ever do too much good to his neighbour. The best man living can never be so zealous in his exertions, so full of kindness and compassion as he ought to be. Our Lord alone carried this love to its highest pitch. He laid down his life even for his enemies. His heart glowing with love to God, and melting with pity to man, he went about doing good.—His life was devoted to this object; and he has herein left us an example, not to equal, indeed, but to imitate.

Let us next remark the unwearied zeal with which our Lord laboured in the service of mankind. To do good was not with him a thing that happened only now and then; a departure from the usual course of his employment; it was his stated business, his object in life. He was engaged without ceasing in labours of love. He taught by day; he prayed by night; he instructed in public and in private, in the field and in the temple, in Jerusalem and in the villages of Gallilee. What town, what village in Judea, did he not visit, going about to do good to the bodies and the souls of men? How graciously did he carry the glad tidings of salvation to those who would not be at the pains of seeking for it!-His body was worn with toil, and his friends thought him beside himself on account of the greatness of his labours. Would we rightly value our exertions? Let us compare them with his. All, indeed, have not power to devote themselves, as he did, to the good of others; nor, indeed, are we called to the self-same actions; but all the disciples of Christ ought to possess the same spirit of love which influenced him and all ought to consider the good of others as the chief object for which they live. And here I would remark, that this spirit may be as much shewn in labouring to do good to those immediately around us, and especially to those of our own family, as in seeking out objects of distress abroad, and giving them pecuniary relief. A heart touched with a love like that of Christ, will shew itself in continual though small acts of kindness; in candour, in forbearance, in comforting the afflicted, advising the doubtful, warning the sinner, as well as in relieving bodily wants; for thus did Christ act.

If then we wish to cultivate a truly charitable disposition, let us look to our great Pattern, and compare our life with his. Let us think how continually he was employed in doing good to others, and how seldom we are thus employed. We are chiefly employed in ministering to ourselves, and only do good to others occasionally. He ministered to others constantly, and never sought his own ease, pleasure, or indulgence.

It is a common fault with us, that our bounty must be asked, otherwise we think ourselves excused from exercising it.—We do not regard it as our business to search out cases of distress, and are, perhaps, not sorry when we can decently decline those that are brought to our notice. What would have been our state, had Christ been influenced by such a spirit! When he formed the plan of redemption, no one of the children of men sought his help. When he came into the world to execute it, though he came unto his own, his own received him not. Yet did he not, therefore, give up his work in disgust. He still continued to labour assiduously. He healed even where he was not asked. He sought out objects of pity. And when he was going to be exalted himself, he commanded his ministers to preach his Gospel to every creature. They were to go to the highways and hedges, and bring in the poor, the maimed, the blind and the halt. And now that he is exalted on high, he does not wait to be entreated; he entreats.—He invites the sinner to come to him, and obtain, without money or price, the blessings of his Gospel; and, unprovoked by neglect, he continues to urge him with warnings and entreaties, so long as he remains in a state where mercy may be granted.

Men are also apt to be weary in well-doing or to be discouraged in their exertions. New charities, indeed, will often meet with encouragement; novelty having an influence as well as charity. It is the patient continuance in well doing

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which best proves the strenght and the purity of principle. If we look to Christ, we shall see that the want of success did not damp his zeal. Though all the day long he stretched forth his hands to a disobedient and gain saying people, we read of no intermission of his labours. He persevered in the same course to the latest hour of his life. At the moment of his apprehension, he heals the wound of one of the persons who had come to seize him. Even the pangs of death could not lessen his love. He pardons a malefactor while he himself is hanging on the cross.

We often find the benevolence of men restrained within very narrow limits.—They will readily give a small sum out of their abundance; they will unite for a charitable purpose; but they will spare very little time, which is often worth more than money, or make few sacrifices of convenience or comfort to attain it.—But when we look to the character of our blessed Lord, we are astonished to see how much activity, and how many sacrifices, his benevolence led to. Every moment of his time was employed in doing good; he shrunk from no degree of self-denial; he cheerfully met the severest sufferings for the benefit of others. He patiently bore the contradiction of sinners. He prayed for his murderers. He was made a curse for us that we might be delivered from the curse. How low a kind of charity is that, then, which confines itself merely to giving a small part of our abundance to the poor and needy, compared with our taking pains and trouble, and exposing ourselves to reproach or sufferings on there account!

Among men, there is often seen a harshness of manner, even in giving relief.—Our Lord's example may be of use to us in this respect, as shewing the spirit in which benefits should be confered. The mildness and gentleness of his manner were truly admirable. He assumed no air of superiority when he bestowed the greatest blessing. "Son be of good cheer; thy sins be forgiven thee." He, in general, exerted his healing power the moment he was applied to; and as if nothing extraordinary had happened, he went on to perform some other act of kindness. Observe also the mildness of his reproofs: when, of the lepers cleansed by him, only one returned to give thanks, he merely asks, "Were there not ten cleansed, but where are the nine?" And when his disciples had been contending for rank, he reproves them by taking a little child, and commending before them his simplicity and indifference to worldly honours.

Let us also consider, with a view to the regulation of our own conduct, the variety of good which our Saviour performed. He healed the sick; he gave sight to the blind; he comforted the mourner; he pardoned the sinner. But though he was ever ready to relieve the bodily wants of mankind, we may easily perceive that their spiritual wants were those to which he chiefly attended.—Nay, the good which he did to the body was intended to promote the good of the soul. If he healed the body, it was with a view to save the soul. This was his chief object; to restore men to the favour of God, to deliver them from the power of Satan, to turn them from darkness to light, to make them happy in another world.

Let us then learn from the blessed Jesus what ought ever to be our chief object, in every plan of benevolence. And while we are anxious to add to the temporal comforts of our fellow-creatures, let us, in the name of our Lord and Master, endeavour also to add that spiritual knowledge which may be the means of affording them abiding peace here, and eternal happiness hereafter. They will be disposed to receive kindly the exhortations of those who minister to their bodily wants. Let us then unite, as much as possible, instruction with our charity, and in the name of the Lord Jesus, and after his example, seek to confer blessings, which the wealth of both Indies would be cheaply given to purchase.

It is a common saying, that we ought only to relieve the deserving. But this rule must be admitted with many exceptions. The love of Christ was shewn to all. I do not say that our bounty should be repeatedly bestowed on those who will abuse it; but great distress, though combined with much unworthiness, has a claim on our charity, and we must not suffer our hearts to be hardened by the ungrateful returns we may often meet with from those whom we have benefited. The kindness and love of our blessed Re-

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Saviour embraced a world which was corrupt and unworthy; a world in which he was despised, reviled, and, at last, put to a shameful death. The broad mantle of charity will cover a multitude of sins.

The benevolence of our Saviour shewed no appearances of partiality. The limits of his bounty, like those of the light and heat of the sun, were as wide as the universe. This was the more remarkable, as at that time the most narrow prejudices prevailed. The Jew would not shew even common compassion to the Samaritan. But our Lord's benevolence broke through all such narrow lines of distinction. And our charity, if it be like his, will know no difference of sect, party, colour, rank: distress alone will form a claim to our pity. Of our blessed Lord's bounties, all classes of men partook; the Jew, the Samaritan, and the Gentile, the rich and the poor, the learned and the ignorant, the bond and the free, the barbarian and the Greek, the old and the young. He invited even little children to come to him, that he might lay his hands on them and bless them.

There is one class of persons in the world, indeed, whose lot is peculiarly hard; the poor. To them, therefore, was the attention of Christ especially turned. That they might see they were not overlooked, he, as it were, consecrated poverty, and raised it to an honourable rank, by taking it on himself. He fixed his chief residence among them. He became the son of a carpenter. He chose his apostles from among poor fishermen.—He made it a distinguishing mark of his kingdom that to the poor the Gospel was preached. After our Lord's example, then, let the poor have a peculiar interest in our benevolence. It is but little, perhaps, we can do in relieving their bodily wants; but if, by soothing counsel, by kind advice, by condescending attentions, by well-timed assistance, we can make them less sensible of the hardships of their state, we do much. But above all, let us be anxious to teach them that poverty is but a temporary evil; that the time will soon come when all earthly distinctions will cease, and when our happiness will depend on the use we have made here of the talents, be they great or small, which God has put into our hands.

Let us then study attentively the character of that great Pattern which is set before us. Let our kindness to others be formed on his model, and directed by his precepts and example. Thus may we hope for the blessing of God to attend us; for we shall be indeed the children of our heavenly Father, who sendeth his sun to shine on all: and we shall one day hear those encouraging words addressed to us, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Amen.

To the Editor of the Christian Observer

Many persons having been much interested by reading, in the Obituary of the Christian Observer for May last, the affecting circumstance of a young man's selecting his own epitaph, six weeks before his death, and frequently reading it, I have sent you a copy, if you think it worthy of insertion.

B. W.

Epitaph in Paddington Church-yard, referred to in the Christian Observer for May last, page 331.

BASIL OWEN WOODD,
Eldest Son of
The Rev. Basil Woodd,
Died March the 19*th*, 1811, *Ætat.* 23.

FAREWELL! BUT NOT FOR EVER!

The following lines were selected by himself.

In youth's gay prime, for earthly joys I sought!
But heaven and my immortal soul forgot.
In riper days, affliction's smarting rod,
By Grace Divine taught me to know my God.
The change I bless'd with my expiring breath,
Ascribing life to that which caused my death
Farwell, vain world! my soul, exalt and sing!
Grave, where's thy victory now? Death, where's thy sting!"

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* The deceased selected the above lines for his own epitaph, six weeks before his death; had them pinned over the chimney-piece in his chamber; and would frequently read them with great feelings, solemnity, and gratitude.

☞ All Communications for the *Christian Monitor*, or letters for the Editor, should be addressed to P. DUVAL, Publisher.

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. OCTOBER 28, 1815. [NUMBER 17.

Extracts from the Sermon of a Converted Hindoo.

[In the year 1791, a native East Indian, named Sattianadan who had been converted to the Christian faith by the preaching of the missionaries was ordained a minister of the gospel according to the manner of the Lutheran church. On this occasion he delivered a sermon in the Tamul language; an English translation of which was published by the missionary society. A copy of this sermon has not, as far as the Editor knows, reached this country; but some extracts from it have been found in the Christian Observer, which we gladly give to our readers not merely as a curiosity, but as a gratifying specimen of the progress of Christian knowledge, and a proof of the value of missionary labours. *We rejoice* in the extension of the kingdom of the Redeemer, and hail with rapture the omens of no doubtful interpretation, which indicate the approach of that day, the brightest that ever dawned on this benighted world; when "the Jews shall be brought in, with the fulness of the Gentiles"—when all flesh shall see the salvation of God," and "wars shall cease to the end of the earth]—

The text of this sermon is Ezek. xxxiii. 11. In treating it he proposes to consider:

I. To whom the offers of Divine mercy are made.

II. The way and means of obtaining the blessings offered in this Divine promise.

III. What those inestimable blessings are.

A few extracts will give our readers some idea of this discourse.

"I. The persons to whom this gracious promise is made, are all mankind, who though endowed with rational souls and well-framed bodies, blessed with great divine gifts of the mind, and with the comforts and conveniences of this life, though daily protected from all dangers, and receiving innumerable blessings from the paternal hands of their Maker; have disobeyed his laws, dishonoured his name, resisted the dictates of the blessed Spirit, and pursued the sinful desires of their depraved heart. Melancholy and very humiliating as this assertion is, conscience, and the unerring word of God, concur in declaring it to be true. Let us hear what the sacred scripture says on this head," &c.

"II. The way by which men are to obtain the blessings of this promise is expressed in the text—by turning from their evil ways: 'Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?' Such a turning of a convicted sinner from his evil ways, implies in it a distressing sense of his departure from the way of God's commandments, and of his ungrateful behaviour towards God, and an abhorrence and renunciation of all his sinful courses; for as long as a sinner is not affected with a sense of his sinfulness & lost condition, but thinks well of himself, while he continues in his sinful course, he never will be prevailed upon to renounce and forsake it. This was the opinion of most of the Jews; though God then chastised them for their sins, they remained insensible of their great ingratitude towards him their Divine Benefactor; their proud hearts were not humbled by it, for they were industrious to justify themselves, though thereby they reflected on God, and therefore they continued to pursue the dictates of their depraved heart.—And, this, alas! is the deplorable condition of many who call themselves Christians, who miserably deceive them-

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selves, by hoping to become happy because they conform to some external rules of Christianity, while their hearts are still estranged from God; and though the word of God, and their own conscience, tells them that they live in this and in that sin, and that consequently they cannot be pleasing to God, yet they either believe it not, or turn a deaf ear to those salutary warnings, or make a hundred shifts or excuses for it, without examining the state of their souls, or considering to what miseries they are exposed, as long as they go on in their unconverted state, and therefore they remain in their sinful attachment to the world, and in other sinful courses. But O that such would consider how dreadful their condition is, as long as they are insensible of their sinfulness and misery; that as long as they continue in sin, they are slaves to Satan and to their lusts, under the high displeasure of God, and liable to such miseries which no human tongue is able fully to declare. Whosoever loves sin destroyeth his own soul.—Let us therefore be persuaded no longer to continue in the practice of sin, but let us entreat him to convince us by his blessed Spirit of our miserable condition by nature, and to make us truly sensible thereof. Let us consider how disobedient and how ungrateful we have been towards him, and this consideration fill our hearts with sorrow, and excite us to humble ourselves before him.

"God comes now to the door of our hearts, and invites us to accept of his grace and mercy. 'O sinners, turn, turn from your evil ways! Why will you die? Why will you throw away your immortal souls, & plunge yourselves into eternal death and misery? As I live, I have no pleasure in your death.—Hate and renounce therefore your sins, and turn unto me by repentance, and faith in your Redeemer, and I will bestow upon you the riches of my grace, and the blessings of pardon, righteousness, and eternal life."

"This was likewise the chief intention of our Saviour's preaching when he entered on his ministry, namely, to prevail on sinners to repent and to turn to God: 'Repent, for the kingdom of God is at hand:' yea, God is now making his own way to reconciliation and peace, through the sufferings and death of his Son: he has sent him to atone for your sins, that thereby he might lay a firm foundation for your being united to him again; that you may share in these blessings. Therefore, repent; consider how you have departed from God, and how ungrateful you have been to him; and let your hearts be melted thereby into repentance and sorrow for your past sins, and be excited to hate and forsake every sin, and to love and serve God.—Let us, therefore, be prevailed upon by these gracious calls, no longer to continue in our enmity against God, who has such kind designs towards us; but let us turn unto him with a sense of our poverty and sinfulness: but let us acknowledge and bewail before him our sins, and resolve, in dependence on his strength, to hate and to renounce them, and to dedicate ourselves to the service of God.

"The turning of a convinced sinner from his sinful ways includes in it likewise a trust and dependence on Christ for pardon and salvation; all our sorrow for sin, and resolutions to amend our lives, will not take away our sins: it is Jesus who has atoned for them, and has made peace between God and men; to him, therefore, we must fly for refuge, and believe in him as our Saviour, and the Source of all our happiness. Through his mediation we ought to draw near unto God, and entreat him to grant us pardon of sin, and an interest in his grace and favour. This is the only true way of attaining to these inestimable blessings: for the oracles of God assure us that he is the only mediator between God and men, and that whosoever believeth in him shall have everlasting life."

"The atonement of Jesus is the *only* foundation for pardon and acceptance: he is the way by which we are to draw near unto God: 'Whosoever cometh through him shall be saved, and shall go in & out & find pasture.' John x. 9. We have no reason to doubt of it, for God himself hath set him forth to be a propitiation for the sins of the whole world, and inviteth sinners to believe in him as their Saviour, that so they may share in the blessings of redemption. God calleth us to look on him and be saved. 'O sinners, ye have undone yourselves, and are plunged into a state of the most de-

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plorable misery, out of which you are not able to deliver yourselves: but Jesus your Saviour is able and ready to save you. Be your sins ever so many, ever so great, yet you shall certainly be saved if you do not neglect the offers of grace which are made to you. Delay, therefore, no longer to turn from your evil ways: let not your doubts and your fears keep you at a distance, but come like the returning Prodigal with true repentance and faith in your Divine Surety, and I will pardon all your sins, adorn you with his righteousness, renew and strengthen you by my Spirit, and receive you into the number of my children.' O how kind, how gracious is this invitation! If we love ourselves and desire to become happy, let us accept of him as our Saviour, and entreat God in his name to grant us forgiveness of our sins, and to bestow on us the riches of his grace. This is the way in which we are to turn unto God, and become partakers of his grace and mercy; and if we have by the grace of God entered on this blessed way, let us take care that we do not then think that we have already attained to a state of perfection. There are some who think that they need not be under any farther concern for their eternal welfare, because they have once found their minds awakened, and have shewed some sorrow for their sins; but this is a fatal thought which will ruin our souls; let us therefore take care to maintain always a sense of our sinfulness and lost condition, and endeavour to grow in grace and in the knowledge of our Lord Jesus Christ, by our frequent addresses to him, and daily surrender of ourselves into his hands; let us strive by the grace of the blessed Spirit to follow his holy example, and adhere unto him in prosperity and adversity; let us daily hear the word of God, and lay it up in our hearts as the food of our souls; and watch and pray that its saving effects may not be frustrated, but that it may bring forth the fruits of a holy life. This is the way of obtaining the grace and favour of God; a way, though narrow to our depraved nature, which will lead us to life eternal."

[The Tranquebar Missionaries mention the death of the elder Mr. Kolhoff, aged eighty-six, after fifty-three years of faithful and laborious services, and after seeing his son engaged in the English Mission, and his family well provided for by a kind providence. Their congregation had received an increase of one-hundred and eighty-three members, of whom thirty-two were adult Heathens or Papists. The communicants amounted to 1170.—In the schools, 197 children had been maintained and instructed.]

For the Christian Monitor.

The Editor of the Christian Monitor is requested to publish in his paper the following Extract from the Minutes of the

SYNOD OF VIRGINIA.

The Synod of Virginia after holding a free conversation on the state of religion in the churches under their care, are of opinion that they have much reason both to render thanks to the great Head of the church, for the efficacy which has, in many instances been given to gospel ministrations; and to be humbled before God on account of the lukewarmness which prevails among numbers, and the iniquity which abounds in our land.

But it may be satisfactory to enter a little into detail, and more particularly to state the reasons of the Synods opinion. In addition then to the evidence arising from various sources, that Religion is gaining in the estimation of our fellow citizens, and that Infidelity is losing ground, we have several instances, fully authenticated, of professed unbelievers, who have openly renounced their principles; of avowed enemies, who have become, (there is reason to believe) true and zealous friends to the cause of Christ our Redeemer. Besides this, it has pleased God to pour out his spirit on some of our churches, and not only revive the hearts of his people, but cause additions to be made "to the church of such, it is hoped, as shall be saved".—The congregations of Bethel, in Bedford County, of Locust Bottom in Botetourt, and of Oxford in Rockbridge, furnish the most remarkable instances of the revival of religion, while in other parts of our church, altho nothing very striking has occured, religion seems to be making a silent yet perceptible progress.—Of these Norfolk, Petersburg, Richmond, Fredericksburg, Cumberland, Buf-

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falo, Culpeper, and some others might be mentioned as instances. The Synod have also heard with pleasure of the organization of several new churches, in which there is a goodly number of communicants, and a commendable degree of zeal and piety.

It has been frequently remarked that revivals of religion have been preceded by an increase of the spirit of prayer among professors. In some of the cases mentioned above, this remark has been verified in a manner, which the Synod cannot help noticing so far as earnestly to recommend to the churches under their care, associations for the purpose of pleading in humble supplication to God, for the effusion of his Holy Spirit, and the overthrow of the Kingdom of darkness. As an encouragement to Christians to regard this recommendation, it is stated that a considerable revival of religion in one of our churches, was thought to have orginated from the union of two pious females in prayer for the increase of vital piety.

In some instances the disease which in so fatal a form, was epidemic last year, appears to have been sanctified and blessed to the awakening of the attention of no inconsiderable numbers to their everlasting interests. Thus the dispensations of the Almighty, altho' often inscrutable, are sometimes made plain by subsequent events, and we can see beams of heavenly mercy irradiating the dark and mysterious ways of divine providence. As a farther illustration of this remark, Synod have been informed that very happy effects have been produced by the death of one or two young men, who died in the triumphant hope of everlasting life thro' the Lord Jesus. At sight of such a scene, avowed infidels renounced infidelity, and procured for themselves the Bible.—Thus, thro' the wonderful providence and adorable grace of our God, those events which seemed to exterminate the fondest hopes of a parents heart, have been made the means of implanting in others the hope of eternal life. These circumstances have been mentioned for the purpose of exhorting and disposing the people to observe, and wisely to improve the dispensations of providence. And this seems to be the more necessary, because in many instances, the visitations of Heaven, although highly afflictive, do not seem to have produced repentance and reformation. Many we fear have suffered in vain. Among professors of religion in various places, we hear of much insensibility, and worldly-mindedness; while multitudes of immortal beings appear utterly unmindful of their everlasting interests, and inattentive to the offers of the gospel—The Synod would therefore earnestly call upon all under their care, and exhort them, while they render thanks to God for what has been done on behalf of the church, and for the glory of his great name, to unite in every effort to increase the spirit of vital piety, and extend the borders of the Redeemer's Kingdom. Let all who feel the saving power of divine grace, think nothing too much to be done for Him, who died for their salvation, and through whom they hope to live forever.

Staunton, 14th Oct. 1815.

LANCASTRIAN SCHOOL.

An enlightened and virtuous population is the strength and glory of a nation. Republican institutions especially, never can long flourish among vicious and ignorant people. Believing as we do that these remarks are incontrovertible, and being with all our heart attached to the institutions of our Country, we rejoice to see any attempt to promote virtue and knowledge among our young citizens.—The effort now making to establish a Lancastrian School in Richmond is particularly gratifying. *It is just the thing we want.* The system of Lancaster is peculiarly calculated to produce habits of method and order, of self government and steady industry. To mention only a single instance for the illustration of this remark, one of the fundamental rules of this admirable institution, is "*A place for every thing, and every thing in its right place*". In all the evolutions and manuevres, to borrow millitary phraseology, down to the minutest details of the system, the attention of pupils is continually directed to this rule. So that it seems almost impossible for a young person to spend two or three years in a Lancastrian School without forming a habit of doing every thing in an orderly and methodical way. The advantages of

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this habit will be diffused thro' all the business of future life; and its beneficial effects will be seen and felt in the Shop, the Counting House, the Office, or wherever those who are thus trained may find employment. And besides, the moral effects of such a course of discipline as that stated in the rule, will by no means be inconsiderable. Scenes of turbulence and riot, the indulgence of disorderly passions, the irregularity and confusion of vice, will be very likely to disgust rather than seduce a youth accustomed to the strict discipline, and perfect order, of a well conducted Lancastrian School. It is this moral effect which perhaps constitutes the chief excellency of this system. It has been truly remarked, indeed, that it is the cheapest way, ever devised, of teaching the elements of learning. And this is a high commendation. It is no small matter that every man, not absolutely a pauper, may, in this way, have his children taught Reading, Writing, and Arithmetic.—But if the new mode were the most expensive, such is its effect on the moral character, such the excellence of its discipline, that therefore it ought to be prefered. To reject, or treat with indifference a plan of education which is both cheapest and best, would betray an insensibility both to private interest and to public good, of which our citizens cannot be suspected.—We cherish the hope that our Metropolis will, before long, afford many living proofs of the excellency of the system which, in our humble manner, we now recommend. But we ought to be apprized that it will not be sufficient to subscribe for a *Lancastrian School*, and talk about it, while the novelty of the subject lasts. To carry the system into effect, and derive from it the benefits, which it is so well calculated to afford, there is need not only of zeal, but of persevering attention, and of continued vigilant superintendance. The interest which is now felt, must not be suffered to flag; our ardour must not be permitted to cool. A hint, however, on this subject is sufficient.

RELIGIOUS INTELLIGENCE.

[After the greatest part of our paper was made up for the present week, we met with the following interesting letter, which our readers will peruse with much pleasure. It may be well, however, to premise, that a translation of the Scriptures into the Persian language has been made by the late Rev. Henry Martyn; and that a copy of this translation was presented by Sir Gore Ouseley, the British Ambassador near the Court of Persia, to the King of that country. The following is a translation of the letter sent by the Persian monarch to the Ambassador, on receiving the present.]

"In the name of the Almighty God, whose glory is most excellent—

"It is our august command, that the dignified and excellent, our trusty, faithful and loyal well-wisher, Sir Gore Ouseley, Baronet, his Britanic Majesty's Ambassador Extraordinary (after being honoured and exalted with the expressions of our highest regard and consideration), should know, that the copy of the Gospel, which was translated into Persian by the learned exertions of the late Rev. Henry Martyn, and which has been presented to us by your Excellency on the part of the high, dignified, learned, and enlightened Society of Christians, united for the purpose of spreading abroad the Holy Books of the Religion of Jesus (upon whom, and upon all prophets, be peace and blessings!) has reached us, and has proved highly acceptable to our august mind.

"In truth, through the learned and unremitted exertions of the Rev. Henry Martyn, it has been translated in a style most befitting sacred books, that is, in an easy and simple diction. Formerly, the Four Evangelists, Matthew, Mark, Luke, and John, were known in Persia; but now the whole of the New Testament is completed in a most excellent manner: and this circumstance has been an additional source of pleasure to our enlightened and august mind. Even the Four Evangelists, which were known in this country, had never been before explained in so clear and luminous a manner.—We, therefore, have been particularly delighted with this copious and complete translation. Please the most merciful God, we shall command the select servants, who are admitted to our presence, to read to us the above-mentioned Book from the beginning to the end, that we

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may, in the most minute manner, hear and comprehend its contents.

"Your excellency will be pleased to rejoice the hearts of the above-mentioned, dignified, learned, and enlightened Society, with assurances of our highest regard and approbation; and to inform those excellent individuals, who are so virtuously engaged in disseminating and making known the true meaning and intent of the holy Gospel, and other points in sacred books, that they are deservedly honoured with our royal favour. Your Excellency must consider yourself as bound to fulfil this royal request.

"Given in Rebialavil, 1229.

(Sealed) FATEH ALI SHAH KAJAR."

OBITUARY.

[The following communication would have made its appearance immediately after the event which it records, had it not been for the ill health of the worthy gentleman who promised to favour the Editor with it.]

TO THE EDITOR OF THE MONITOR.

DEAR SIR,

According to your desire, I shall give you a brief account of the death of *John Pleasants Woodson*, of whom it may be justly said,

"Nothing is dead, but *that* which wish'd to die;
"Nothing is dead, but wretchedness and pain;
"Nothing is dead, but what incumber'd, gall'd,
"Block'd up the pass, and barr'd from *real life*."

It may not be improper to state to you, that this youth had given no inconsiderable evidence of a work of Grace having been begun in his heart, sometime, before the commencement of his last illness and soon after his disease became violent, he told his father, he had been earnestly striving to obtain religion for two years, unknown, he believed, to any one but himself.

His views of Death, and his reflections on his situation are well expresspd in his own words, found in his pocket book, by his Mother, about the time of his confinement.

"If it were possible I would wish to preserve constantly before my mind the certain, the inevitable approach of death. It is indeed an awful period; but nothing adds more terror to the solemn hour than its being unexpected. He, who has often contemplated the soul-chilling countenance of the King of terrors, can view with calmness his threatening aspect. O! that I may be taught by consciousness of decaying strength and ebbing health, that the hour cannot long delay, in which, with horrid smiles and hungry grin, the sin-begotten monster shall voraciously drink the lazy stream of life. O! Lord, so teach me to number my days, as to apply my heart unto wisdom."

On the evening of the 24th of July I visited him, and observed to him that his fever was very distressing and the issue of his disease uncertain, and that his friends were anxious to know the state of his mind—He replied that his mind was calm. I asked him the ground of this calmness—He answered, "All my future prospects are founded on the Messiah." I said, I supposed he was not a stranger to those views and exercises which are embraced by the religion of Christ—with serenity and joy beaming in his countenance, he said "he hoped not"—I remarked, that it was an unspeakable blessing to have a well founded hope of a happy immortality, when death was in view—He then expressed the most unreserved acquiescence in the will of God—and that death was not terrible—and having observed the distress of his Mother at the prospect of a separation, he told her "it was a stroke of Providence; let him do what seemeth him good." On Tuesday the 25th he held out his hand and took leave of his father, with much affection and great firmness of mind—His father asked him, how he felt with regard to his entrance on the eternal world, he said, "he had been endeavouring for two years to prepare for that event." His father asked, are you alarmed at the approach of death? "O! no," said he, "I am happy, this is as happy a moment as any of my life." On the same day his Mother asked him, how his mind was? he answered with emphasis, "firm, firm"—she told him to trust in Jesus Christ—he said, "I do, I do;" Tuesday night, he called for his mother, and embracing her in the most affectionate manner, told her, he was going—she asked, where? He smiled and said

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"to Heaven, that happy place, where we shall meet again, no more to part—and there we shall be happy." Hearing the voice of one of his female friends who was repeating the words of the Apostle, "Thanks be to God who giveth us the victory through our Lord Jesus Christ,"—he turned and caught her hand, and said, "I know you, you are a Christian, and I love you"—He then took leave of a number of his friends, with a composed and smiling aspect, recommending religion to them, as the only solid basis of happiness in life or death. He then asked his friends to support his mother, and being told, Jesus would support her, he said, "yes."—When asked what then was his greatest desire, he answered, "to be with Christ my love."—He was asked if his hope was still firm, he answered, "Christ, Christ, is my hope," and in reply to this question, is Christ worth dying for? He said, "O! yes, he is a sure foundation—He is a Rock."—Towards morning he had the Servants called in, and took leave of them, telling them it was his dying request that they should love God.—On Wednesday morning, 26th, his mother came into the room, he said "good morning, Mama, when we parted last night, I did not expect to see you again, I am here yet, but am going fast." Observing her much distressed, he exhorted her to bear her affliction as a Christian, telling her, with a smile, they should meet again in heaven.

On Thursday evening 27th, being asked if the Saviour was not precious to him in this time of need,—He answered, O! yes. Then taking his aunt by the hand, asked her if she was not full of hope? He turned his face towards a number of his young friends and said he hoped they would be Christians; that every thing in this world was vanity and vexation of spirit; and committed them to God. To his Cousin F. D. he said, "you have been as a brother to me on earth, I hope you will be an everlasting brother to me." He spake in a similar manner to several of his young friends. A little after this, he asked his father, with perfect composure, where he intended to bury him? His father asked him, if he had much solicitude on that subject. He answered, not much. His father said, he supposed it would be best for them to be placed near their ancestors. He said, that would do. On Thursday night, he said to his friend Mrs. F. "I feel as if I were fast bound in a cruel Jail." She asked him if it would not be far better to depart and be with Christ?—He replied with much firmness, "O! yes."—On Friday he thanked his friends for their kind attention to him, and with much earnestness, exclaimed. "O! my God, what is this that I feel from the bottom of my soul for my friends."—Between 5, and 6, o'clock in the evening he called for his father, and asked him to support him in his arms while he departed from this evil world, and leaning on his father's breast, without a struggle or a groan, he yielded up his spirit into the hands of his God.

Reflections on the foregoing Narrative.

The subject of the above obituary notice was almost from his infancy, well known to the Editor. As he grew up to manhood and displayed the qualities of his heart and understanding, the interest which was felt for the child of a friend, ripened into love and esteem.—But private feeling need not be obtruded on the attention of the public.

The dying exercises of such a youth as John P. Woodson are worthy to be had in everlasting remembrance. He was the only child of his parents; and was born heir to an estate, much more than sufficient to satisfy the wishes of a moderate man. He had been endowed by the author of his being with powers of mind considerably above the ordinary level.—Under the management of excellent teachers, he went thro' the usual course of liberal studies; and, what deserves particular attention, had been preserved from those habits and passions which harden the heart and weaken the understanding. He had for some time studied law under the direction of a distinguished lawyer of this city. On account of the delicate state of his health, he had returned to his fathers. When a general alarm had spread thro' the state last summer, occasioned by the movements of the enemy immediately subsequent to the capture and destruction of the city of Washington, this estimable young man, altho' a substitute was serving for

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him in camp, volunteered in a troop of cavalry for the defence of his native state. The exposure and fatigue endured by him in this situation, brought on, it is thought, his mortal disease.—When arrested by sickness, no young man perhaps in Virginia had higher hopes or fairer prospects than J. P. Woodson. He was the pride and glory of his parents—his friends doated on him—every acquaintance loved him. With a vigorous, discriminating, and well cultivated mind, and with all the opportunities of improvement afforded by our country, the road to distinction and honour lay open and the easy ascent before him. And yet, at the very time when the youthful heart begins to feel the stimulus of ambition; when all things present themselves in their "gayest and happies attitudes;" when the cup of pleasure sparkles before the eye with greatest life and brilliancy, before bitter experience has enforced the melancholy conclusion that vanity and vexation of spirit" are written on all earthly enjoyments; did this young man not merely with tranquility, but with joy behold his fair prospects clouded, and all his worldly hopes destroyed forever. How are we to account for this? He had in the days of his youth remembered his creator. He had deliberately examined, and cordially embraced the religion of the Bible.—The affections of his heart consented to the conclusions of his understanding: and fully believing that Jesus Christ was the Mastiah, to say all in a word, he was a CHRISTIAN. It was the christian's hope that supported and cheered his heart, and enabled him with more than heroic courage, more than philosophic fortitude, to sustain his last trial, and made him reckon the day of death, his happiest day. The house of his father was literally crouded during his sickness, by relations and friends, as well to hear his conversation as to perform the necessary offices of kindness to the sick—In the hearts of all who attended, there was scarcely room for any feeling but that of admiration of the young man's piety, submission, and joy; in every understanding there was, for the time at least, a deep conviction of the glorious efficacy and excellence of christianity; and none could forbear wishing, "Let me die the death of the righteous; and let my last end be like his."

In this publication the editor has in view principally the benefit of the ingenuous young men, who may perchance, read this obituary. Let them, instead of hearkening to the enchanting voice of pleasure, hear the solemn and affecting admonitions, of the dying young christian. Let them, instead of imitating the example of those who walk "after the desire of their own hearts," tread in the steps of him whose high and holy transports in his last hours, stamp, as it were, seal of heaven's approbation on the manner of his life. Instead of the eager enquiry "who will show me any earthly good," let them by day and by night adopt the prayer of my amiable young friend, "O! Lord, so teach me to number my days. as to apply my heart unto wisdom."

A word to parents.—Your children may be taken from you. What you will suffer under such a trial experience alone can teach you. The best consolation will be the hope of their future felicity. Amidst the anguish which nature will feel, the thought that you have had the honour and the privilege of bringing forth, and training up, and I had almost said, sending before you an immortal being to the full participation of heavenly joy, will afford you support that nothing else can give. "Train up your children," then, "in the nurture and admonition of the Lord."

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. NOVEMBER 4, 1815. [NUMBER 18.

RELIGIOUS INTELLIGENCE.

INTERESTING LETTER.

From the London Morning Chronicle, of the 17th of Aug. we copy the following letter addressed to the editor. The information it contains respecting the National Bible Society in Sweden, will, we doubt not, be highly gratifying to our readers. *N. Y. Com. Adv.*

SIR,

To that part of mankind who are accustomed to rightly appreciate the rapid progress and expansion of Bible Societies, &c. it cannot but incite additional gratitude to the Supreme Disposer of events, for the late important and unprecedented accession to our great cause of intellectual emancipation; for we may boldly and exultingly avow, that at no former epocha of the world have mankind witnessed such gigantic efforts as the British and Foreign Bible Society are now making in different quarters of the globe.—We no longer contemplate this illustrious society, as merely patronized by the magnanimous few, whose heavenly directed intellect first brought it into existence. No, it is not as heretofore promulgated by the *exclusive* efforts of the disciples of the despised Nazerine, but involves in its lucid orbit the immense populations of continents and islands, with those august monarchs who thus stand *foremost* in the list of royalty as the avowed champions of the human race, and candidates for imperishable fame.—It is a sovereign of this class, Mr. Editor, which consults his real grandeur by estimating himself not according to the extent of his territory, or the brutal ferocity of his subjects, but in being the ruler of a people distinguished above all others by that elevation of mind which raises the subject in the moral scale of being, and thus fulfils the sacred appointment of the royal delegation, and the eternal destination of the human race. Under the benign auspices of such an active prince as this, the noblest and most useful faculties of man will be elicited to adorn his reign with all the brilliant virtues and talents of these associated principles which alone can impart stability and glory to a throne and people. Such a great example as this is no longer wanting to irradiate, with its mild and kingly lustre, the Courts of Europe, and the commencement of the nineteenth century; for in the philanthropic monarch of Sweden we behold one of the noblest monuments of a polished and benign age.—We contemplate this real "father of his people," surrounded by all the assembled rank and dignity of the legislative and ecclesiastical authorities of the kingdom, *united in one common interest* of employing their energies in the promotion and diffusion of the Sacred Scriptures throughout his hereditary and newly acquired dominions.—For the information of many of your readers, Mr. Editor, I beg to subjoin this pleasing statement:—"The Swedish National Bible Society held their anniversary at Stockholm, on the 26th of April last, *under the patronage of his majesty the King of Sweden*, and the presidency of Baron Rosenblad, minister for the home department. The meeting was held in the largest room in Stockholm, and was numerously and brilliantly attended. All the Bishops and clergy from different parts of the kingdom, who were attending the Diet, were present, together with a numerous concourse of all ranks. The Crown Prince, who is the first honorary member, presented the society with 6000 rix dollars, and has further given a very handsome

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sum to encourage the formation of a Bible Society for the kingdom of Norway. *The British and Foreign Bible Society* has offered the sum of 500l. for the promotion of a similar object."

Wishing it every possible success,
I am, &c.
A LOVER OF LIGHT.

Beacon Hill, Aug. 10, 1815.

From the Philadelphia True American.

A REMARKABLE CASE.

Mrs. Vernon was the daughter of —— ——, Esq. of Bristol, Rhode Island; married about two years since to Mr. Vernon of N. Y. in the bloom of life, naturally amiable; accomplished, rich. She had been in the habit of reading much; among other authors Hume and Voltaire were her favorites. She had adopted deistical sentiments, which were unhappily strengthened by the precepts and example of a beloved parent. I have been informed that she belonged to a society of young ladies in her native place, that met together for the purpose of confirming themselves in their infidel principles—and I know that during the great revival of religion in Bristol, three years ago, she endeavoured to persuade a young woman who was under distress of mind, and was then converted, that it was all a delusion. At the height of worldly prosperity, a most affectionate husband on whom she doted, and just blessed with a pledge of their affection, a little daughter, it pleased the Lord to arrest her course by commissioning a consumption to attack her. She bore her sickness with great fortitude, saw the approach of her dissolution without dismay, saw no need of a Saviour's justifying righteousness, and thus remained till a few days before her death (the 6th or 7th——.) Her husband was very anxious for a change of her religious sentiments, he believing that there was no other name whereby we can be saved, than that of the Lord Jesus Christ.

He obtained permission to send for the Rev. Dr. Mason, the person they had been in the habit of hearing, since their removal to New-York. He came, conversed with Mrs. V. who candidly told him, she felt secure, had no need of a Saviour, and could not see how the Lord Jesus Christ could atone for her sins, thousand of years before she existed. He reasoned with her, but without success, and had at last to conclude by saying that he could not convert the heart; that he had no consolation to offer her. He prayed with her, she heard, unmoved, he left her under the deepest despondence, considered her one of the most hopeless cases he had ever been called to visit.—The feelings of this estimable man's heart were so acute at the hopeless situation of this amiable immortal, that after leaving her, he burst into tears, the prayerful shower which was soon to be followed by an abundant harvest. She permitted her husband to read the Scriptures to her daily. On the 6th or 7th day prior to her decease he began the sermon on the mount, and was for desisting at the close of the chapter.—She requested him to continue the sermon, and as he was approaching the conclusion cried out "these are the words of God."

This was the commencement of her convictions, which were excruciating, and her feeble frame must have sunk under them, had not the Lord who is rich in mercy, spoke peace to her heart, and revealed himself to her in all his fullness as the way, the truth and the life. Her distress lasted an hour or two, and during that time she had been permitted to see the spirituality of the law, that it reaches to the intents of the heart, that sin is rebellion against the Most High; and an infinite evil being committed against an infinite and Holy God, and that he who offends in one point is guilty of all—that a God all mercy is a God unjust. Now her theme was the Lord Jesus; "he died for me," was her language—and her triumph was great to the moment of her dissolution, when she cried out "the Saviour smiles upon me." She had some slight intermissions of doubt, unquestionably by the adversary, which only drove her nearer her new friend, her heavenly, her omnipotent Saviour. Previous to her conversion, her frame was so feeble, that she could scarcely be heard by those nearest—when she began to rejoice in the liberty of the gospel, she had then strength given her as to be heard two stories below by the servants—Her husband on the day of her conversion, before he began to read, asked her if she continued in the same sentiments—she told him

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"Yes." She continued sensible to the last. Singing psalms and hymns was her delight after conversion. One, "How long, O! Lord," was her favorite. Her desire to her friends, was, to pray that she might not be too anxious to be gone. She wished her little child to be early taught the principles of the christian religion, and not suffered to hear any cavilling conversations on that subject. She sent a message to the ministers of the Gospel in Bristol, to be more engaged in their Master's cause. The above account I have, in a great measure, from her sister-in-law, who was an eye and an ear witness. Mrs. Vernon died in New-York the beginning of April, 1815.

DEATH BED SCENE.

☞ The following account of the closing scene of the life of Mr. JAMES VEECH, was recently published in the "Western Monitor," Lexington, Ky. Mr. Veech was from Kentucky, and a Student in Theology with the Rev. Dr. J. M. Mason, in New York, and departed this life in November last.

The Conversation and Dying words of Mr. JAMES VEECH—which passed between him and the Professors, and Fellow-Students.

MR. BRUEN, one of his fellow-students, was the first to whom he sent word of his sickness. It was on Monday October the 3d. Mr. B. went immediately, and found him quite sick. His mind then seemed to be in a very good state. He perceived his sickness to be a chastisement from his heavenly Father. Mr. B. and he talked of the benefit of sanctified chastisement. He said there was nothing in the rod essentially to produce a gracious result; that he had formerly suffered much, but it was chiefly within two years past;—and that he had perceived the benefit of it. The conversation turned on the subject of Christian love—and the dependence of all graces upon faith in the Lord Jesus Christ. He dwelt with peculiar pleasure on the doctrine of our Saviour's humanity,—with some views of it that he had obtained from the 2d Volume of Owen on the Hebrews. He dwelt upon the thought that our Lord Jesus Christ had suffered in the flesh;—that he had felt the weakness of the flesh; and that we had an "High Priest who could be touched with the feeling of our infirmities."

He was then so weak that he could not attend strictly to any subject for a length of time.

Tuesday evening.—To Mr. M'Carter he observed that he had seen much of his sinfulness; and that his views of the dread responsibility of the ministerial office had greatly increased.

On the subsequent days—when, at different times, Mr. Bruen came to see him,—his mind was in the same composed state. His faith and hope were strong. His constant opinion concerning himself was, that in himself he was destitute of every thing like righteousness; and that the Lord Jesus was the only foundation of his hope.

During all this and the following week, his disorder was such as to make it impossible for him to think much on these subjects, of which he was sensible. Yet, whenever any question was asked, his answers proved that in this sickness, he had not been left to depend upon his own strength; and that so much of the strength from above had been granted to him as was sufficient to keep the frame of his mind serene.

It was very observable, that during his illness, from the very first—and more peculiarly in the hour of his extremity, that it was not sufficient to suggest to him scriptural ideas; he wanted them in scriptural words; and when a text was mentioned; or, when after awakening he spoke of one himself; he usually repeated it several times over.

From the first he shewed great submission to the will of God; justifying his ways.—When Mr. Chrystie came into town, he came immediately to see him. He was very weak and did not speak at first. Afterwards, he spoke first, and said, "It is all right." Mr. C. answered, I am glad that *you* have so good grounds for thinking so.

On the Saturday preceding his death, Mr. Bruen asked him, Is the Lord Jesus as near your heart as ever? He threw his arms out of the bed, and exclaimed, with a vehemence that surprised his friend, "Oh, yes! he is all my hope.—I have a pretty strong hope; not a hope in myself; but in *Him*. Lay your hope

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there too. I have fought a very hard fight: not a very honourable one though."

On Sabbath night, he repeated many texts of scripture, and, with the assistance of Mr. M'Elroy, a part of the 23d Psalm.

Monday morning, 17th.—Mr. Mason came to see him. The Physician had just left him. They said that his case was hopeless. The circulation had almost left his skin.

The Dr. gave him his hand, and after Mr. Veech had given him a very tender and affectionate salutation, the Dr. said, Dear James, your flesh is fast failing; how is the strength of your heart?

Mr. V. The Lord Jesus is the strength of my heart and my portion for ever.

Dr. M. Is the Lord Jesus precious to you?

Mr. V. He is the only thing that is precious.

Dr. M. Can you trust your soul to this Lord Jesus?

Mr. V. I can trust him in any place. Any one who loves the Lord Jesus Christ can trust him with any thing.

Dr. M. You know who has said, "I am the resurrection and the life?"

Mr. V. Yes.

Dr. M. You desired to serve the Lord Jesus Christ in his earthly sanctuary. He now probably intends that you shall serve him in the upper sanctuary.

Mr. V. Yes, it was my wish to serve the Lord Jesus Christ. I wished to glorify him; but I desire to serve him as he desires it.

Dr. M. It was well that it was in thine heart to do so. That was a good wish.

Mr. V. I wished to fight under the banners of the cross of Jesus. But I have offended him; I have offended him. I desire to be banished from under his banners. I have often offended him; *therefore* I ought to suffer. My Lord Jesus has suffered much for me; *therefore* I ought to suffer. He endured much degradation and sorrow for *me*; therefore I ought to suffer for him.

Dr. M. Do you wish to go to the Lord Jesus?

Mr. V. (After a pause,) "as my day is, so shall my strength be." That is all my hope.

Dr. M. Yes; that promise is sufficient to support you.

Mr. V. Dr. won't you stay all day?

Dr. M. I can't stay all day; I have other duties to perform. I will stay as long as I can.

Mr. V. Oh, yes! all the time you can spare; you are my dear friend.

Dr. M. But you have a friend who stays with you all the day and always.

Mr. V. The Lord Jesus you mean? Oh, yes! My dear Dr. I would rather have you to come and see me than all the Drs.—My father! Permit me to call you so; you are so in the Lord Jesus Christ.

Dr. M. (After an interval.) The Lord Jesus is your physician. He has promised to make all your bed in your sickness.

After a while he repeated—*my* Redeemer—*my* Saviour.

Dr. M. You are going to sleep. It would be beautiful to awake in his likeness.

Mr. V. Oh yes.

When Mr. Bruen was with him again in the afternoon, he said—you will probably soon serve the Lord Jesus without the incumbrance of this body of sin and death. Mr. V. replied—probably soon.

Mr. B. The Lord Jesus has great love even to such sinful creatures as we are.

Mr. V. He is all my salvation and all my desire.

Mr. V. (After an interval.)—They sleep in Jesus. There is such a text an't there.

Mr. B. Yes, "Them that sleep in Jesus—will God bring with him."

Mr. V. "They sleep in Jesus——

Mr. B. "Hope in God for I shall yet praise him who is the health of my countenance and my God."

Mr. *P. M. Strong*. (After an interval.) Can you say with the Apostle—that—"for you to live, is Christ; and to die, is gain?"

Mr. V. No——(after a momentary hesitation he said—What did Mr. Strong ask me? which being repeated—he repl'ed.) I don't like to speak with too much confidence.

The fever afflicted his head so that his mind wandered very much;—but at any time, it was but necessary to repeat a

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text of Scripture to bring him perfectly to himself. Both before and after these conversations with Dr. Mason he talked a good deal without knowing what he said.

Monday afternoon—6 o'clock. Dr. Mason came in with Mr. Matthews.—Before they had come up to his room—he was heard saying I want to be near him. One of the family where he stayed—supposing Dr. M. was meant—told him that he was below. He immediately replied—I don't mean Dr. Mason—It's the Lord Jesus Christ I want. When his Professors came in, he was talking to himself about the prescription of the Physician and that he had too many things. The Dr. said—but you have one Physician who makes no blunders. He was much less himself than in the morning. He had some other notion in his head—and spoke out. I don't like the new-coined names—The Dr. said—But there is one name that is not new-coined: Jesus, who saves his people from their sins.

He then frequently repeated—Jesus Christ all in all: and then said; other names are of no value. The Lord Jesus gave himself for *me* that he might redeem me from all iniquity (frequently repeated) that he might redeem me unto himself; a peculiar people. The Dr. said—one of his peculiar people. He then repeated it so.

Mr. Matthews. Do you love the Lord Jesus Christ?

Mr. V. Oh yes.

Dr. M. It is probable you will soon see this Lord Jesus Chist in his glory.

Mr. V. The Lord Jesus Christ is my portion for ever.

Dr. M. Have you any thing to say to your father? No—Dr. To your brother or sister? V. On spiritual matters? *Dr.* Yes. V. Tell them to love, serve, and glorify the name of the Lord Jesus Christ.

During the night, several portions of scripture were repeated. Towards morning, at which time he expired, he spoke, and as far as is known,—they were his last words; he said—Jesus—and stopped. Mr. Chrystie went near him, when he uttered with dificulty; Jesus—is—my—hope.

WESLEYAN METHODIST MISSION.

London, Feb. 1814.

These Missions are now extended to Nova-Scotia and Newfoundland; to Ceylon, Java, and the Cape of Good Hope; the Negroes in the West Indies, and at Sierra Leone. On account of their increasing importance and expense, and to keep pace with the exertions of other bodies of Christians, it has been found necessary, in addition to the congregational collections & individual subscriptions by which they have been hitherto supported, to call forth and embody the zeal of the Society by Publick Meetings for the formation of Auxiliary Institutions.

A Methodist Missionary Society for the Leeds District was formed, accordingly, at a Meeting held at Leeds, on the 6th of Oct. Thomas Thompson, Esq. M. P. in the Chair, Sermons were preached by the Rev. J. Buckley, from Isaiah iv. 10—11, by the Rev. R. Watson, from Ezekiel xxxvii 9, and by the Rev. Richard Reece, from Psalm lxxiv 20—At a meeting held at Halifax on the 10th of November, Richard Fawcett, Esq. of Bradford, in the Chair, a Society for the Halifax District was established. The Rev. Richard Reece preached from Luke i. 79, and the Rev. Jabez Bunting from Judges v 12—23. At Hull, on the 24th Nov. a Society for the Hull and York Districts was added: the Rev. James Wood preaching from Isaiah lxiii 6—7 and the Rev. R. Watson, from Rev. 6—7 and the Rev. Jabez Bunting, from John iii 6—9. And at Sheffield, on the 6th November, a Society for the Sheffield District followed: Thomas Holy, Esq. in the Chair. The Rev. Jabez Bunting preached from 3 John 5—8 the Rev. James Wood from 2 Cor. v 14—15; and the Rev. Richard Watson from Rev. xiv. 6—7.

The places of worship were crowded on these occasions. The Ministers and other principal Members of the Methodist Society conducted the business of the meetings, which were numerously and very respectfully attended. A truly Christian Spirit and genuine eloquence prevailed. The resolutions passed are adapted to awaken and perpetuate the zeal of the great body of the Society in this noble cause.

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We extract the following passage from the report of the proceedings at Leeds, as we are fully satisfied that good will and harmony can be maintained among the various denominations of Christians in their exertions to benefit the heathen, only by acting on the principle therein recognized: each denomination embodying its own members in support of its efforts, while mutual candour and kindness are executed between it and other bodies.

In the course of the meeting the Rev. Mr. Eccles, minister of the Independent congregation at white-chapel, and one of the secretaries of the West-riding Auxiliary Missionary Society, expressed for himself and his friends their approbation of the Society then forming by the methodists, which they did not view as a rival establishment, but as connected with the common cause in which they were themselves embarked. This liberal sentiment evidently met with a correspondent feeling in the assembly; and when, toward the close of the meeting, mr. Eccles had a second time spoken to the same purport, he was assured by Mr. Bunting, that the persons concerned for the methodist missions most cordially and fervently desired the success of all other missionary institutions, among all other denominations of christians; but that as each of these institutions was supported by a distinct and separate fund, although they are all directed to one grand object, the present exertions of the methodists, with regard to their own particular departments of the great missionary service, were rendered imperiously necessary. Mr. James Wood and Mr. Eccles expressed their perfect concurrence in this view of the subject.

At the Sheffield meeting, the Poet Montgomery touched the same subject with his master hand.

In the Bible society (said he) all names and distinction of sects are blended till they are lost, like the prismatick colours in a ray of pure and perfect light. In the missionary work, though divided they are not discordant; but, like the same colours, displayed and harmonised in the rainbow, they form an arch of glory —ascending, on the one hand, from earth to heaven; and on the other descending from heaven to earth—a bow of promise; a sign that the storm is passing away, and the sun of righteousness with healing in his wings breaking forth on all nations.

We add an anecdote mentioned by one of the speakers at this meeting, which is worthy of being put on record.

A woman of Wakefield well known to be in very low circumstances, offered to subscibe a penny a week, to the Missionary Funds. 'Surely you,' said one, 'are too poor to afford this!' she replied, 'I spin so many hanks of yarn a week for a sustenance: I will spin one more, and that will be a penny for the society.' 'I would rather, said Mr. Watson see that hank suspended in the poor woman's cottage—a token of her zeal for the triumph of the Gospel—than military trophies in the halls of heroes, the proud memorials of victories obtained over the physical strength of men!'

DUTIES OF HEARERS.

From a Review of the Rev. Thomas Gisborne's Sermons, by the Christian Observer,—vol. 3—page 226.

Mr. Gisborne paints, with admirable precision, the characters of several classes of modern hearers of sermons.

"Many persons attend publick worship, and preaching as one part of it, from custom, or from a regard to their character. They see the neighborhood flocking to the church; therefore they go thither. They perceive that orderly and respectable persons make a point of regular attendance; and they are not unwilling to embrace the same method of being esteemed orderly and respectable. A man of this description has satisfied his wishes by shewing himself in the church. To be observed as forming one of the congregation was his object. To worship God in spirit and in truth, was not the purpose which attracted him. The service therefore engages little of his attention. In some passages, perhaps, he joins, yet mechanically, through form rather than devotion; but his thoughts are commonly roving among other subjects. When he listens to the sermon, it is without earnestness; and with many a secret wish that it were at an end. He relapses into some worldly train of thought, until he is aroused from a vacant reverie, or from meditation on his busi-

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ness or his pleasures, by hearing the joyful sound of the congregation rising to depart.

"Others frequent preaching from curiosity. Like the Athenians, they are always eager to hear some new thing. In the language of scripture, they have *itching ears*, and *after their own lusts heap to themselves teachers.* They wander from one place of worship to another; become dissatisfied with any minister whom they have heard for a continuance; and speedily learn to relish no preacher, who is not extravagant in manner, and violent in declamation. The time soon arrives when fulfilling the prophecy of St. Paul, *they will not endure sound doctrine, but turn away from the truth, and are turned unto fables.* They are perplexed and confounded by a multitude of instructors. Tossed to and fro, and carried about with every wind of doctrine, they depart from the words of truth and soberness, and fall a prey to the wildest delusions.

"Others listen to a sermon with a criticising spirit; not careful to profit by it, but watchful to sit in judgment upon it. Swoln with spiritual pride, and deeming themselves complete masters of the most difficult points of doctrine, they scrutinize every sentence which drops from the lips of the preacher; put each of his terms to the rack: examine the soundness of his orthodoxy with inquisitorial suspicion; and if they are able to fasten upon an expression not precisely consonant with the niceties of their own religious phraseology, or capable of being understood in a sense somewhat at variance with their own peculiar prepossessions, deny their instructor to be evangelical, pronounce him blind, and congratulate themselves upon their own scriptural attainments and keen-eyed sagacity. Eager to censure, and impatient to decide, the fruit which they reap from the return of the Sabbath is, to be flattered in presumption and confirmed in ignorance.

"Others become hearers of sermons for no other purpose than that of entertainment. They resort on the Sunday to the house of God, with views and feelings similar to those which impelled them on the preceding evening to a scene of musical festivity. They frequent particular churches for the sake of 'good preaching'; and by good preaching they intend not that faithful display and powerful application of evangelical truth, which awaken the conscience and probe the heart: but elegance of language, harmoniousness of voice, gracefulness of delivery, in the first place; and in the next place, smooth precepts and unmerited encouragements, interspersed with interesting addresses to the passions." (p. 10—14.)

Our limits will not admit of our making further extracts from this excellent discourse; we shall therefore barely notice the dispositions with which Mr. Gisborne conceives that christians are bound to listen to discourses from the pulpit. These are—1st. Reverence for the word of God.—2nd. A teachable mind; for "*unless you are converted, and become as little children, you shall not enter into the kingdom of heaven.*—3d. A faithful and impartial application to themselves of the truths which are delivered by the preacher, because to apply them partially is but to blind the conscience, and to harden it in sin.—4th. Watchful attention: and lastly, earnest prayer to God through Christ for the enlightening influence of the Holy Spirit. (p. 14—18.)

Extract of a Letter from the Rev. E. Fisk, Pastor of the Presbyterian Church in Goshen, (New-York) Sept. 22, 1815.

"The revival in my congregation has been gradually increasing. At our last communion, the assembly was unusually solemn, and the season refreshing—Christians all seemed to say, with their tears and their smiles, *this is the house of God, and the gate of Heaven.* It is already ascertained that more than twenty persons received deep impressions of a religious and serious nature, who had come as careless and curious spectators merely. From that occasion, the work has been more general and visible. I have a charitable hope that forty, at least, within the bounds of my charge, since the communion, which was on the first Sabbath of August, have obtained an interest in Christ; and there are forty or fifty others, now anxiously inquiring "what shall I do to be saved?" I have admitted at least seventy to the communion since my

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ministry here in this congregation. At our next communion I expect a great accession. My hope and faith swell in exultation at all I see around me. I thank my Master that he blesses my humble efforts.

"In the last few weeks this glorious work has spread into four neighbouring congregations. In one of them it has become general and powerful, beyond any thing ever known in this region. Within seven weeks there have been at least two hundred converts, and more than one hundred others engaged in anxious inquiry. Thus situated, I have laboured incessantly, till I am much out of health. My lungs, however, are good, and not impaired by the trials."--*Phil. T. Amer.*

BIBLE SOCIETIES.

The receipts and expenditures of the British and Foreign Bible Societies during the last year, amounted to about *one hundred thousand* pounds sterling." From the institution of the Society till the 31st of March last, they had distributed 516,479 Bibles, and 718,788 Testaments. The Russian Bible Society were printing an American version of the Scriptures. The Bible Society of Holland is distributed into thirty two branches extended over the Netherlands, &c. The printing of foreign version goes on with zeal and dispatch.

"Bible Societies are rapidly extending over the North of Europe. The Cossacks, two thousand miles from St. Petersburgh, have applied to the Auxiliary Society at Moscow to print an edition of the Georgian New Testament, which is executing under the superintendence of the archbishop. A translation of it is also making into the Persian, for the use of the natives of Siberia, who, though they speak the Tartar language, read the former."

CONNECTICUT BIBLE SOCIETY.

Extract from an Address of the Committee of Correspondence, dated Hartford, Sept. 18, 1815.

The Committee of Correspondence of the Connecticut Bible Society, beg leave to call the attention of the Christian public to the objects of the Society, and the importance of disseminating the word of divine truth. Your liberality has enabled the Society to supply the destitute of this State, as their necessities have come to their knowledge, and to extend the word of eternal life to our destitute brethren of many other States. The Report, which has been annually published, shows you what has been done, and how your money has been disposed of, and we trust it has been according to the wishes of those who have patronized the Institution.

At the date of the last Report, there were on hand 176 Bibles. Since that time, the Directing Committee have purchased 1583, making 1759. These have been disposed of as follows;

To Subscribers, - - -	282
New Orleans, - - -	500
Montreal, - - -	530
Cayuga Bible Society, -	100
Bible Society, Union College,	50
Newgate Prison, - -	60
Ship Zephyr & Sandwich Islands,	50
Female Society, Williamstown,	25
Sundry places in the State,	225
On hand, September 12, -	17

In addition, 600 French Bibles have been received, for which an appropriation of $500 was made last year. The expense of these will exceed that sum upwards of 100 dollars; 400 of these are to be sent to New Orleans and its vicinity, and 200 to the French inhabitants of Canada. In both these places the French Bible is much wanted, as multitudes of the people are unable to read the English language; and we are warranted to assert they will be joyfully received.

☞Monthly Concert of Prayer will be held at the Masons' Hall, on Monday evening next, four o'clock.

CONDITIONS:

THE CHRISTIAN MONITOR

Is published every Saturday; each number containing eight octavo pages. An Index will be published at the end of each volume.

The price to Subscribers will be TWO DOLLARS *per annum, if paid within two months after issuing the first number in every year; or* THREE DOLLARS *should payment be delayed until after that time.*

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. NOVEMBER 11, 1815. [NUMBER 19.

Extract from Strictures on Female Education, by H. More.

—

ON BABY BALLS.

[The literature of Europe has no inconsiderable influence in forming the sentiments and habits of many in our country; and for the most part, of those who take the lead in society. Whether this influence on the whole is beneficial or injurious, deserves very serious investigation. But this is thrown out for the present merely as a hint. There is another sort of influence deeply felt among us, the effect of which is far less doubtful in its nature. To use a personification which has been allowed, that Sorceress, Fashion, appears to have accomplished a way across the wide ocean to this new hemisphere, as easy as that which the fallen Archangel, with the aid of Sin and Death, constructed from the gates of Hell to the new created earth—and thus every new Folly tricked out and dressed up by ingenuity and want, to create a *sensation* among the luxurious and great, finds its way from the old world to us. We are ready imitators—and yet perhaps some of our country readers will hardly believe that any have fallen into a fashion so strange, so ridiculous, and so pernicious as that censured in the following extract. We do however assure them, with all the gravity and sincerity becoming a Christian Monitor, that the publication of this piece is by no means unnecessary; that there have been not only tolerated, but countenanced among us, amusements so like to *Baby Balls*, as to make the strictures of the learned English lady very appropriate.

The Editor would take the liberty of recommending to the attentive and repeated perusal of his female readers, the whole of the work from which the extract below is made. Especially let the important remarks on "Female Influence" be treasured up in the memory; and deeply impressed on the heart.]

—

"To every thing there is a season, and a time for every purpose under heaven," said the wise man; but he said it before the invention of BABY-BALLS; an invention which has formed a kind of æra, and a most inauspicious one, in the annals of polished education. This modern device is a sort of triple conspiracy against the innocence, the health, and the happiness of children. Thus by factitious amusements, to rob them of a relish for the simple joys, the unbought delights, which naturally belong to their blooming season, is like blotting out spring from the year. To sacrifice the true and proper enjoyments of sprightly and happy children, is to make them pay a dear and disproportionate price for their artificial pleasures. They step at once from the nursery to the ball-room; and, by a change of habits as new as it is preposterous, are thinking of dressing themselves, at an age when they used to be dressing their dolls. Instead of bounding with the unrestrained freedom of little wood-nymphs over hill and dale, their cheeks flushed with health, and their hearts overflowing with happiness, these *gay* little creatures are shut up all the morning, demurely practising the *pas grave*, and transacting the serious business of acquiring a new step for the evening with more cost of time and pains than it would have taken them to acquire twenty new ideas.

Thus they lose the amusements which properly belong to their smiling period, and unnaturally anticipate those pleasures (such as they are) which would come in, too much of course, on their introduc-

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tion into fashionable life. The true pleasures of childhood are cheap and natural, for every object teems with delight to eyes and hearts new to the enjoyment of life; nay, the hearts of healthy children abound with a general disposition to mirth and joyfulness, even without a specific object to excite it; like our first parent, in the world's first spring, when all was new, and fresh, and gay about him,

they live, and move,
And feel that they are happier than they know.

Only furnish them with a few simple and harmless materials, and a little, but not too much, leisure, and they will manufacture their own pleasures, with more skill, and success, and satisfaction, than they will receive from all that your money can purchase. Their bodily recreations should be such as will promote their health, quicken their activity, enliven their spirits, whet their ingenuity, and qualify them for their mental work. But, if you begin thus early to create wants, to invent gratifications, to multiply desires, to waken dormant sensibilities, to stir up hidden fires, you are studiously laying up for your children a store of premature caprice and irritability, of impatience and discontent.

While childhood preserves its native simplicity, every little change is interesting, every gratification is a luxury. A ride or a walk, a garland of flowers of her own forming, a plant of her own cultivating, will be a delightful amusement to a child in her natural state; but these harmless and interesting recreations will be dull and tasteless to a sophisticated little creature, nursed in such forced, and costly, and vapid pleasures. Alas! that we should throw away this first grand opportunity of working into a practical habit the moral of this important truth, that the chief source of human discontent is to be looked for, not in our real, but in our factitious wants; not in the demands of nature, but in the insatiable cravings of artificial desire!

When we see the growing zeal to crowd the midnight ball with these pretty fairies, we should be almost tempted to fancy it was a kind of pious emulation among the mothers to cure their infants of a fondness for vain and foolish pleasures, by tiring them out by this premature familiarity with them. And we should be so desirous to invent an excuse for a practice so inexcusable, that we should be ready to hope that they were actuated by something of the same principle which led the Spartans to introduce their sons to scenes of riot, that they might conceive an early disgust at vice! or possibly, that they imitated those Scythian mothers who used to plunge their new-born infants into the flood, thinking none to be worth saving who could not stand this early struggle for their lives: the greatest part, indeed, as it might have been expected, perished; but the parents took comfort, that if many were lost, the few who escaped would be the stronger for having been thus exposed!

To behold Lilliputian coquettes, projecting dresses, studying colours, assorting ribands, mixing flowers, and choosing feathers; their little hearts beating with hopes about partners and fears about rivals; to see their fresh cheeks pale after the midnight supper, their aching heads and unbraced nerves, disqualifying the little languid beings for the next day's task; and to hear the grave apology, "that it is owing to the wine, the crowd, the heated room of the last night's ball:" all this, I say, would really be as ludicrous, if the mischief of the thing did not take off from the merriment of it, as any of the ridiculous and preposterous disproportions in the diverting travels of captain Lemuel Gulliver."

Duties of a Christian Preacher.

A Christian Preacher is not to set before the congregation a system of religion in part revised or modified by his own fancy. He is to look to the revealed word of God. There is his commission to preach: there is the religion which he is to preach. He is to preach the Gospel. He is to preach Jesus Christ, and him crucified. He is to unfold the great plan of salvation for fallen man through the atoning blood of a Redeemer. He is to teach the indispensable necessity of the renewal of the heart to holiness, through the sanctification of the spirit of grace. The corner stone on which he is to build

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is Jesus Christ. On that corner stone he is to build not *hay* and *stubble*, but sound and precious materials, materials which will endure the trial even of fire; pure and genuine Christianity, the unchangeable doctrines and commandments of the Son of God.

Again—The Christian preacher is to preach the *whole* of the Gospel. He is to magnify the justice no less conspicuously than the mercy of Jehovah. He is to proclaim the eternal vengeance reserved for the impenitent, no less loudly than the glories prepared for the justified servants of Christ. He is not to dwell chiefly upon the doctrines to the neglect of practice: nor upon practice to the disparagement of doctrine. He is to preach true doctrine as the ground work of holy practice: to inculcate holy practice as the fruit of true doctrine. He is to labour to be the instrument of enlightening the understanding, and also of purifying the heart. While he teaches that man is justified by faith alone, not by the deeds of the law; he is to convince his hearers that their hope will be vain, unless they *add* to their *faith virtue*.—How shall the preacher, like the wise master-builder, edify his hearers into *a spiritual house, a living and holy temple to the Lord*; unless he founds it on the appointed rock, even Jesus Christ? And how shall the preacher, like a wise master-builder, edify his hearers into *an habitation of God through the spirit*, unless, while, in every part of his labour of edification he incessantly refers them to the fundamental doctrines, traces backward every motive, warning, admonition, and encouragement, he assigns separate and adequate attention to every Christian grace, to every form of sin; unless he specifically developes the characteristic marks and customary bearings of each; the occasions on which the virtue is most needed and most difficult, the sin most frequent and ensnaring; the delusions by which the range of the virtue will be apparently curtailed, and the pretences by which its obligation will be plausibly undermined; the disguises under which the sin will veil itself, and the palliations by which it will extenuate the guilt of consession?"

[*Gisborne's Sermons, p.* 3—6.

From the Religious Remembrancer.

REFLECTIONS,

Upon receiving an account of the removal by death of the late worthy and much esteemed ANDREW FULLER, *Secretary of the late Baptist Missionary Society; who was called to his Master's joy on Lord's-Day morning, the 7th of May,* 1815, *in the* 62*d year of his age.*

The removal from time to eternity of this worthy man will be felt by the religious community at home and abroad. He moved in an extensive sphere. He was equally known in the religious, the missionary, and in the literary world.—As his usefulness and connexions were extensive and important, his removal must be proportionably great. As a man, he was kind, humane and benevolent. As he was communicative, he seemed rather designed for extensive usefulness, than for the shades of retirement. Favoured with distinguished abilities, his life was a scene of anxious labours, particularly the last twenty-two years thereof, in behalf of the mission to India, &c. His piety and fervent zeal in preaching, and in recommending the gospel of Christ, evinced his love to God and to his fellow-men.—His manner was forcible and spontaneous. To every one who heard him with attention, it was evident that the resources of his mind were great. The amiableness of his deportment was recommended by a uniform manly address, familiar and engaging, easy without negligence, and polite without affectation.

He was not a man of much classical information, but his vigorous mind, improved by study, rose above all obstructions: being well taught in the school of Christ, and by practising himself to the study of the Bible, he became, through Divine aid, "a workman that needeth not to be ashamed." He was remarked by all who knew him for his indefatigable labours in the ministry, and herein he succeeded beyond many of much greater talents. When he had an important object before him, he steadily pursued it, looking neither on this side nor on the other, but steadily to that one object, which he pursued with all his might.

It was so with him even in death. He felt he had nothing to do but to die; his

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words were, "I have no despondency. I know in whom I have believed, and that HE is able to keep that which I have committed to him against that day. I am a poor guilty sinner, but Jesus is an Almighty Saviour. I have no other hope of salvation, but what arises from mere sovereign grace, through the atonement of my Lord and Saviour; with this hope I can go into eternity with composure; come Lord Jesus, come when thou wilt, here I am, do with me as seemeth thee good."

As he lived much beloved, he died much lamented; well may we say, "A great man is fallen." May our lives, through the Divine blessing, be humbly, constantly, and zealously devoted to God, and our removal we may leave with him. "Precious in the sight of the Lord is the death of his saints," whatsoever may be the circumstances attending their dying.

Sincerely your's,
in the bonds of the gospel, M.

Mount Holly, N. J. Oct. 18, 1815.

On the Character of Believers.

[Extract from Gisborne's Sermons.]

"When you cast your eyes upon the mass of professed christians, you observe among them a set of men manifestly separated and distinguished from the crowd. You see them separated from the pollutions by which they are surrounded; and distinguished by views and principles different from those which govern the world that lieth in wickedness. These are they which believe. Approach them more nearly, and examine them closely. Inspect their conduct, contemplate their objects, investigate their motives. What is the result of your observation and inquiry? You perceive these persons more assiduous than others in frequenting public worship; not like others, glad to catch at excuses, and to fabricate pretences for being absent; but contriving leisure, and submitting to worldly inconvenience, and even loss, that their attendance on the house of God may not be interrupted. You perceive them scrupulously regular in presenting themselves at the sacramental table. You perceive them dedicating those parts of the sabbath, which are unoccupied by public devotion, not to idleness, not to trifles, not to the adjustment of domestic concerns, but to pious meditation, to religious reading, to edifying discourse, to works of mercy; not cribbing off corners and portions for secular employments; not fluctuating with an internal struggle between conscience and Mammon; not weary and impatient like the Jews, who turned again and again their eyes to the dial, and exclaimed, '*When will the sabbath be gone, that we may set forth wheat?*' not purloining the afternoon for festivities of the table; nor, under the scanty semblance of devotion, prostituting the evening to musical recreation, but faithfully conceding the whole period of sacred rest to such occupations as befit the day which God has hallowed unto himself; such occupations as comport with a special preparation for eternity; such occupations as are consistent with the tranquillity, leisure, and edification of their household; such occupations as are adapted to cause the day to be a blessing to their souls. In the midst of this, their christian strictness, you behold no ostentation, no superstition, no sourness, no gloom. You see something in their manner and deportment which shews that this service is not a matter of form, but that it comes from the heart; that the man does not render it by constraint, but that he would be unhappy if he did not render it. You daily perceive them in private cultivating an intercourse with God in prayer; and by devout study and subsequent reflection gaining more and more knowledge of the divine will, and of the method of salvation. In the common dealings of life you see them bringing religion into practice; conscientiously making it their object to be upright, punctual, moderate, and benevolent in all their transactions; pursuing their worldly callings with diligence, but pursuing them on christian principles and with christian composure; *not slothful in business*, yet in their business, and by their business, serving the Lord; not elated by success, not repining under disappointment, not grasping, not avaricious, not envious, not full of care, but striving calmly and steadily to perform their duty, and cheerfully leaving the event in the hands of God. In their families you behold them quiet, considerate,

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affectionate, patterns of kind tempers, abounding in kind actions; setting their faces against folly, against vanity, against the appearance of evil, against pernicious customs, however popular, however widely diffused; and taking pains day by day to train their household in the nurture and admonition of the Lord. Universally you discern that their desire is to do all to the glory of God, that God may in all things be glorified through Jesus Christ; to crucify the flesh with its affections and lusts; to seek not their own things, but the things which are Jesus Christ's; to live not unto themselves, but unto Christ who died for them; to adorn the doctrine of God their Saviour in all things; and to omit no means and opportunities which can discreetly be embraced of striving to attract others to the knowledge and love of genuine religion. When they converse in the retired circle of their friends on sacred subjects, you read in their countenances the interest which pervades the heart. You behold them labouring to grow in grace: not stationary in religion, but making a progress;—laying up more and more treasure in heaven; pressing forward towards the mark; advancing onward towards perfection. For these men are not perfect; they are still frail and sinful. You behold among them many humbling instances of infirmity, many sins of surprise, many proofs of the power of temptation, many tokens and effects of inherent corruption. But they do not allow themselves in sin; they abhor it; they fight against it; they suffer it not to obtain the dominion over them; they oppose it in the armour of God, in the strength of his grace; they bitterly repent when they have fallen into transgression; they fervently sue for pardon through the great atonement; they derive from their fall additional motives to self-abasement, watchfulness, and prayer."—(p. 28--33.)

MISSIONARY NEWS.

Newburyport, October 24.

We announce with pleasure that the elegant brig Dryade, James Buffington master, bound to Ceylon and Calcutta, went to sea from this port yesterday afternoon, with a pleasant breeze, and got safe over the bar about 4 o'clock. Passengers, *Rev. James Richards and lady; Rev. Daniel Poor and lady; Rev. Horatio Bardwell and lady; Rev. Benjamin C. Meigs and lady; and Rev. Edward Warren.* These gentlemen have left their native land and their friends, under the patronage of the American Board of Commissioners for Foreign Missions, with the benevolent design of preaching the Gospel of peace and salvation among the heathen. They will land at Columbo, in the island of Ceylon, where it is understood satisfactory assurances have been received that they will be well received by the natives and protected by the government; and in co-operation with the brethren settled at Bombay, it is hoped that a foundation will be laid for an extensive Missionary establishment in that part of the world, where so many millions of the human race are perishing for the lack of wisdom.

A very large concourse of people assembled on the wharf and on board the brig at the hour of sailing, and the beloved Missionaries and their partners were commended to the protection of Almighty God in an appropriate prayer by Rev. Dr. Spring, after which the following lines were sung, in the tune of Old Hundred:—

FAREWELL TO THE MISSIONARIES.

Sovereign of worlds! display thy pow'r,
Be this thy Z on's favour'd hour;
Bid the bright morning star arise,
And point the nations to the skies.

Set up thy throne where Satan reigns,
On Afric's shore, on India's plains:
On wilds and continents unknown—
And be the universe thine own!

Speak—and the world shall hear thy voice;
Speak—and the deserts shall rejoice!
Scatter the shades of moral night;
Let worthless idols flee the light!

Trusting in Him, dear brethren rear
The gospel standard void of fear;
Go seek with joy your destin'd shore,
To view your native land no more.

Yes—Christian Heroes! go—proclaim
Salvation through IMMANUEL'S name;
To India's clime the tidings bear,
And plant the Rose of Sharon there.

He'll shield you with a wall of fire,
With flaming zeal your breasts inspire;
Bid raging winds their fury cease;
And hush the tempest into peace.

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And when our labors all are o'er,
Then we shall meet to part no more;
Meet with the blood-bought throng to fall,
And crown our Jesus, LORD OF ALL.

LANCASTRIAN SCHOOL—Again.

In looking over some old Magazines, we have been much struck with the coincidence in point of time of two events which we place among the most important of the present day; because they are likely to have a most decisive and permanent bearing on the condition of the human family. Not quite twelve years ago, the noble plan was conceived of making the Bible universal. The British and Foreign Bible Society was first formed; and then hundreds of others in various parts of the old and new world were instituted in conformity with this noble scheme. The idea was, at first, thought chimerical; but every year has strengthened the hopes of those who had formed the largest expectations from the institution. There was however this discouragement, many thousands of those in christian countries, who were considered as proper objects of the charity of Bible Societies, could not read, and it was said never would learn. This prediction, however, in a great many instances has proved false. Many *aged* poor people, since the Bible has been within their reach, have got themselves instructed in reading, on purpose to read it. But, not to dwell on this, *about the time that Bible Societies were established, the new system of education was devised;* a system adapted to promote universal benefit, but especially suited to the poor, because of its cheapness. This mode of instructing youth in the elements of learning, bids fair to be generally adopted, and indeed to prevail through the whole world. A society has been established in England, called the British and Foreign School Society, the object of which is to promote the establishment of Lancaster-Schools in all nations that use a written language. The progress of the institution has been wonderful; and it is still advancing. So that we have reason to hope that every where *the poor will have the Bible, and be able to read it.*—The finger of Heaven is surely in this thing. Divine Providence is opening the way for the more perfect instruction of the human race in all that it most behoves us to know. Let those who understand and lament the state of intellectual degradation in which a vast majority of men throughout the world have been placed, consider what are likely to be the effects of such a book as the Bible placed in the hands of all, and read with avidity, as we learn that it already is, by the peasants of Russia, Sweden, Denmark, Prussia, &c. The Bible teaches the gravest lessons of moral truth, and enforces them by arguments and illustrations of admirable strength; it exhibits specimens of the most interesting narrative, and makes addresses to the heart, the power and pathos of which all must feel; it sets before us examples of courage as daring, of fortitude as invincible, of steadfastness in maintaining the right, as immovable as any which have ever been recorded for the honour of human nature. When to these are added its heavenly doctrines, its high and holy consolations, and the blessed hopes which it sets before us, we may easily see how it is calculated to envigorate the understanding, to give a tone to the feelings, an activity, and comprehensiveness to the whole intellect never experienced by those who have been kept in ignorance of this authenticated record of divine instruction —The events which we have noticed are disregarded by worldly-wise men; while they look with astonishment on the awful political convulsions which agitate the world. From these they expect changes to meliorate the condition of suffering humanity. But alas hitherto the great mass of the people have only experienced a change in suffering, or rather in those who inflict it. Herein one is reminded of what happened to the old prophet. When he stood on the mount before the Lord, there passed by a strong wind which rent the Rocks, and brake the trees of the mountain; but the Lord was not in the wind; then was there an earthquake; but the Lord was not in the earthquake: then a fire; but the Lord was not in the fire: but finally, there was a still voice, and immediately the prophet veiled his head in his mantle and bowed in lowliest adoration, recognizing a present Deity—While we tremble before the dreadful judgments of the Almighty, which have been abroad in the

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earth, we look to other means for the accomplishment of the purposes of heavenly love. While the earth is resounding with the deeds of its great men and nobles, we listen with the deepest interest to that "still small voice" of religious and moral instruction which is now beginning to be heard in the peasant's cottage; and under the banian tree of the Hindoo; and in the Kraal of the Hottentot, and Caffre. The annual increase in numbers and in zeal of Bible Societies, and other institutions to promote the real happiness of man, we regard as omens, of no doubtful interpretation, of the approach of the day of millennial glory, when the earth shall be filled with the knowledge of the living and true God; and that peace of God which passeth understanding, shall rest on all the nations of the earth. We would therefore encourage every one in his place, and according to the measure of his abilities, to exert himself in the holy cause of promoting knowledge, and virtue, and piety. The little which a few individuals may do, will be so much thrown into a common stock, into which, at this moment, thousands are pouring their contributions.

But perhaps the views which have been taken of this snbject, may appear too much extended, may be thought to embrace objects too remote and diversified to have much practical effect. Let us then direct our attention to our own country. And here as goodly a prospect as the sun ever shone upon is presented to our view. Here is a land, of such wide dimensions as to embrace almost every diversity of climate; a land rich in natural productions, and pouring forth with no niggardly hand its rewards to the industrious cultivator: a land growing in population beyond all former example—here are no ancient establishments of corruption, no privileged orders—here are equal rights, and the government of laws, and liberty of conscience—here are realized, and embodied, and reduced to practice, and approved by full and fair experience what ancient patriots saw in vision.

O fortunatos nimium si sua bonæ norint
Americanos!

But alas! we have not understood, nor appreciated our own advantages. We have made it our study to be *rich*; when it should have been our great object to make the people *wise*. Instruction ought to be carried to every man's door. Knowledge of the laws, of the history of our country, and above all, of the true religion, ought to be engraven on the heart of every man, woman, and child in the nation. Ignorance of our duties and our privileges ought to have no place among us. Our country calls us in a tone of loud and affecting supplication to awake from our lethargy. It is high time for us to awake—The establishment of a Lancastrian school in Richmond, *worthy of the metropolis of the state*, will operate powerfully as an example; and we do devoutly wish that such an establishment may be made. It will have a salutary local effect, and, therefore, as a citizen of Richmond, do I most zealously favour the plan proposed. Its general influence on the state will, ere long, be seen and felt, and therefore, as a Virginian, I do earnestly wish success to the worthy citizens who have taken an active interest in the school. But let it be worthy of the *city*, and worthy of the *state*. Let it be an institution that the stranger will enquire for when he comes to Richmond, and that the wise legislator will contemplate with pleasure and admiration.

LITERARY NOTICE.

Proposals have been issued for publishing a very important historical work by the late Dr. Ramsay, so well known by his History of the American Revolution, Life of Washington, &c.

The title of the work is, UNIVERSAL HISTORY AMERICANISED; *or a Historical View of the World from the earliest records to the nineteenth century, with a particular Reference to the State of Society, Literature, Religion, and Form of Government in the United States of America.*

In an outline of the work given by the author, after a statement of what may be expected in its several parts, he informs us, that "This work has been in contem-
"plation upwards of forty years. The
"project was conceived in 1768, on read-
"ing the Universal History, then recent-
"ly edited, in 60 volumes, by a society
"of Gentlemen in England. The original
"idea of extracting the quintessence of
"that voluminous work, which contained

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"the most complete system of history "the world had then seen, has ever since "been enlarging and improving by an at- "tentive perusal of the histories written "by Robertson, Hume, Gibbon, and oth- "er modern authors—of the Asiatic Re- "searches—of the works of Sir William "Jones, and other learned orientalists— "the publications of intelligent travel- "lers, who in the course of the last half "century have explored almost every "region of the globe. These collective- "ly have thrown a blaze of light on coun- "tries comparatively unknown, and on "portions both of ancient and modern "history which were confused and ob- "scure at the period when the writers of "the Universal History published their "invaluable work. The arrangement of "materials collected from these sources "commenced in the year 1780, when in "consequence of the surrender of "Charleston to Sir Henry Clinton, the "author was suddenly released from a "sea of business, and sent as a prisoner "of war to the British garrison then in "St. Augustine, and there confined for "eleven months without any peculiar "employment. Steady progress has been "made for the last ten years, in correct- "ing and transcribing the work for pub- "lication."

"The history of the United States is given at full length—that of foreign countries is more or less expanded or contracted, in proportion to the intrinsic importance of each—its tendency to illustrate portions of Holy Writ—the Greek and Latin Classics—and also in proportion to its connection with the United States, or as furnishing useful practical information to its citizens, or as the paternal soil of their ancestors."

The whole work will be completed in ten or twelve 8vo volumes, of about 500 pages each—price $3 in boards. It is proposed to publish the History of the United States first, in 2 vols. This of itself will be a complete work: or it may be taken as a part of the series.

The profits of the work, whether published in whole or in part, will be *sacredly devoted to the education and support of the numerous family left by the author.*

Dr. Ramsay's character as a writer is established by the favorable judgment which the public has passed on his works. He was known as a firm and decided patriot in the most trying time of the Revolution. A life abounding in good works proved the soundness, and a happy death, the sincerity of his faith. He lived and died a Christian.

☞ Subscriptions will be received at the Office of the CHRISTIAN MONITOR.

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Burke's character of Howard.

He visited all Europe (and the East,) not to survey the sumptuousness of the palaces or the stateliness of temples: not to make accurate measurements of the remains of ancient grandeur; not to form a scale of the curiosity of modern art; not to collect medals, or to collate manuscripts; but to dive into the depth of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and of pain; to take the guage and dimensions of misery, depression, and contempt; to remember the forgotten; to attend to the neglected; to visit the forsaken; and to compare and collate the distresses of all men in all countries. His plan is original, and it is as full of genius as it is of humanity. It is a voyage of discovery, a circumnavigation of charity; and already the benefit of his labour is felt more or less in every country. [*Buck's Anecdotes.*

The aggregate population on the surface of the known habitable globe is estimated at 895,300,000 souls. If we reckon, with the ancients, that a generation lasts thirty years, then, in that space 895,300,000 human beings will be born and die; consequently, 81,760 must be dropping into eternity every day; 3,407 every hour, or about 56 every minute.—Reader, how awful is this reflection! Consider—Prepare—Watch! *Ib.*

CONDITIONS:

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. NOVEMBER 18, 1815. [NUMBER 20.

Brief View of the History of Missions.

Attempts made in former ages to propagate the Christian Religion among heathen nations, belong to the province of Ecclesiastical History. It is our purpose to present such an account of Missionary Societies now in operation, as will enable the reader to understand, and take an interest in Reports of these institutions which will hereafter be published.

The foreign missionary societies, taken in the order of their institution, are as follows—

1. Danish Mission to Tranquebar.—This commenced about the year 1705.

2. Missions of the Moravian Brethren, which were begun in the year 1732.

3. The Baptist Mission in India; the society for carrying on which began to be formed in the year 1792.

4. The London Missionary Society. Instituted in 1795.

5. The Edinburgh Missionary Society. Organized in 1797.

6. The Society for Missions to Africa and the East, often termed The Church Missionary Society. Established in the year 1800.

A slight sketch of the history of each of these societies will be given, as far as information of their proceedings has been received.

DANISH MISSION.

This mission was undertaken in the year 1705, under the auspices of Frederick IV. king of Denmark. Bartholomew Ziegenbalg, and Henry Plutscho, of the university of Halle, were the first who engaged in these labours of love. They embarked on the 29th Nov. 1705, and on the 9th of July following arrived at Tranquebar on the coast of Malabar. Finding here a great many Portuguese, as well as natives, one of the missionaries began immediately to learn the language of the former, and the other that of the latter. Such were the application and industry of these men, that in a short time they were able to declare to the people in their own language "the wonderful works of God." In the year 1709 they were joined by three more missionaries. And in the following year the patronage of a society instituted in England in 1701, and denominated "The Society for promoting Christian Knowledge," was extended to them. Previous to this, however, Ziegenbalg and Plutscho had succeeded in building a church, and had formed a congregation of 60 or 70 communicants. Thus re-inforced, and encouraged, they pursued the business of their mission, and notwithstanding many difficulties, and no little opposition, in a short time established a large congregation, and several flourishing schools.—They also translated the whole Scriptures into the language of the country, and distributed many copies among the people.

In the year 1715 a college was formed at Copenhagen, by the king of Denmark, for the purpose of facilitating and enlarging the work of the Mission in the East Indies. Our readers will be pleased to see an extract from the Instructions of the King to the Missionary College.

"Every member is to think it his duty, after hearty prayers put up for that purpose, to lay to heart a work of so great a concern, and to employ what gifts Providence hath bestowed upon him for advancing so Christian a design, viz. That the Gospel of Christ be preached to the Gentiles, and thereby many souls be brought over to Jesus Christ; and particularly that the Mission designed by us for that purpose, be supported, furthered, and facilitated.

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"You are to make it your particular care, to assist the Missionaries already employed in this work, viz. to afford them useful instructions, to correct in them what is amiss, to encourage them in the pursuit of the work, to contrive ways for their timely supply, that they may cheerfully prosecute so good a design, and readily attend the function they are engaged in.

"You ought seriously to consider of procuring more labourers to be sent on the same errand, after they have been sufficiently tried, and found duly qualified for that work, and fit to succeed the Missionaries, if need be, in so weighty a station.

"You ought to consider what methods may be taken with the heathen, even after they have embraced the Christian religion, thereby to promote their spiritual and temporal interest, viz. How they and their children, (besides the knowledge of the principles of Christianity,) may be instructed in other useful arts and sciences, and how also they may be employed, according to their respective dispositions and capacities."

About this time, the Missionaries having met with many difficulties, and not being supported as was necessary, Ziegenbalg made a voyage to Europe, and by his activity and zeal excited considerable interest in the missionary cause among Christians of various denominations. Having returned to India, he and his brethren prosecuted their labours with much zeal, and with considerable success.

After the first missionary had finished his course, he was followed, says Dr. Buchanan, by other learned and zealous men, upwards of fifty in number in the period of a hundred years, among whom were Schultz, Janicke, Gericke, and Schwartz, whose ministry has been continued in succession in different provinces, unto this time.

The last mentioned missionary was a man of very extraordinary character; and may well be called the Apostle of the Indies. He was born in Germany, in the year 1726. On the 17th of July, 1750, he arrived at Madras, at the age of twenty-four, to preach to "the Gentiles" of Indostan "the unsearchable riches of Christ." That he might be more extensively useful, he made himself master of four different languages. His labours were various and immense. He preached much, very often several times in a day. —He frequently visited the different churches, planted in the south-east coast of India. He instructed the schools of the Malabar children. He visited the sick; and he was often employed in secular transactions of a difficult and confidential nature for the government and for individuals. Even in his sixty-eighth year, when on a visit to the Churches of Cuddalore and Negapatnam, he commonly preached three times every day, in English, Portuguese, and Malabar. In this "labour of love" he was actuated by the purest motives. Salvation by grace, through the atonement of Christ, embraced by faith, and evidenced by a life of holiness and devotion to God, was the theme on which he dwelt with peculiar pleasure, energy, and effect. He was himself a shining example of primitive Christianity, and might justly have said, "Be ye followers of me, as I am of Christ." So established was his character for integrity, that he was honoured with the confidence, not only of the Europeans within his extensive sphere, but also of the native princes and their subjects. When Tanjore was besieged, and the garrison perishing with hunger, and when the Rajah solicited and promised in vain; Mr. Swartz, by merely giving his own personal promise of payment to the country people, prevailed on them to bring in corn by night, and thus saved that important fortress. The late Rajah of Tanjore, though a Heathen, frequently consulted Mr. Swartz on affairs of magnitude, and also committed to the care of Mr. Swartz his adopted son, the present Rajah; a young prince who favours the Christians in consequence of the impressions made upon his mind by his reverend guardian.

The labours of Mr. Swartz were not confined to the instruction and conversion of the Hindoos; but with with equal earnestness and fidelity he exhorted nominal Christians, whenever they came in his way; English, Portuguese, and German; to "repentence towards God, and faith in our Lord Jesus Christ," in order to forgiveness and salvation. After near half a century of uninterrupted and ex-

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cessive labors and self-denial in the service of Christ, I find him, in a series of confidential letters, which are now before me, exulting, at the close of his days, in the prospect of a happy eternity; not building, however, his hope of acceptance with God upon his own labours and merits; but on the undeserved grace of God, and the meritorious sacrifice of his beloved Son.

"It must afford sincere gratification to the Christian, that whilst adventurers will cheerfully expose themselves to the multiplied dangers of distant voyages and unhealthy climates in pursuit of gain—Men are not wanting, who are ready "to forsake all," and freely and voluntarily to encounter as great dangers and greater hardships, for Christ's sake and the Gospel's.

"It is a great consolation that, whilst the conduct of many Europeans might induce the Gentoos to suspect that the God whom Christians worship is Mammon, a Swartz has been raised up there, the excellence and lustre of whose Christian character and conduct have subdued prejudice, and enforced conviction; have filled the people with love, the Bramins with admiration, and the Rajah with reverence."

(To be continued.)

Extracts from Cooper's Sermons.

The Character of Christian Simplicity.

"Simplicity is the essence and the ornament of the Christian character. It implies an open and an artless disposition, free from all deceit and hypocrisy." "It denotes a holy inability to plan, or to accomplish any evil design."—"It comprehends an humble and a teachable mind, divested of prejudice and pride; a plain and an unaffected behaviour, exempt from vanity and ostentation; and a singleness of heart towards God;"—"In opposition to that *double-mindedness* condemned by St. James, which aims at combining contrary interests, at serving at the same time both God and Mammon.

"But further, *the Simplicity that is in Christ*, may be understood more especially to denote that simplicity of dependence on him and of obedience to the Divine Law which his religion prescribes.

"Simplicity of dependence on Christ is one of the distinguishing features of the true Christian. All other persons place their dependence on some other foundation; on some quality, or supposed excellence in themselves: on their own wisdom, and prudence; on the goodness of their own heart; on their own strength and resolutions; on the merit of their services, at least on the sincerity of their obedience. Or if they do take Christ into their scheme, and build upon him; yet they build upon him only in part, in conjunction with some of these other foundations. They build on Christ, and on themselves too; and in some degree will share with him in the honor of their salvation. But the true Christian depends on Christ alone. He builds on this foundation, and on no other besides. It is on Christ's merits alone, and not on his own, either in the whole or in part, that he relies."—"He has innumerable sins which need forgiveness, and he feels that he cannot stand before God in judgment; but he relies with full security in the faithful declaration, *The blood of Jesus Christ cleanseth from all sin.* He has many difficulties to be overcome, many enemies to be encountered, many lusts to be subdued; but he confides on the promise of his Lord, *My grace is sufficient for thee.* In short, he exclaims with the Psalmist, *I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only.*

"Simplicity of obedience is another distinguishing feature of the true Christian. As he takes the promises of God for his dependence, so he takes the precepts of God for his rule. He does not presume to call in question the reasonableness, the propriety, or the justice of any of the divine commandments. He does not search out for arguments to justify his neglect or his violation of them. He does not plead the strictness of the law, the strength of the temptation, or his own weakness, as any excuse for his disobedience, or any extenuation of his guilt. It is his prevailing endeavour and constant prayer, that no regard to his own private ease or interest, no fear of the reproach or ridicule of the world, may deter him from a conscientious discharge of his duty. His judgment is liable to error; but his heart is right with God. I may not always clearly discern

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which he ought to choose; but when this is once discovered, be it thorny, rough, and steep, he hesitates not to follow it." —(p. 143—147.)

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A caution against separating practical holiness from Christian faith.

"Whence does this error originate? Not as you imagine from a zeal for Christ and for his gospel: but from the carnal state of your own heart. You have no relish for his pure and spiritual commandments; therefore you *cast them behind your back.* You hate his law, *because it doth not prophecy good concerning you, but evil.* You secretly feel that it condemns your thoughts, your tempers, your practices, your intentions, your desires. You know that if conformity to this holy standard be the test of your interest in the Redeemer's blood, you must be forced to conclude against yourselves. Hence you seek to substitute new tests, new standards. Hence you trample on that law which the whole dispensation of the gospel intended to establish. Hence you are led in fact to adopt the sentiments of the most determined adversaries of Christ. *Let us break his bonds asunder, and cast away his cords from us.* You are yet in the flesh. Here lies the root of the whole evil. You have never experienced the renewing influence of divine grace. Pray then that your heart may be changed. Pray for deliverance from the yoke of Sin and Satan. Pray to the Son to *make you free indeed*, by putting his Spirit within you; for *where the Spirit of the Lord is, there is liberty.* Seek to have the law written in your hearts; and you will then fully comprehend the meaning of the text, *My yoke is easy.*" (p. 186, 187.)

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On the error of such as imagine that Christ has introduced a NEW LAW, *less strict and extensive than the old.*

"They talk of a mitigated law. They speak as if the great blessing which the gospel was intended to convey, is the introduction of a less rigorous and extensive rule of practice."

"'Man,' (they cry) 'is weak and God is merciful. He knoweth our frame. He remembereth that we are but dust. The [illegible] Christ is easy. He has purchased terms of acceptance. In conformity to our fallen nature he has relaxed the severity of his demands; has established a milder code of laws, and will be satisfied with a far less scrupulous obedience. If we are but sincere according to our abilities, our imperfect services, through the merits of our Redeemer, will be accounted for righteousness.'

"But are such assertions to be tolerated? Are they less false and dangerous than the sentiments which have already been combated? Mercy no doubt is one of the most glorious attributes of the Almighty. But does he exercise it at the expense of his holiness and truth? Did not the Son of God undertake to *magnify the law, and make it honourable?* Do not the opinions in question tend to degrade and vilify it? What do they advance as the standard of obedience? Not the holy and immutable law of the Creator, but the corrupt and changeable nature of the creature. Nay, every man's supposed ability becomes the rule of his moral practice. And where will the evils of such a system terminate? Let this rule be once established, and who is there that will be destitute of an excuse for sin? The more deeply the sinner has plunged into iniquity, the more fully he has incapacitated himself for obedience; the less obedience he will be required to pay; the greater indulgence he will experience.

"My brethren, investigate this matter with attention. You will find that the notions of a mitigated law are most derogatory to the honour of God, most destructive to the practice of holiness. The advocates for this system, however they may disclaim the intention, are in fact subverters at once of the law and of the gospel. They are equally implicated in the charge of substituting new standards of obedience; and thus far they eventually rank with the more open opposers of the law."—p. 188—190.)

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CHRISTIAN MONITOR.

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ON THE DUTY OF DOING GOOD.

True religion may very properly be said to consist in following Christ. The Apostle Paul assures us, that if we have not his spirit, "we are none of his." Now it is recorded of Jesus Christ, that, when on earth, "*He went about doing good.*"

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The account of his actions given in the evangelical history, is the most luminous and impressive comment that can be made on this passage of holy writ. We see the Lord Jesus condescending to perform every office of kindness; and seeking occasions to do good with greater industry, and warmer zeal, than the votaries of the world seek the gratifications of pleasure, or the accumulation of wealth. His wearisome journeys, his numerous sermons, his works of power, are all exemplifications of his unchanging disposition to do good. Herein we are bound to imitate his example to the full measure of our abilities.

And here it may not be amiss to observe that professors of religion are in danger of entertaining limited views of the nature of Christianity. Knowing, as they do, that a dry and frigid morality has no alliance with Christianity; that religion has its seat in the affections; they are but too apt to be satisfied with the occasional excitement of strong feelings; and to persuade themselves that all is well, if, in the use of the means of grace, powerful impressions are sometimes made on their hearts. Against this error we cannot be too well guarded; nor can we too frequently call to mind the truth that good conduct is the only proper evidence of right affections. "By their fruits ye shall know them." This rule, originally applied to the distinguishing of false from true teachers, is of universal application. Nothing can be good in the heart, unless it have a tendency to produce good conduct. By this rule we ought continually to judge of our religious feelings; and thus may we escape many errors to which, through the deceitfulness of the human heart, we are liable.

But to return from what may be thought a digression; many Christians, when the duty of active usefulness is urged on them, are very apt to ask, "Why, what can such poor creatures as we are, do?" And this is thought to contain an unanswerable reason to all that can be said on the subject. It may seem uncharitable to suspect any one of a hypocritical profession of humility; nor will the Christian Monitor, if he can help it, even *seem* to want charity. Yet he cannot forbear admonishing his readers to be very suspicious of that humility which in the least degree encourages inactivity, and self-indulgence. At the same time, it is admitted that obtrusive and ostentatious benevolence is utterly repugnant to the genius of the gospel. Nothing was ever more unassuming than the conduct of our Saviour; and yet, to repeat a remark before made, he was always seeking occasions to do good. In our country, and in our day, opportunities for the exercise of active benevolence, are innumerable.—They present themselves on every occasion, and to persons of almost every description. To adduce particular instances, illustrative of this general remark, I would observe,

That the influence which wealth and talents afford to their possessors, puts it in their power to do much for the benefit of society, and the best interests of their fellow men. Should such persons set themselves openly and directly in opposition to profanity, sabbath breaking, intemperance, gaming, and the various forms of vice which plague society, and disturb its peace, it is not easy to say how extensively beneficial the effect would be. Or should they, instead of wasting their large incomes in high living, and expensive pleasures, appropriate what they can very well spare, to the moral and intellectual improvement of the country, it is not going too far to say, that their money would purchase for them better pleasures, and be more profitably expended than in many instances it is according to the present mode of living.

In no country has the Author of nature more bountifully bestowed intellectual endowments than in ours. Yet the genius of our countrymen in many instances lies perfectly uncultivated, like the rich valleys, and fertile plains in our vast western wildernesses. This is owing in a great degree, to the heavy expenses of a college education. These expenses might be much diminished by such endowments as the rich might very well afford to make, would they act in concert, and adopt a suitable system of Christian self-denial. Again, the absolutely unnecessary, and useless expenditures for one winter in our great towns, if saved, and appropriated to that purpose, would educate at least twenty poor, and virtuous, and pious youths, who might, as teachers

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of morality and religion, and as instructors of youth, do incalculable service to their country.

Should any, on this representation of the subject, be disposed to say, "Our money is our own, and we have a right to do what we please with it"—I would answer, You are stewards of God, and, according to the Scriptures, will have to give an account of the manner in which you employ that which has been committed to your trust. As Christians, you are bound to *do good*, as far as it is in your power; and whether expenditures for the purchase of present, and temporary gratification, or the employment of superfluous wealth in promoting learning, and morals, and piety, be most conformable to the example of Christ, and most worthy of an immortal being, judge ye. But many who may read these remarks, will perhaps be ready to say "We are not rich, and of course, they do not apply to us." In reply, I would observe in the first place, that not a few deny that they are rich, when you are urging them to acts of charity and public spirit, who would probably conceive it as a grievous insult, should they be designated as *poor people*. They are too covetous to admit that they are *rich*; and too proud to acknowledge that they are *poor*. They wish to claim the respect and consideration which they see given to the wealthy, and yet to find some excuse, when called to perform works of charity, to hush the remonstrances of conscience. But let them understand that the Judge of all is omniscient; and that "all things are naked and open to the eyes of him with whom we have to do."

Again, let it be observed that our abilities to do good are the measure of our obligations; and that the just God requires of us "according to what we have, and not according to what we have not." We are not then exempt from the duty under consideration, because we are not able to do so much as others. Suppose then that our circumstances are moderate, and our talents small; yet we have some influence. Let that influence all be employed in favor of sound morals, and true piety—By some retrenchments of expenditure, by self-denial not heretofore practised, by greater moderation in living, we can save something by which to relieve the wants of the poor, to aid in circulating the Scriptures, in sending missionaries to those who are destitute of gospel ordinances, or in educating poor and pious youth for the ministry of salvation.

There are many powerful motives to determine us to this course of conduct. Consistency in our Christian profession, the command of our Creator and Redeemer, the wisdom of laying up treasures in heaven, the pleasure afforded by the consciousness of not living in vain, the duties which we owe to society, all ought to stimulate us to unwearied exertions in a course of active benevolence. We ought to remember too that the time is not far distant when the recollection of the good we may have been instrumental in doing, will be more precious than the gold of Ophir, or all the riches of the Indies. In our dying hour, the usefulness of our lives, considered as an evidence of genuine faith, will be prized beyond the wealth of the world. * "Make to "yourselves friends," then, "of the "mammon of unrighteousness, that when "ye fail, they may receive you into ev- "erlasting habitations."

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* NOTE. This text may, perhaps, need a little explanation. The mammon of unrighteousness means, Riches: When ye fail, i. e. when ye die—they may receive you; an idiomatical expression for, ye may be received. The verse then may very properly be rendered thus: "By "the right use of your wealth, make for your- "selves friends, that when ye die, ye may be "received into everlasting habitations."

OBITUARY.

Fredericksburg, Nov. 7, 1815.

REV. AND DEAR BROTHER,

I take the liberty to communicate to you for insertion in your useful paper, a brief sketch of the experience and dying exercises of an amiable and worthy member of the Presbyterian Church in this place. It must ever be pleasing to the pious, to discover in their fellow professors the manifest displays of divine grace and heavenly consolation in the hour of trial; and when those who live in the neglect of religion, behold, in the death of the righteous, peace, serenity, and joy that passeth knowledge, may we not hope they will be constrained to cry out, "Let me live the life, that I may die the death of the righteous."

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Departed this life, on Tuesday the 3d of Oct. 1815, in the 28th year of her age, Mrs. Fanny Page Wellford, wife of Mr. *John Spotswood Wellford*, of Fredericksburg.

This lovely woman possessed, in a high degree, all those accomplishments that adorn and endear the domestic and the social circle. Her mind was improved and stored with useful knowledge. Her temper was uniform and placid; and her manners were easy and agreeable.

Though the principles of religion were early impressed on her mind, like too many others, she grew up in life without feeling their divine and transforming power. About the time of her marriage, or shortly after, it pleased the Father of mercies to turn her heart to his service. She was led into the way of salvation by the "still small voice" of the Gospel. The light of truth which dawned upon her soul, was "like the morning light, which shineth more and more unto the perfect day." Her first religious exercises were a succession of sorrows and joys, of fears and hopes. When the gracious promises of the Gospel were applied with divine power to her soul; when she could rise on the wings of faith to *her* Father, God; when the language of prayer and praise flowed freely from her tongue; then her hopes were high, and her joys full. But if her heavenly Father withdrew his smiling face, if sin attempted to reign, her hopes sunk, and she was ready to cry out, Can a creature so weak, and so sinful as I am, be a child of God? Soon, however, she learned by the teachings of the Holy Spirit, that her hopes could never rest securely, on the frames and exercises of an erring, mutable creature, how encouraging soever they might be; but that they must spring from the faithful promises of an unchangeable God.

In the general tenor of her deportment after she made a profession of religion, she exhibited an edifying example of humility, meekness, tenderness of conscience, and an anxious solicitude to honour God, and promote peace, happiness, and piety among men.

In the prime of life, this amiable woman was called to leave a numerous circle of loving and beloved friends—all the enjoyments of this world—and the endearments of an affectionate husband and children. To this separation, so painful to flesh and blood, she was not merely reconciled; but enabled to rejoice in the blessed hope, that when absent from the body she would be present with the Lord.

Soon after the commencement of her last illness, she became sensible that her death was near at hand. She examined with care the grounds of her hopes beyond the grave. Her evidences were clear and comfortable; and the kind Redeemer, who will not forsake those who trust in him, in the hour of trial, was pleased to smile graciously upon her. So strong was her assurance of divine acceptance, and so exalted were her views of the felicity reserved for the people of God above, that the cords of affection, which bound her to earthly objects, were dissolved by the fire of divine love that glowed in her soul. Cheerfully did she resign her dearest connexions on earth, and ardently desire to depart and be with Jesus.

She requested to see her dear children, and bid them a last farewell. When they were brought, she embraced them with great tenderness and affection; intreated every one of them to read the Bible, to serve the Lord with all their hearts, and to be obedient to their father. Her relations inquired if she would give any particular directions respecting them: to which she replied, "I leave them in the hands of that God who has promised to be a Father to the fatherless. My friends will take care of them here, and if their souls can live before God, I am not anxious about their temporal life." When she embraced her infant of nine months old, she exclaimed, "Oh my sweet little lamb! how shall I part with you? Oh that it would please my Father to take you with me." The request was granted. The child was sick at the time, and died the day before its mother. They were both folded in the same shroud, and sleep together in the same grave.

Her husband then came to receive the benediction, and hear the last advice of his dying companion. The scene was a tender, melting one. Her heart was too full, and her bodily strength too much exhausted, to permit her uttering many words; but she exhorted and encouraged him to seek the salvation of his soul, in a most affecting and impressive manner;

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and assured him that the door of mercy was open for his admission; adding this fervent petition of her heart: "May the Lord bless you, and grant you the consolation of his grace." Though her words were few, her situation, the expression of her countenance, the fervor of her soul, all conspired to produce on the mind of every spectator, a deep conviction of the necessity and the unspeakable value of religion.

During the whole of her illness, even while her exercises were most comfortable, she sensibly felt that all her enjoyments flowed from the mercy of her gracious Redeemer, and that she was every moment dependant on him for their continuance. She therefore repeatedly desired her Pastor, and her pious friends, to pray that GOD would strengthen her to the last. These words she repeated, as expressive of her desires:

"By me, oh my Saviour, stand,
In every trying hour;
Guard me by thine out-stretch'd hand,
And save me by thy power."

On the Saturday before her death, after being apparently engaged in prayer and meditation, she said: "Come Lord Jesus! Oh come quickly. Why do thy chariot wheels delay? I have set life and death before me, and I prefer the latter."

"Haste, my beloved, fetch my soul
Up to thy blest abode;
Fly, for my spirit longs to see
My Saviour and my God."

The next morning she asked, "Is not this the Lord's day?" Her sister replied, "Yes; and as Jesus this day triumphed over death and the grave, I hope in his strength you will also be enabled to triumph." To this she answered—"Yes, in *his strength*, but nothing else will do." Some time after, a friend inquired if she still enjoyed peace in her soul? She said with a smile, "Oh how happy I feel—the promises are all precious to me—In a little while I shall be gone from every sin and every pain."

On Monday her body was very weak, but her mind was calm and full of peace. After lying about two hours, insensible to every external object, in a state resembling profound sleep, but from which neither her physicians nor friends could rouse her, she awoke, singing with a low but sweet voice,

"There is a heaven in yonder sky,
A heaven where pleasures never die," &c.

After singing two verses of this hymn, she sung these lines—

"Oh when shall I see Jesus,
And reign with him above;
And taste the flowing fountain
Of everlasting love?
When shall I be deliver'd
From this vain world of sin;
And with my blessed Jesus
Drink endless pleasures in?"

Owing to the increase of bodily weakness, she spoke but little after this; but her countenance, to the last, was expressive of the calmness and joyful serenity of her soul. On the following day she expired, exhibiting, to all who saw her, a bright example of the blessedness of those who make the Lord their trust. W.

A HYMN—For the Christian Monitor.

While sailing o'er Life's stormy sea,
My little bark is tempest tost.
How sweet that precious faith to me,
Which says, "Thou never canst be lost!"

The angry waves may rise around,
And fading stars desert mine eyes;
My heart is still on solid ground,
My hope, an anchor in the skies.

Norfolk. LINUS.

ANECDOTE.

A poor negro, who is a professor of religion, and withal is thought to be remarkably dull, as well as ignorant, was asked by a young gentleman not long ago, "Well uncle! what *is* your religion?" "My religion, master!" replied the negro, in a very grave and solemn manner, "*is to cease to do evil, and to learn to do well.*" The inquirer was so struck by the answer, that he asked no more questions.—Would it not be well for us all to be of the same religion with the poor negro?

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. NOVEMBER 25, 1815. [NUMBER 21.

Brief View of the History of Missions.

[Continued from page 155.]

The following account of the last year of Mr. Swartz's life, and of his peaceful death, is sufficiently interesting and valuable to make up, in part, at least, for the want of a more ample account of his missionary labors.

"*Particulars of the Death of the Rev. Mr. Swartz, late Missionary in the East Indies, from the Society for Promoting Christian Knowledge.*

"The Society, in its last annual account, has given some particulars of the closing scene of this truly venerable man, in extracts from a letter written by the Rev. Mr. Kolhoff, dated at Tanjore, Dec. 31, 1799. We hope to be able hereafter to present our readers with Memoirs of Mr. Swartz; and, in the mean time, are happy to bring forward a detail so worthy of the public attention.

"From the beginning of January, to the middle of October, 1797, he pursued his labors in his ministerial office, and in his studies, with great fervor, under all the disadvantages of his advanced age.—He preached every Sunday in the English and Tamulian languages by turns, and on Wednesdays he preached a lecture in the Portuguese language, for the space of several weeks, and afterwards in the German language to the privates, who had been made prisoners on the Island of Ceylon, and, having taken to the service, were incorporated in his Majesty's 51st regiment, stationed in this place.

"He made likewise a journey to Trichinapally, and several times visited Vellam, (a town six miles from Tanjore,) in order to preach the word of God to some companies of the 51st regiment, stationed at that place, and to invite the Heathens to accept the blessings of the Gospel.

"During the course of the week he explained the New Testament in his usual order at morning and evening prayers, which was begun and concluded by singing some verses of an hymn, and he dedicated an hour every day for instructing the Malabar school-children in the doctrines of Christianity. He was very solicitous for their improvement in knowledge and piety, and particularly for those whom he had chosen and was training up for the service of the Church; for whose benefit he wrote, during the latter part of his life, an explanation of the principal doctrines of Christianity, an abridgement of Bishop Newton's Exposition of the Revelation, and some other books.

"Though his strength and vigor were greatly impaired, yet his love to his flock constrained him to deny a great deal of that ease and repose which his great age required, and to exert all his remaining strength for their improvement in true religion. He took a particular delight in visiting the members of his congregation, with whom he conversed freely upon the subjects relating to their eternal interest. He told them plainly whatever was blameable in their conduct, and animated them, by every powerful argument, to walk worthy of their Christian profession. It was a most pleasing sight to see the little children flock to him with such joy, as children feel on meeting their beloved parent after some absence, and to observe his engaging and delightful method to lead them to the knowledge of God, and of their duty.

"He heard almost every day the accounts delivered by the catechists, of their conversation with Christians, Pa-

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pists, and Heathens, and the effects produced by it, and embraced every opportunity of giving them directions for a wise and faithful discharge of office.

"His strength was visibly on the decline during the last year of his life, and he frequently spoke of his departure, to which he looked forward with joy and delight. The commencement of his illness, which happened on the 7th of Oct. 1797, consisted only of a cold and hoarseness, occasioned by a check of perspiration. Dr. Kennedy, who was a particular friend of the Rev. Mr. Swartz, gave him an emetic to remove the phlegm which was collected in his chest; but he received no benefit from it, for after taking the emetic, he was afflicted with vomiting four or five times every day, so as to be almost suffocated by it, and which lasted till the 27th of November following. It was very afflicting to see the sufferings of our venerable father, and every remedy rendered fruitless which was tried by that humane and excellent man the late Dr. Stuart, who acted for Dr. Kennedy during his absence, and who was very attentive to Mr. Swartz during his illness. My affliction would have proved insupportable, if a merciful God had not strengthened and comforted me through the unexpected arrival of the Rev. Mr. Jænicke, on the 4th of November, 1797.

"Under all his severe sufferings, he never uttered a single expression of impatience—his mind was always calm and serene. Once, when he suffered very severely, he said, 'If it be the will of the Lord to take me to himself his will be done. May his name be praised!'

"Although his strength was quite exhausted, and his body extremely emaciated through the frequent vomitings, yet, under all this calamity, he desired that the school-children and others who usually attended the evening prayers, should assemble in his parlor, where, after singing, he expounded a portion of the Holy Scriptures, in a very affecting manner, and concluded it with his fervent and importunate prayers. It was always his custom to hear the English school-children read to him a few chapters out of the Bible after evening prayer, and to hear them sing some of Dr. Watts's hymns. During his illness, he seemed particularly pleased with that excellent hymn, which begins with the following words:—

"Far from my thoughts vain world be gone,
"Let my religious hours alone;
"Fain would mine eyes my Savior see,
"I wait a visit, Lord, from thee!"

He called it his beloved song, and desired the children to sing it frequently to him.

"He earnestly exhorted and intreated the Heathens, who visited him in his illness, to forsake their idolatry, and to consider betimes the things which belonged to their peace. When one of them began relating that wonderful things occurred in the town, our venerable father answered, 'The most wonderful thing is, that after hearing so often the doctrines of Christianity, and being convinced of the truth of it, you are notwithstanding backward to embrace and obey it.' In conversing with another Heathen of consequence, he expressed his great regret at leaving him in his idolatry, when he was entering into eternity; and added the following words: 'I have often exhorted and warned you, but you have hitherto disregarded it: you esteem and honor the creature more than the Creator.'

"On the 23d of November, he was visited by Serfogee, the present Rajah, then presumptive heir of the kingdom of Tanjore, and to whom the Rev. Mr. Swartz was appointed guardian by the late Tulja Maha Rajah. On being informed that Serfogee Rajah wished to see him, he let him know that he should come immediately, as he doubted whether he should survive till the next day. On his arrival, he received him very affectionately, and then delivered to him his dying charge, by which, though pronounced in broken language, the Rajah seemed to be deeply affected. The tenor of the speech was as follows:

"After God has called me hence, I request you will be careful not to indulge a fondness for pomp and grandeur. You are convinced that my endeavors to serve you have been disinterested; what I now request of you is, that you will be kind to the Christians:—If they behave ill, let them be punished; but if they do well, shew yourself to them as their father and protector.

"As the due administration of justice

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is, indispensably necessary for the prosperity and happiness of every state, I request you will establish regular courts, and be careful that impartial justice be administered. I heartily wish you would renounce your idolatry, and serve and honor the only true God. May he be merciful, and enable you to do it!"

"Our venerable father then inquired whether he sometimes perused the Bible; and concluded with very affecting exhortations, to be mindful of the concerns of his immortal soul.

"The resident, Mr. Macleod, who had been on a visit to Trichinapally for some weeks, hearing on his arrival the ill state of Mr. Swartz's health, had the kindness to send for Dr. Street, from Trichinapally. The Doctor arrived here on the first of December, and after consulting with Dr. Stuart, he recommended the tincture of steel to be taken with an infusion of bark, which, by the blessing of God, put a stop to the vomiting, with which he had been afflicted since the 17th of October.

"On the 3d of December, the first Sunday in Advent, very early in the morning, he sent for the Rev. Mr. Jænicke and myself, and desired the Lord's Supper to be administered to him, which was accordingly done by the Rev. Mr. Jænicke.

"Before he received the Lord's Supper, he put up a long and affecting prayer. To hear this eminent servant of Christ, who had faithfully served his Redeemer very near half a century, disclaiming all merit of his own, humbling himself before the footstool of the divine Majesty, as the chief of sinners, and grounding all his hopes of mercy and salvation on the unmerited grace of God, and the meritorious sacrifice of his beloved Savior, was a great lesson of humility to us.

"Our joy was great on his recovery, but alas it was soon changed into sorrow, when we observed that the severe attacks of his illness had in a great degree affected the powers of his mind, and which he did not perfectly get the better of till his last illness, a few days before his departure out of life, notwithstanding all the remedies which were tried. It was however surprising to us, that though his thoughts seemed to be incoherent when he spoke of worldly subjects, yet they were quite connected when he prayed or discoursed about divine things.

"After his recovery he frequently wished, according to his old custom, that the school-children, and Christians, should assemble in his parlor for evening prayer; with which we complied in order to please him, though we were concerned to observe that these exertions were too much for his feeble frame.

"The happy talent which he possessed of making almost every conversation instructive and edifying, did not forsake him even under his weak and depressed state. One morning when his friend Dr. Kennedy visited him (after his return) the conversation turning upon Dr. Young's Night Thoughts, which was one of Mr. Swartz's favorite books, he observed to the Doctor, that those weighty truths contained in it, were not intended that we should abandon society, renounce our business, and retire into a corner, but to convince us of the emptiness of the honors, the riches, and pleasures of this world, and to engage us to fix our hearts there, where true treasures are to be found.—He then spoke with peculiar warmth on the folly of minding the things of this world as our chief good, and the wisdom and happiness of thinking of our eternal concerns.

"It was highly pleasing to hear the part which he took in his conversation with the Rev. Mr. Pohle, who visited him a little after his recovery, and which generally turned on the many benefits and consolations purchased to believers through Christ. He was transported with joy when he spoke on those subjects, and I hope I may with truth call it a foretaste of that joy which he is now experiencing in the presence of his Redeemer, and in the society of the blessed.

"On the 2d of February last year, our venerable father had the satisfaction of seeing the Rev. Mr. Gericke, Mr. Holtzberg, and his family. Little did we think that the performance of the last offices for him would prove a part of the duty of our worthy senior, the Rev. Mr. Gericke; and I bless and praise God for leading his faithful servant to us, at that very time, when we were most in need of his assistance and comfort.

"On the second or third day after the Rev. Mr. Gericke's arrival, Mr. Swar

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complained of a little pain in his right foot, occasioned by an inflammation; to remove which repeated fomentations were applied; but a few days after we observed, to our inexpressible grief, the approach of a mortification. Dr. Kennedy tried every remedy to remove it, and would perhaps have effected the cure, if his frame had been able to support what he suffered. He was an example of patience under all these calamities. He did not speak, during the whole of his illness, one single word of impatience.

"The last week of his life he was obliged to lie on his cot the greatest part of the day, and as he was of a robust constitution, it required great labor and exertion to remove him to a chair, when he would sit up. These exertions contributed to weaken him more and more.

"During his last illness the Rev. Mr. Gericke visited him frequently, and spent much of his time with him in conversing on the precious promises of God through Christ, in singing awakening hymns, and in offering his fervent prayers to God to comfort and strengthen his aged servant under his severe sufferings, to continue and increase his divine blessing upon his labors for the propagation of the Gospel, and to bless all the pious endeavors of the Society, and all those institutions established in this country for the enlargement of the kingdom of Christ.

"He rehearsed with peculiar emphasis (whilst we were singing) particular parts of the hymns expressing the believer's assurance of faith, and of the great love of God in Christ. His fervor was visible to every one present, whilst Mr. Gericke was praying; and by his loud Amen he shewed his ardent desire for the accomplishment of our united petitions.

"A few days before he entered into the joy of his Lord, the Rev. Mr. Gericke asked him whether he had any thing to say to the Brethren. His answer was, "Tell them that it is my request, that they should make the faithful discharge of their office their chief care and concern."

"A day or two before his departure, when he was visited by the doctor, he said, "Doctor, in heaven there will be no pain." "Very true," replied the doctor, "but we must keep you here as long as we can." He paused a few moments, and then addressed the doctor with these words, "O! dear doctor, let us take care that we may not be missing there."—— These words were delivered with such an affectionate tone of voice, that made a deep impression on the doctor, and on every one present.

"On Wednesday, the 13th of February, 1798, which closed the melancholy scene, we observed with deep concern, the approach of his dissolution. The Rev. Messrs. Gericke, Jænicke, Holtzberg, and myself, were much with him in the morning; and in the afternoon we sung several excellent hymns, and offered up our prayers and praises to God, in which he joined us with fervor and delight. After we had retired he prayed silently, and at one time, he uttered the following words: "O Lord, hitherto thou hast preserved me; hitherto thou hast brought me; and hast bestowed innumerable benefits upon me. Do what is pleasing in thy sight. I deliver my spirit into thy hands, cleanse and adorn it with the righteousness of my Redeemer, and receive me into the arms of thy love and mercy." About two hours after we had retired, he sent for me, and looking upon me with a friendly countenance, he imparted his last paternal blessing in those precious words: "I wish you many comforts." On offering him some drink, he wished to be placed on a chair; but as soon as he was raised upon the cot, he bowed his head, and without a groan or struggle, he shut his eyes, and died between four and five in the afternoon, in the seventy-second year of his age.

"Though our minds were deeply afflicted at the loss of our beloved father, yet the consideration of his most edifying conduct during his illness, his incredible patience under his severe pains, his triumphant death, and the evident traces of sweetness and composure which was left on his countenance, prevented the vent of our sorrows for the present, and animated us to praise God for his great mercies bestowed on us through his faithful servant, and to intreat him to enable us to follow his blessed example, that our last end might be like his.

"His remains were committed to the earth on the 14th of February, about five in the afternoon, in the chapel out of the fort, erected by him near his habitation,

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in the garden given to him by the late Tulja Maha Rajah.

"His funeral was a most awful and very affecting sight. It was delayed a little longer above the limited time, as Serfogee Rajah wished once more to have a look at him. The affliction which he suffered at the loss of the best of his friends, was very affecting. He shed a flood of tears over the body, and covered it with a gold cloth. We intended to sing a funeral hymn, whilst the body was conveyed to the chapel; but we were prevented from it by the bitter cries and lamentations of the multitudes of poor who had crowded into the garden, and which pierced through our souls. We were of course obliged to defer it till our arrival at the chapel.

"The burial service was performed by the Rev. Mr. Gericke, in the presence of the Rajah, the Resident, and most of the gentlemen who resided in the place, and a great number of native Christians, full of regret for the loss of so excellent a minister, the best of men, and a most worthy member of society. O may a merciful God grant, that all those who are appointed to preach the Gospel to the Heathen world, may follow the example of this venerable servant of Christ! and may he send many such faithful laborers, to answer the pious intention and endeavors of the honorable Society, for the enlargement of the kingdom of Christ! May he mercifully grant it, for the sake of our Lord Jesus Christ, Amen!"

"At the funeral of Mr. Swartz, the Hindoo Rajah of Tanjore came to do honor to his memory in the presence of his Braminical court. *He covered the body with a gold cloth, and shed a flood of tears.* He afterwards composed an epitaph for him, whom he called 'his father and his friend,' and caused it to be inscribed on the stone which covers Swartz's grave, in one of the Christian churches of Tanjore.

"The English also have pronounced a noble and affecting encomium on the character of this estimable Missionary.

"The Honorable the East India Company have sent out to Madras a monument of marble to be erected in the church of St. Mary at that place, to the memory of the Rev. Mr. Swartz, inscribed with a suitable epitaph; and they announced it in their general letter, dated the 29th of October, 1806, 'as a testimony of the deep sense they entertained of his transcendant merit, of his unwearied labors in the cause of religion and piety, and of his public services at Tanjore, where the influence of his name and character was for a long course of years productive of important benefits to the Company.' The Honorable Court further adds: 'On no subject has the Court of Directors been more unanimous than in their anxious desire to perpetuate the memory of this eminent person, and to *excite in others an emulation of his great example.*' They direct, finally, 'that translations shall be made of the epitaph into the country languages, and published at Madras; and that the native inhabitants shall be encouraged to view the monument.'"

Of this great man, the following anecdote is related: "The venerable and famous Missionary, Swartz, had acquired such a character among the Heathen, that when amidst a barbarous and lawless banditti, he was suffered to pass with his catechumen through contending parties of them unsuspected and unmolested.—They said, "*Let him alone; let him pass; he is a man of God!*" This Apostle of our own day has saved the inhabitants of a fort from perishing by famine, when the neighboring Heathen have refused to supply it with provisions on any other assurance than that of his word.—Even that tyrant Hyder Ally, while he refused to negotiate in a certain treaty with others, said, "Send me Swartz; send me the Christian Missionary," said this Mahometan; "I will treat with him, for him only can I trust."

(To be continued.)

CHRISTIAN MONITOR.

On the best way of studying the Scriptures.

When an enquirer first looks at the material world; and attends to the phenomena of nature, so many objects are presented, and these so various; there is, too, such variety and intricacy in the movements of natural bodies, that the whole seems to be

"A mighty maze without a plan."

Yet when according to the principles of true philosophy, he examines farther the

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constitution of things; traces the various laws by which the operations of nature are carried on; and arranges the facts discovered by him in proper classes, instead of confusion and irregularity, a scene of order, and harmony, in the highest degree gratifying, is presented to his view.

It has appeared to me that in this respect there is a striking analogy between the book of nature, and that of revelation. To a superficial observer, the Scriptures appear to be a mingled collection of narratives, prophecies delivered in an obscure stile, and doctrines without order and regularity. Yet in them may the diligent and humble student discover a system of divine truth as much more beautiful and glorious than the system of nature, as moral beauty is more admirable than that which is merely natural.

If it be objected to this representation that in the Scriptures, many things, after all, appear mysterious, and obscure, it may be replied that the case is the same in the system of nature. In the most common appearances, there are difficulties, which the wisest philosophers have never yet been able to solve. Yet it is universally admitted, that the present mode of philosophising, is the true one.—And all who have with any success pursued studies of this kind, know as certainly as they know the reality of their own perceptions, that they do discern in the works of nature the truth, and beauty and order, which have been mentioned. In like manner, the student of the Scriptures, although he meets with difficulties, yet, in the whole scheme of divine revelation, he knows that he can perceive wisdom, power, and goodness; order, and harmony beyond any thing of this sort discovered in the material creation.

These remarks have been made for the sake of observing that perhaps study of the Scriptures would be most successful, were it conducted, as far as the nature of the case admits, according to the manner of philosophising laid down by Bacon, and followed by Newton. For my present purpose it may be sufficient to remark, that according to this method all hypotheses are to be rejected; it being the great business of philosophy to discover facts, and to class them.

The remark has been before made in the Christian Monitor, that the doctrines of the Scriptures may in general be considered as facts. Now these may be reduced to certain classes; in the same manner with those in natural philosophy. Let us, then, suppose that a student, instead of framing a system according to his own notions and prejudices, and then endeavouring to bend Scripture to them, rejecting whatever should prove too stubborn for this process, sits down, and carefully examines the whole of the sacred writings endeavouring to ascertain the facts therein stated, with the same coolness and freedom from prejudice, with which a student at the university, investigates the laws of gravitation, or electricity; is it not likely that his progress in divine knowledge will be surer, and in the end much greater, than on any other plan? And should he meet with difficulties, and even apparent contradictions, let him proceed as he would in philosophical investigations. To illustrate this remark by a particular instance, a man is studying natural philosophy—By a sufficient induction, what is called the law of gravitation, or the fact that all bodies tend towards the centre, is established—Yet in the rising of smoke, and other light bodies from the earth, there seems to be a contradiction to this fact. In other words, here are two facts which appear directly to contradict each other. Does the philosopher upon this discovery turn sceptic, and deny the truth of his senses, or the validity of his experiments? Or does he resolutely believe one fact, and reject the other? He does neither—but pursues his investigations, acknowledging the imperfections of the human mind, and hoping that some new discovery may enable him to reconcile the apparent contradiction. At length he understands the doctrine of *specific gravity*. At once he sees, that what before seemed opposed to the doctrine of gravitation, is in truth a confirmation of it.

Studying the Scriptures in the same manner, we shall continually find new light beaming in upon the mind. And not unfrequently what appeared to us an insuperable difficulty, will be discovered to be a confirmation of some important doctrine. And should there at last remain mysteries, which we are unable to

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understand, it will be perfectly reasonable for us to wait until, in the eternal world, our faculties are more enlarged than they ever can be here; or new facts are discovered to us which it was not suitable to our present state for Divine Wisdom to reveal.

The more I think on this subject, the more I am persuaded, that this is the true way of investigating the Scriptures. Yet it may be objected, that this mode of study supposes leisure and abilities, possessed by few, whereas the system of divine truth is intended for the general benefit, and ought to be open to all—I answer, that the constitution of nature was established for the general benefit, and it would, as it seems to us, be well if all were more perfectly instructed in true philosophy. Only a few, however, have leisure and abilities to pursue these studies. Yet a plain, honest man, easily acquires that degree of natural knowledge, which is sufficient to enable him to live comfortably in this world, and make provision for his family. And in like manner a plain, sincere Christian may easily acquire that knowledge of the way of salvation which is necessary. In either case let those who have time and talents pursue their studies, for their own benefit, and for the good of their fellow-men.—And let others, as they can, partake of the advantages which may thus be furnished to them.

The great difficulty lying in the way here pointed out, arises from the passions and prejudices, which continually beset the human mind. We have our theories, our preconceived notions, strengthened very often by the pride of the human understanding; the habits too, which we have formed, and the passions which we have indulged, may very possibly indispose us to believe revealed truth, or give by any means due weight to the evidence which may lie before us. This being the case, it is highly becoming that we should use diligent and fervent prayer, as a help to study. And this even should we admit the infidel sentiment, that there is no direct divine influence on the human heart; in other words that the Holy Spirit is not given according to the promise to him who asks for it. We certainly do not mean to make this admission. But leaving this out of view, we maintain that humble and earnest prayer is an admirable preparative for that course of study which we here recommend. And this because of the effect which it produces, of moderating, for the time at least, the influence of the passions, and thus leaving the mind more disposed to discern the evidence, and feel the force of divine truth. We will suppose that a man retires to his closet, and before engaging in the study of his Bible, earnestly and devoutly prays that his mind may be illuminated, his passions subdued, his prejudices removed; and that he may clearly discern the truth, as the infinitely great and good God has been pleased to reveal it; I will appeal to any one who ever prayed, or who can form a conception of the views and feelings of a man engaged in prayer, to say, whether this is not calcula ed to overawe, and restrain the passions, which have so much influence in determining our judgments concerning affairs of religion.

Hence perhaps we can account for a fact which to some may appear strange, and to others incredible. It is this, that sometimes very plain men, who have had but little time for study, appear to have a more accurate and extensive knowledge of the Scriptures, than some very learned and studious men, who have often read the Bible. The former are men of prayer; the latter are men of pride and self-sufficiency: the former have their passions so subdued that they do not rise up in opposition to the truth; the latter, it may be, are the slaves of ambition, avarice, or lust. Prayer then, inasmuch as it is efficient in weakening the strength, and calming the turbulence of the passions, is a most effectual preparative for the profitable study of the holy scriptures.

But it is not only true that bad passions weaken our moral perceptions, and darken our understandings, but that right affections enable us more clearly to discern the evidence of divine truth, and more actively to search for it. In the exercise of these affections, we pursue sacred studies with a high relish, and of course with an ardour which is not easily damped. Every school-boy knows the difference in progress, when he enters on a study with reluctance, and pursues it with a feeling of irksomeness; and when he engages in it with alacrity, and pur-

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sues it with delight. Difficulties then are met, with a proper temper, and managed in the right way. Arguments are carefully and impartially weighed. There is an anxiety to know the truth, and a care to avoid mistakes, which have a very salutary influence. It is thus in respect to religious truth, when a man cherishes pious and benevolent affections; and cultivates religious feelings. This, it ought to be understood, is most effectually done by carrying them, as often as occasion permits, into practice. Hence we may conclude that there is greater reason than many have supposed for that saying of our Lord, "If any man will do the will of my Father, he shall know the doctrine whether it be of God, or whether I speak of myself."

Whatever may be thought of these remarks, of one thing the writer is fully convinced—that the patient and diligent study of the scriptures in a proper frame of mind, is both pleasant and profitable. The discovery of truth is at all times delightful; and most of all, of religious truth. Whatever is fair, and grand, and glorious in the material world, is but a faint shadow of his wisdom, and goodness, and power, who, in the gospel of Jesus Christ, has revealed himself as our friend and father; and who has caused the light of the knowledge of his own glory to shine in the person of our Redeemer. So that in studying the Scriptures we are, at once, presented with the fairest forms of moral excellence, and are taught the best lessons of moral conduct, that ever were given to the race of man.

From the London Evangelical Magazine.

A WARNING TO SCOFFERS.

The last Sabbath fortnight I went in the evening to preach at S———, I had no sooner begun the worship of God than I perceived four or five young men enter the room where I was preaching. As soon as they had fixed themselves in the most obscure part of the house, they smiled one at another, and from smiles advanced to laughing and talking. One of them, more hardened than the rest, made himself very conspicuous, by unbecoming gestures, &c. and I endeavoured to make him more so, by the following method of reproof: At first, I made a full stop for about a minute; but this not answering, I then fixed my eyes upon him, supposing a stern look would put him to silence. This not succeeding, I was compelled to have recourse to verbal reproof. I first begged him, as an act of friendship to his immortal soul, to consider the awful consequences attending those who rebel against God, despise the gospel of Jesus, and deride the institutions of religious worship. I then intreated him to remember the tremendous judgments denounced by the prophet, and quoted by the apostle Paul. "Beware, therefore, lest that come upon you which is spoken of in the prophets: behold, ye despisers, and wonder, and perish; for I work a work in your day, a work which you will in no wise believe, though a man declare it unto you." And, lastly, I informed him, that though he might escape punishment from the laws of his country, to which he had rendered himself obnoxious; and that notwithstanding he might escape the *present* judgments of the Almighty; yet a reprieve was not pardon, and there was a time hastening on when all impenitent opposers of God's word would feel the indignation of a sin-avenging God. I therefore recommended to him truly to consider (before it was too late) the words of Job, "He is wise in heart, and mighty in strength; who hath hardened himself against him, and prospered?"

This admonition evidently filled him with confusion of face, and prevented him from again confronting me during the rest of the service; but I do not know that he manifested any marks of contrition for the offence. I dismissed the assembly, the young man returned to his habitation; but awful to relate, his race was nearly run, and but a few days after, death approached, with circumstances that should operate as a warning to all such scoffers.

He was no sooner seized than his senses departed, and a delirium came upon him. Soon after he became outrageous, his relations were obliged to call in three or four men to hold him in the bed, and he died in the greatest agonies imaginable! Thus terminated the existence of one, who had in his life openly vilified the ordinances of the Lord, and was taken almost immediately from the reproofs of man, to appear before the King eternal, immortal, and invisible!

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. DECEMBER 2, 1815. [NUMBER 22.

Brief View of the History of Missions.

[Continued from page 165.]

In the year 1799 the following missionaries were employed in the service of the mission:

Mr. Gericke, Mr. Pæzold } at Madras.
Mr. Pohle at Tirutschinapally.
Mr. Jænicke at Palmacotta.
Mr. Kolhoff, Mr. Holzberg } at Tanjore.

The effect of the labours of these zealous and faithful men was considerable. During the year Mr. Pohle baptized 36 infants, and 5 grown persons, of whom 4 were Roman Catholics. He administered the Lord's Supper to 206 communicants, and states that the whole number of Malabar and Portuguese belonging to the congregation, were 285. The school under his superintendence was attended by above 70 children.

Mr. Kolhoff baptized during this year 190 persons. Of these 145 were heathen, 38 were the children of Tamul parents, and 7 of Europeans. He had been instrumental in converting 25 persons from popery; and had administered the sacrament to 209 persons, and superintended a large school.

Mr. Gericke, in giving a report of his labours, states, that he had received to communion 171 persons; had administered baptism to 16 adults and 147 children, and had converted three Roman Catholics.

He also mentions, as evidence of the usefulness of the mission, that the road between Trichinipally and Tanjore had for a long time been much infested by robbers, insomuch that travelling was very unsafe; but that it was then a common saying among the people, "that no robberies had been committed since Mr. Swartz had preached so much among them."

Not long before this time the Missionaries had ordained to the ministry a native named Sattianaden, whose active and laborious exertions were crowned with considerable success.

They, however, sustained a great loss in the death of the Rev. Mr. Jænicke, which took place in this year.

"His brethren and fellow-labourers observe, that from the time of his arrival in India, till seized with that dreadful sickness the Hill Fever, he had pursued his work in the Mission with fervour and delight. He was a great blessing to the congregation and school at Tanjore, and a happy instrument for the enlargement of the kingdom of Christ, in the countries to the southward, where he erected several churches, established schools, and had labored with all his strength to instruct the ignorant, to awaken the careless, and to animate every one to walk worthy of his holy profession; and it is remarkable, they observe, that previously to his departure he should have been enabled to visit all those places, where he had before preached the word of God, to warn and exhort the people who had been instructed and awakened by his ministry. The great endowments of his mind, the excellent disposition of his heart, and his zeal for the glory of God and the good of souls, had given them cause to lament his early death; and it was matter of especial sorrow to them that such an afflicting stroke should so soon have followed the severe loss, which they and the Mission had sustained by the lamented death of the venerable Mr. Swartz; but they knew it to be their duty to humble themselves before Him, who is the Lord and Head of his Church, and to submit to all

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his ways and dispensations, which, though unsearchable, are always holy, wise, and good. They pray that God may mercifully look upon the afflicted state of the mission; that he may be their helper and protector; and supply his church, in that country, with able and faithful labourers!"

The details of the Missionaries' labours in the year 1800, which have come into the hands of the Editor, are very meagre. The following abstract has been formed from them. Baptized, 21 Heathen, and 161 children, born in the congregation—Whole number of communicants 1115—Children at school 200.

In the years 1801 and 1802, the work of the Mission prospered greatly. It pleased God, in a most remarkable manner, to pour out his Spirit, and give success to the labours of his servants. In proof of this, we give the following letter from Mr. Gericke, written after he had made an excursion from Madras through a considerable extent of country.

"When, in my journey, I came near to the extremity of the peninsula, I found whole villages waiting anxiously for my coming, to be farther instructed and baptized. They had got acquainted with our native priest in that country, and the Catechists and Christians; and had learned from them the catechism; which those who could write copied, to learn it themselves at their leisure. When they heard of my coming, they broke their idols to pieces, and converted their temples into Christian churches; in which I instructed and baptized them (in some about 200, in others about 300;) formed them into Christian congregations; procured for them catechists and schoolmasters; and made them choose, in each place, four elders. These examples awakened the whole country; and when I was about to leave it, the inhabitants of many more villages sent messages to me, begging of me to remain a couple of months longer in the country; and to do in their villages the good work I had done in those of their neighbours. My situation not allowing this, I recommended them to the native priests and catechists that are there; and since that, there have been instructed and baptized 2700 people more, and 18 more congregations have been formed. Among these new converts are several chiefs, all very zealous; and one of them travels about, preaching the gospel: but since my return, some of the Heathens of that country, old enemies, have stirred up a persecution against them, and they have written to me to return as soon as possible; for while I was among them, all went on very smoothly; and the Heathens themselves seemed to feel a pleasure in what was going on. But it pleased God to afflict me with a fever. When I began to recover, I found a letter from that country, which contained the good news, that the persecution had abated in several places; and that the Christians, who had been confined, had been honourably acquitted. The constancy of these people, under their sufferings, may overcome their enemies, and contribute greatly to the spread of the gospel in those parts."

The Rev. Messrs. Kolhoff and Holzberg give a very pleasing account of Tanjore, and the neighbouring country, stating, among other things, that they had baptized, during the year, considerably more than 300 persons, and had administered the sacrament of the supper to nearly 600.

In the former part of the year 1803, the same glorious and wonderful work of divine grace was carried on, as will appear by the following extract.

"The Rev. Mr. Gericke, in a letter dated at Vepery, 14 Feb. 1803, informs the Society that he had recently been through the Mysore country, and thence to Palamcotta, visiting all their congregations, and that it had pleased God to awaken a sense of religion in the inhabitants of whole villages, insomuch that of their own accord they had sought instruction from the neighbouring Christians, and their catechists, and from Satianaden, and had wished anxiously for his coming to be farther instructed and baptized. The first of these villages to which he had been called, was newly built by Catechumens, who had before lived in neighbouring places, and their church was finished when he arrived to preach and baptize in it. In four other villages, the inhabitants being unanimous in their resolution of embracing the Christian faith, put away their idols, and converted their temples into Christian churches, and were instructed and bap-

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tized in them. For another new village, and church for catechumens, that lived dispersed, he had bought a piece of ground, and instructed and baptized in it, under a temporary shade. On his departure from the Tinnavelly country, where this had happened, messages were received from many villages, requesting him to stay a few months longer, and to do in their villages what had been done in others. Not conceiving himself at liberty to do so, he had recommended them to Satianaden, to the old catechists, and to the new assistants. By these means, there had been instructed, and baptized, about twice the number that he had baptized, which were above 1300. But, extraordinary as these conversions of several thousands were, no less extraordinary was the persecution suffered from their Heathen neighbours, and particularly from some men in office under the collector. The very night on which he returned to Vepery, he received a letter on the melancholy subject; and nothing prevented his return to that part of the country, but serious indisposition. Mr. Kolhoff, however, had resolved to visit the new congregations, and with the assistance of Mr. Gericke's letters, he trusted relief would be afforded; and the presence of so good a pastor as Mr. K. would tend by God's grace, to comfort them all, and to confirm and strengthen the weak among them. Satianaden seemed to be quite depressed at the cruelties exercised upon the Christians, and the reports daily brought to him from all quarters. One of the congregations had lately written to Mr. Gericke, that were it not for the fear of hell, and the hope of heaven, such were their sufferings, that they should throw themselves into the sea."

Notwithstanding this persecution, however, and the various difficulties, which the Missionaries had to encounter, their hearts were filled with praise to God, for the progress which the Gospel of Christ had lately made among the Heathen.

But amidst their pleasing prospects, they were suddenly filled with sorrow, on account of the departure from this life of their principal Missionary, the Rev. Mr. Gericke.

The following account of Mr. Gericke's death, with a sketch of his character, cannot be denied a place here.

"On the 2d of October, 1803, the Rev. C. W. Gericke departed this life at Vellore, whence he was proceeding to Cuddalore, to re-establish the mission at that place. Soon after his return from his most remarkable journey to the southern countries, the great success of which, in the awakening of several thousand Heathens to embrace the religion of Jesus Christ, has already been mentioned, his health was attacked by a fever of which he recovered, but his increasing and incessant labours did not permit him to enjoy that rest, which his age of 61 years, and a weak frame of body, required. He was taken with a disorder in the bowels, which he thought might be removed by a change of air; but, returning from Rayacottah to Vellore, his disorder increased to that degree, that he was unable to proceed. Thus ended the laborious and pious life of this faithful servant of Christ, after he had served him in India 38 years, with a zeal and sincerity, which was exemplary to the public, and edifying to thousands, amongst Europeans and natives, of all ranks and situations. The consternation and grief amongst all classes, at the death of so valuable a man, was beyond description. His soft, mild, meek, and humble character, had made him beloved by persons of distinguished stations, and by every one. His conversation was every where agreeable and instructive, as his long experience and attentive observations furnished him with important materials to entertain the company, wherever he happened to be visiting. He spake with so much circumspection and wisdom, on religious and moral matters, on literature and political subjects, that all who heard him were pleased; and even such as differed from him in matters of religion, had a respect for his exemplary character, and revered his Christian virtues; insomuch that many called him the *primitive Christian*. His public spirit was always active, and he took a great part in any institution for the common benefit. Though the propagation of the Christian Religion was his chief object, and occupied his mind in preference to all other objects, he approved and encouraged, as much as he could, the culture of sciences, in those

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with whom he was connected; and he even paid a monthly salary to an honest and skilful Bramin, for the benefit of Indian literature. In offering and rendering good services, he took very great pleasure, and he never declined any, which he found himself able to perform, even though attended with great difficulties. Many addressed themselves to him, in their urgencies, and requested his oral, or written, recommendation, mediation, or assistance; which had often cost him much time, great exertions, and not seldom considerable expenses, and loss of money, besides his vast and expensive correspondence. His charity was boundless. Though the various concerns, which were entrusted to him, as a man on whose conscientiousness and exactness all could rely, and some generous rewards for his good offices, might have made him rich, he observed the utmost frugality, that he might have to give to the needy. To go into a detail, or mention only the various branches of his abounding charity, were impossible; many of which had come to be disclosed only by accident. Many widows and orphans, helpless, afflicted, and oppressed, bewail, with flowing tears, the loss of their benefactor, father, guardian, advocate, defender, and comforter. To his brethren he was the most tender friend and brother, never assuming as a senior, but always the first and most ready to take upon himself the heaviest burdens, to alleviate and comfort, and assist his brethren. He was indeed a shining light, whose gentle rays enlightened, warmed, and enlivened. His counsels, and advices, were maturely premeditated, and he never insisted upon his own opinions, nor was in the least offensive, in his paternal admonitions on errors, but rather indulgent, silent, and patient, when the common cause was not materially injured. He never complained of personal offences, and when his conscience and duty urged him to complain, in order to avert imminent dangers, he did it with the utmost reluctance, and the most affecting anxiety, for his tender heart was full of love towards his neighbour." *(To be continued.)*

To be morose, implacable, inexorable, and revengeful, is one of the greatest degeneracies of human nature.

MISCELLANEOUS.

THE THEATRE.

The following remarks on the pernicious influence of scenick exhibitions on the morals of the rising generation, demand our particular attention and most serious consideration at the present time, when our town is infested with stage-players, whose continuance here will be proportionate to the countenance and patronage which they receive from the citizens. [WEEKLY RECORDER.

The Rev. John Thirlwall, in his solemn Protest against the revival of Scenick Exhibitions, says, "They are calculated to corrupt the morals, and instil the most dangerous and criminal maxims. Did we wish to root up every religious and moral principle from the heart, to tempt our daughters to barter away the brightest jewel of their sex; to enflame the passions of our sons, and abandon them to their lawless empire; did we wish our children to become familiar with crime, to blunt and deaden those delicate sensibilities which shrink at the touch of vice; did we wish to harden and inure them to scenes of blasphemy, cruelty, revenge, and prostitution, we would invite them to the sight of the most popular plays which are now performed on our stage; we would send them for instruction to the *German School*, where, by the most subtle and malicious contrivance, vice is decked out in the air of virtue, and the deluded youth is seduced to ruin, while he imagines he indulges in the noblest feelings of his nature; where a casual act of generosity is applauded, while obvious and commanded duties are trampled on, and a fit of charity is made the sponge of every sin, and the substitute of every virtue."

"We fully agree," (says the Christian Observer) "with Mr. Thirdwell in these sentiments, and in some remarks which he subjoins respecting the immodest allusions, coarse profaneness, and shameless blasphemies, which abound in our favourite comedies. We have long been convinced that these have a powerful effect in corrupting and debauching the minds of our young men and women; nor can we conceive, whatever semblance of a contrary kind may be assumed, that those can either be possessed of real modesty, or of any real regard to the name and honour of God, who are in the habit of frequenting the play-house."

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CHRISTIAN MONITOR.

Observations on Luke ix. 49.—"*Then John said, Master, we saw one casting out devils in thy name, and we forbad him, because he followeth not us.*"

In remarking on this passage of Scripture, it is not intended to discuss the question which has been raised concerning demoniacal possession. Because to do justice to the subject, an investigation must be made, for which the Editor has not time, if he have abilities. Besides, a decision of the question is not necessary for the purpose at present had in view.

The depravity of human nature, is established by the most positive declarations of Scripture, and illustrated in a remarkable manner by sacred history. It has seemed to me, that the most affecting exemplifications of this doctrine are to be found in the imperfections and weaknesses of good men. The person, who made the address to our Saviour, recorded in the passage under consideration, was John the loving, and "beloved disciple." A man who was greatly distinguished by gentleness of disposition, and by a meek and affectionate temper. And yet he does not escape the contagion of bigotry and party spirit. There is no reason to doubt but that when he had received a larger portion of the gift of the Holy Spirit, and had made greater progress in the Christian life, his language, had a similar occasion offered, would have been very different. Could he have conversed with his ascended Lord, at the time when, supported to the pulpit by his affectionate friends, he was accustomed to say—and through weakness he could say no more—"Little children, love one another," his views and feelings would have been quite dissimilar to those entertained by him, when he forbad the casting out of devils, because he who performed the miracle, consorted not with him, and his fellow disciples.

The reason given for the prohibition plainly shows the temper of the disciple at the time—"*He followeth not us.*"—And it is worth while to observe to what extent the spirit of party will carry a man otherwise amiable and candid. Let it be observed then,

1. That the man forbidden, was *casting out devils.* His labour was a labour of love. He was employed, perhaps actively and zealously, in doing good.

2. He cast out devils *in the name of Christ.* This was an open and public acknowledgment of Christ as his Lord.

3. According to the representation of Scripture, the performance of this miracle required the exercise of faith, and an endowment with supernatural power, which could be made by Christ alone.

All these things are acknowledged by John in the very words addressed by him to his master; and yet this man must be stopped short in his work of faith and benevolence, solely because *he was not of John's company.*

Any one, at all acquainted with the character of Jesus Christ, might very well anticipate the answer which he would give on such an occasion, "Forbid him not," says our Lord.

And yet we way well suppose that John thought that he saw many reasons for the measure adopted by him; and secretly commended himself for this instance of zeal for the honor of his Saviour.

The Master, he might think, has honoured us as his chosen apostles, as his confidential friends, and yet this man refuseth to be of our company. Does he not by this cast contempt on him who has chosen us? And shall he be permitted to go on in the exercise of his office? No, verily, but he must be stopped.

Or he might say, The Lord commandeth his disciples to follow him; and we, apostles, do follow him whithersoever he goeth; but this man refuseth to obey the commandment; and yet he is performing the same office that is committed to us—This must not be.

Many such thoughts as these, we may suppose, occurred to the Apostle to justify his conduct in his own eyes. But instead of receiving the approbation which he expected, he was reproved by our Lord, and admonished in a way which it is likely he never forgot.

Now all this was recorded for our example. And in the present, as well as in every other age, it is highly expedient that the instruction in ended to be communicated by this passage of scripture, should be duly regarded. This is the more necessary, because the unsuitable conduct of Christians to each other, has done more injury to the cause of religion,

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than all the attacks of infidelity. The subtlety of Hume, the buffoonry of Voltaire, and the coarse ribaldry of Paine, with the whole race of Encyclopedists, and philosophists to aid them, have not inflicted on the church such wounds, as she has received from professors of religion. The deepest and deadliest stabs which "the body of Christ" has received, have been given in the house of his friends.

It would be well for all who love the cause of Christ in our country, to be on their guard, lest under the influence of feelings, which they by no means suspect, which perhaps they approve, they do material hurt, where they mean to render service.

The Christian Monitor wishes it to be distinctly understood, that in his remarks on this subject, he has in view no particular denomination of Christians. His observations are intended to be general--are intended for all to whom they may apply, by whatsoever name they may be distinguished. His object is to promote the general interests of religion, and not those of a party. It is perfectly consistent then for him to oppose party spirit, wherever the many-headed monster may show itself.

After making this declaration, which it is hoped will be borne in memory, he may proceed to inquire, whether there is not prevalent among us, at the present time, much of that spirit which the disciple manifested in the passage under consideration.

Are there then, any who, although they admit that others are true Christians, yet because they adopt not their modes and forms, openly maintain, or what is worse, in a sly and indirect manner insinuate that they do not belong to the church of Christ, and have no hope, save in uncovenanted mercy? Do any manifest an eager desire to make proselytes; do they unceasingly harp upon the peculiar doctrines of their own churches; do they adopt measures, and make frequent attempts to gain converts from other denominations; and on any instance of success, do they rejoice and exult, as though a sinner were thus rescued from the powers of darkness, and snatched from the jaws of ruin? Do any refuse to commune with their fellow Christians, least such communion should appear inconsistent with the pretensions which they may have set up, of whatever nature these pretensions may be, whether of *superior purity*, or *primitive simplicity*, of *clerical equality*, or *hierarchal dignity?* And are not these things, and such as these, genuine fruits of that spirit which prompted John to say, "Master, we forbad him, because *he followeth not us?*"

It is hoped that none will be wounded by these interrogatories. They are intended only as affectionate and faithful admonitions to brethren. As such, the Editor acknowledges all who love the Lord Jesus Christ in sincerity, and place their everlasting hopes on his atonement, as the only foundation of their hopes.

But it may be asked, Is religious controversy in no case allowable? Are we to remain silent, when errors which we conscientiously believe injurious to the true interests of the church of Christ, are propagated, and threaten to become prevalent? On the contrary, are we not positively commanded to "contend earnestly for the faith once delivered to the saints?"

This deserves consideration. It is without hesitation, then, admitted, that obedience to this command is indispensible. But it is easy to see how bigotry and party spirit may wrest this, as well as other scriptures. *The holy fathers of the inquisition*, no doubt, and their officers, when performing an **Auto de fe*, maintain that they are contending for the faith; and so have said all the bigots, that have ever disturbed the peace of the church, or persecuted their brethren to the gibbet or the stake.

The command under consideration is in the epistle of Jude, verse 3. Let the reader turn to the passage, and he will perceive that the contest is to be carried on against "ungodly men, who turn the "grace of God into lasciviousness, and "deny the only Lord God, and our Lord "Jesus Christ;" against men who aim to subvert the faith, and destroy the hopes of the Christian. But let this passage be compared with the words of the Apostle Paul, "In meekness instructing those that oppose themselves," and we

*This literally means, *An act of faith.* Reader! what do you suppose is thus denominated? It is the burning of *heretics*, for instance Christians who deny the infallibility of the Pope!!

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shall see that even towards infidels, we are required, in our most vehement controversies with them, to exercise the gentleness, and patience of the Christian temper. What then ought to be our conduct, when we differ from those, who confessedly belong to the "household of faith?"

As to controversies between Christians, the case seems to be this—Through the imperfection of human nature, there will arise among them, differences of opinion on subjects of minor importance. There can be no reasonable objection to a temperate discussion of these differences. Indeed the cause of truth may be greatly promoted by it. But this contest ought to be such as takes place among brothers, that love one another; dispassionate, fair, candid, and even affectionate. We should reckon the little arts and stratagems, practised by those who contend for reputation, or the credit of their party, unworthy of us as disciples of Jesus Christ. If we are sincere, it is our object to discover, or maintain the truth, to promote the glory of God, and secure the happiness of man. Purposes of this nature do not admit of unworthy expedients for their accomplishment.

Besides this, it ought never to be forgotten, that, from the weakness of the human understanding, we are very apt to magnify the importance of those points on which we differ from others, especially if they have been much disputed. This is so much the case, that men of narrow minds are very apt to imagine that those doctrines, however unimportant, on which they hear much discussion, are essential to religion.

And here the Editor would venture, though with unfeigned diffidence, to hint at a course of conduct to be pursued by Christian churches in our country. The object of this proposal is to prevent controversies which he fears will arise, to the no little injury of the Christian cause. Let it however be premised, that the leading denominations of Christians in the United States, are so numerous in members, and the different churches are so firmly established in the affections of their people, that none need apprehend, that any one will obtain a preponderance destructive to others—Now let these churches, if they judge it proper, not only publish their confessions of faith, or articles of religion, but as full and clear an exposition of them as possible; that the people at large may distinctly understand the tenets of each church, and the real points of difference between them all. Let the public teachers also, in their ministrations, when occasion requires, enter into the detail of this exposition, as far as they may think necessary. But let no attack be made on other societies—Let no attempts be made to gain proselytes. Let the people be encouraged and assisted, in examining for themselves; and let it be urged on them as a duty to "*prove all things*," and hold fast that which is good. Let them also understand, that they have the right which no man may take from them, of uniting themselves to that church, whose doctrine, discipline, and mode of worship are, in their view, most conformed to the pattern given in the New Testament.

These hints might easily be enlarged, but our limits do not admit of it. And we really fear that by many of our readers they may be thought chimerical. But it does seem to us, that if some such plan were carried into effect, the interests of true religion would be greatly promoted, and perhaps the standing reproach of the church be wiped off. If it is in vain to hope that such a plan will be generally adopted, much more so is it, to hope that any one denomination of Christians will see attempts made to discredit their peculiar doctrines, and overthrow their church, without putting forth their utmost energies to prevent it.

Happy would it be, however, for all to recollect that it is not the number that they may convert to *Episcopalianism* or *Presbyterianism*, to the peculiar tenets of the *Baptists* or *Methodists*, that will be the measure of their reward. It is they who "turn many to *righteousness*, that will shine as stars for ever and ever."—We have all heard of proselytes, who were sevenfold more the children of hell, than before their conversion; and we have read the woe pronounced on those who made them. Alas, how will *they* answer for their conduct in the last day, who, under the garb of ambassadors of the Prince of Peace, have infused into the hearts of their followers the wormwood and gall of bigotry and party spirit!

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We have reason to be thankful that the judgment and feelings of liberal and enlightened men, and indeed of the public at large, is against this course of conduct. Hence, by the way, it is very possible for persons possessing this narrow, bigotted, proselyting spirit, to be much embarrassed between their desire of popular favour, and a wish to make converts to a party. In this difficulty, a plan may be adopted which can hardly be reconciled with Christian sincerity. In public, many fine speeches may be made about liberality, and brotherly kindness, &c. and in private a good deal of sly insinuation, and many indirect methods may be made use of, to injure others. Alas, poor human nature!

The state of our country requires of ministers of the gospel views, and feelings, and conduct, very different from those on which we have animadverted. Let the ambassadors of Christ look into their congregations, and say how many, have they reason to fear, are yet unconverted. Let them examine the state of the country, and see how many thousands and millions are living "without God, and without hope in the world." Let it always be remembered that our population has already advanced far beyond the present supply of preachers, so that if at this moment there were an addition of three or four thousand, there would be ample room for them all in the "Lord's vineyard." Even now, many in our country are as ignorant of Christianity as the Hindus themselves; and our citizens are multiplying in numbers beyond all former example. There is more to be done for the glory of God, and the good of our countrymen than could be done by all the preachers of the gospel in the United States, if their zeal and talents were increased tenfold. Let us then make it our great business to build up the church of Jesus Christ, instead of endeavouring to exalt one denomination at the expense of another. And let us be assured, that to save a soul is infinitely more important than to make a proselyte.

Our American churches are free from any defiling connection with civil establishments; and are thus happily exempted from many temptations, which have proved too strong for other churches. In this we are distinguished from the whole Christian world. How glorious would it be for us to set an example to the world of forbearance, of brotherly kindness, and united exertion to promote the faith, hope, and charity of the gospel!

The Editor, contemplating the present state of the earth, and endeavouring to estimate the effects of causes now in operation, cherishes the hope that our country (may God forever bless it!) is designed by the Almighty to produce examples for the human race; examples illustrative of the real dignity of man, and pointing out to the nations, the path of true national glory and happiness. And in proportion as true religion prevails among us, enstamping its awfully sublime and holy character on our love of country, and all our social affections, will this hope be realized. Woe unto those who would prevent such a consummation.

NOTICE.

☞ *The Monthly Concert of Prayer will be held in the Baptist Meetinghouse, on Monday next, at four o'clock.*

TO CORRESPONDENTS.

"Philander" has been received, and will appear in our next.

The "Friendless Recluse," is informed that the Editor sympathizes with him in his disappointments; but that it would not comport with his plans to insert the Communication thus marked. He recommends it to the "Recluse" to seek the friendship of him who "hath promised, saying, I will never leave thee nor forsake thee."

☞ All Communications for the *Christian Monitor*, or letters for the Editor, should be addressed to P. DUVAL, Publisher.

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. DECEMBER 9, 1815. [NUMBER 23.

MISCELLANEOUS.

From the Religious Remembrancer.

DEAF AND DUMB CHRISTIAN.

The Rev Mr. Samuel Davies, in Hanover county, Virginia, who was for some time in England, published a small pamphlet in 1751, which he stiles "The State of Religion among the Protestant Dissenters in Virginia," in which, among other particulars, he mentions the following case, viz.

"There is one *Isaac Oliver* here, a miracle of a man, whose history, could I write it intelligibly to you, would be very entertaining. He has been deaf and dumb from his birth, and is now grown up to manhood. The want of the faculties of hearing and speech rendered him wholly incapable of all human converse and instruction, except by *signs:* and as for the most of divine things, they seem to me of so abstract and spiritual a nature, that the first notions of them can never be conveyed by this obscure medium: and yet (I mention it with grateful wonder) I have the utmost reason to believe he is truly gracious, and also acquainted with most of the doctrines of Christianity, and many matters of fact related in the historical part of the Bible. I, myself, have seen him represent the crucifixion of Christ, the swallowing and ejection of *Jonah* by the whale, &c. in such significant signs, that I could not but understand them. Some of his signs, whereby he described heaven and hell, were also intelligible to me; but many of them about other things I could make nothing of. Those that live in the house with him can hold an intelligent conversation with him, and he with them, upon most of things, with surprising readiness; and he has undoubtedly the most significant gestures of any man I ever saw in my life, which his relations understand by repeated observation, and use them to communicate their thoughts to him. There is so much of the devout ardour of his soul discovered in him at times as is really affecting; and I have seen him converse in signs about the love and sufferings of Christ till he has been transported with earnestness, and dissolved into affectionate tears. Mr. *Morris*, with whom he lives, has told me, that *Isaac* informs him that he had these discoveries of divine things made to him while in bed, probably in a dream; and that eight years ago he appeared remarkably changed in temper and conduct. He seems ever since very conscientious in the whole of his behaviour; generally delights to attend public and domestic worship, though he cannot hear a word; and is observed, sometimes, to retire for secret devotion; though he signifies that he is praying with his heart, when about his business or in company; which is peculiarly practicable to him, as in all places he enjoys the undisturbed serenity of retirement. He discovers an expert genius in those things he is capable of, particularly in sundry mechanical employments; and his passions seem very vigorous; in any passionate emotions, his whole visage and all his gestures are surprisingly expressive of the temper of his mind; so that he seems to stand in the least need of the faculty of speech of any man I have known.

"I could relate sundry other remarkable peculiarities concerning him; but as they are unintelligible to myself, or might seem incredible to those that are unacquainted with him, I omit them."* So

* It is the general opinion of those that are acquainted with him, and especially of the family where he lives, who have the best op-

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much, however, I know of him, that I cannot but look upon him as a miraculous monument of Almighty Grace, that can perform its beneficent purposes on mankind, notwithstanding the greatest natural or moral impediments; and I submit it to others' judgment, whether a person so incapable of external instructions, could be brought to know the mysteries of the kingdom of heaven any other way than by immediate revelation.—Besides the people here, sundry of my brethren, who have been here, particularly the Rev. Messrs. *Samuel Blair* and *John Roan*, can attest this relation; though to some it may appear an hyperbolical affectation of the *marvellous*; or the effect of popular superstition, which is wont to ascribe something prophetic, or divine, to those that labour under such natural defects."

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FOR THE CHRISTIAN MONITOR.

COMMUNION WITH GOD.

While the world at large evidently "lies in wickedness," and is darkened with care and sorrow, there are a few of mankind who cultivate communion with God, and enjoy in it some anticipations of heavenly felicity. Whatever those may think of the subject who know nothing higher than "the things which are seen," it is a fact that the precious intercourse of love subsists between the great, eternal Being and every devout Christian; a fact it is too, which sinks all the glories of earth and time into comparative insignificance. The moment we form one just idea respecting communion with God, we feel constrained to adopt, with pleasing astonishment, the language of the Psalmist, "What is man, that thou art mindful of him, or the son of man, that thou visitest him?"

The ground of this holy intercourse with God is the mediation of our Lord Jesus Christ. In his name alone, and pleading his merits, we draw near to the throne of divine mercy. To use the unrivalled words of inspiration, we "pour out our hearts before God." With lowly prostration we confess our unworthiness of his favour; yet ask that favour in its highest exertions, with the cheering expectation that we shall be heard and answered. We present to him our wants of every kind, especially the need that we feel of pardon and sanctifying grace. We repose our cares in the bosom of our God, believing that he careth for us. We praise him for blessings received in days past, and trust him for the future. By faith we "lay hold of the hope set before us" in the gospel, which hope, "as an anchor to the soul, sure and stedfast," bears us up under the ills of life, and fixes our thoughts upon the everlasting joys prepared for the people of God in a better world.

But how on God's part, is this communion carried on? How does he speak peace and consolation to his humble worshipers? I answer, not by new revelations from heaven. We expect no voice from the clouds, nor do we hear any, to tell us that we are accepted, and that we shall be blessed. The bible is the grand instrument by which our heavenly Father communicates his loving kindness to his children. It is here that he addresses us, and answers our petitions. This sacred book contains materials to produce a little paradise in the breast of a Christian. The letter indeed will not do it. But God by his spirit applies the word, when used according to his directions, with a light and energy peculiarly his own. The doctrines, the precepts, the encouragements and promises contained in the written word are brought

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portunities of observing him, that he can read. The first evidence of it appeared when he seemed to be first under religious impressions; for he was then observed to be frequently taking the Bible and looking into it; and ever since he gives the following evidences of it: he frequently looks into the Bible, or other good books, with great intenseness; and sometimes points with his finger to some particular sentences, and tries to persuade others to read them; and these sentences, as the family tells me, are peculiarly affecting, and worthy of distinct notice. If you put a book into his hand inverted, he will immediately turn it into a proper position. When a history, or the like, is put into his hand, after looking into it a little while, he throws it away, with signs of its uselessness; but give him a Bible, though it were of a size and character he never saw before, or some other good book upon religious subjects, he hugs it in his bosom with signs of the most endeared approbation. He intimates, by signs, that the Almanack treats of the sun, moon, and stars, the weather, &c.—I have opened the Bible in Jonah, and shewn it him; and after a little perusal he has given me a very lively description of the fate of that prophet.

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home to the heart, prepared by grace for their reception, with a power as impressive, as animating, as if they were immediately delivered to us from on high. We recognize their reality, their excellence, their adaptation to our circumstances. We feel ourselves growing, under their transforming influence, in the likeness of God. We look to him with filial confidence for all necessary accommodations during our pilgrimage here below; for strength to conquer his and our enemies; for the remission of our manifold offences; and for perfect, endless happiness in his presence beyond the skies. The cares and troubles of this world become light in our estimation, as we know that they shall be overruled for our good. Through all the changing scenes of time, we "set our affections upon things above," as upon a vast treasure which shall never be taken away from us, "an inheritance incorruptible, undefiled, and that fadeth not away."

Communion with God is the very essence of religion. It is to promote this union of our souls with himself that he has appointed the various exercises of devotion, public and private; and we are mockers of God if we attend upon them in any other view. Precisely in proportion as we advance in communion with God, we are advancing towards heaven, and gaining those tempers and dispositions which are indispensably requisite to qualify us for heaven.

Suppose a holy angel should visit our earth to day for the first time, ignorant until now of our existence and our situation—suppose him to be informed, as the truth is, that we are a race of fallen, guilty sinners, who live only by the forbearance of our offended Creator and Judge—suppose him to come to the knowledge of our gospel; to hear us invited and urged, as from the mouth of God, to return and be reconciled to him through "the redemption which is in Christ Jesus," his well-beloved Son—suppose the celestial visitant to see the way of access opened for us wretched mortals to the throne of infinite grace, and to observe that all who approach that throne with becoming supplication receive the blessings they implore, blessings rich as the Saviour's blood could purchase, and durable as eternity;—what tender sympathy would such a benevolent spirit feel for every poor sinner who is seen struggling in the way which leads to God! But with what amazement, what consternation, may I not say, would he contemplate the fact, that only here and there one of the many, only a very few of the whole mass, are availing themselves of their privilege; that multitudes never think seriously of the matter at all; that some even make it a subject of levity and ridicule: in a word, that the great majority, with the gospel sounding in their ears, turn their backs upon God, and prefer to go on in obstinate rebellion against him; bringing upon themselves, for the trifling, fleeting gratifications of this worldly life, all the fearful results of his final displeasure in the world to come! "This is a lamentation, and shall be for a lamentation."

PHILANDER.

By inserting the following in the Christian Monitor, the Editor will oblige

A CONSTANT READER.

Extract from the proceedings of the Synod of Virginia, sitting at Richmond, October, 1814.

"The following question was overtured to the Synod for their consideration and advice, viz. How should a pastor proceed towards fathers of families who are in the communion of the church, but live in the habitual neglect of family worship?"

To which question, after deliberation, the following answer was given:

"The Synod are impressed with the importance of this overture, and convinced that it merits serious attention; as there is too much reason to believe that the very necessary and Christian practice of family worship is neglected in our Churches to an extent much to be lamented. The Synod therefore determine that it is the duty of a pastor often to insist, both in public and private, upon this duty, and enforce a compliance with it by all the prudential means in his power. And moreover, the Synod are of opinion that the neglect of duty stated in the overture is a proper subject for the discipline of the church."

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CHRISTIAN MONITOR.

ON PATRIOTISM.

The readers of the Monitor may, perhaps, be surprised to see an essay under this title in our pages. We entreat them however to suspend their judgment until they see the end; and we are persuaded that they will readily acknowledge that we have chosen a legitimate subject. This caveat is entered, because we recollect how great a judge of human nature has said, and some little experience has taught us the value of the warning—

"Beware of jealousy, that green-eyed monster
"That makes the food it lives on——"

With this caution before us, we proceed: and in the first place remark that patriotism is not, as many imagine, an Instinct. This will clearly appear by noting one or two distinctive characters of instinct as delineated by philosophers of greatest name and authority. The first that I shall mention is Universality: that is, an instinct ascertained to exist in an individual, belongs to all the individuals in the species. The second is Uniformity; all instincts operating with certainty, in the same way, and to the same end, in every individual to whom they belong. Now, patriotism does not belong to this class of human principles; for unhappily, it is not either universal, nor uniform in its operations. Of this every country affords sufficient examples. But not to spend time in showing what patriotism is *not*, I will endeavour to show what it *is*: and this, not by attempting to give a logical definition, but such a description as may be intelligible to all.

I would observe then that patriotism is a principle of human conduct formed by the developement of our faculties, and the exercise of our affections, in what may be termed, using the phrase in its most extensive sense, a course of education. In the formation of this principle, another, distinguished as the principle of association, has a very powerful influence.

In a very early period of life, what is termed *natural affection*, begins to shew itself. A child soon loves, and takes pleasure in the presence of its parents, and other near relatives. In various ways this affection, to whatever we may trace its origin, acquires additional energy, so as to become one of the strongest principles of our nature, and in its exercise to afford a high degree of pleasure. About the same time, the desire of knowledge gives clear indications of its existence; and even in the limited range which children are allowed to take, many objects are presented to gratify curiosity. To this it may be added that various social affections soon begin to unfold; and the miniature man feels strong sympathies with his playmates, takes a deep interest in their affairs, and perceives that they feel as he does.—Here are opened various sources of enjoyment, which multiply in proportion as the connexions and acquaintances of youth extend: as he is engaged with his compeers in the pursuit of knowledge, or in the amusements allowed for recreation. Now it is well known that the places in which we partake of pleasure, or in which any strong feeling is called forth, and the surrounding objects, are intimately connected in our minds with those enjoyments or feelings. So that the very sight of the objects will recal the whole train of ideas which had formerly passed through our minds, and resuscitate, almost in their original force, our dormant feelings. Let an appeal be here made to experience. When a man, after long absence returns to the home of his fathers, and sees again the places that were familiar to him in childhood; when he reenters the nursery, and the chamber of his mother, and the old garden, and visits the spring from which he used to drink, and the venerable oak, under whose shade he was wont to play, do not ideas innumerable croud into his mind, and feelings which had been blunted by intercourse with the world, characterised by the ardour of youth, awaken in his heart. Or to present another illustration; when a man returns to the place of his education, and is seated in the room, where trimming his midnight lamp, he once pursued his studies; or finds the sequestered spot whither he had retired to hold converse with the mighty geniuses of ancient times; the very feelings experienced when his heart first melted with the tenderness of the Mantuan bard, or his imagination was dilated by the sublimity of Homer, are re-excited, and he enjoys again the pleas-

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ures of youth, not the less exquisitely perhaps on account of the tinge of melancholy which is spread over scenes which exist only in recollection.

All these things, which are matters of experience, illustrate the doctrine which we have laid down, and account for that attachment which we form to the places of our birth and our education. As we advance in life, as our relations are extended, and our views enlarged, the associations of persons and things with our enjoyments and our interests encrease. The pleasures of pure and virtuous love; the relations of husband and father, of neighbour and friend, all have their influence. Besides these, we soon extend our views to the more complex relations of civil society. The constitution and laws under which we live, and which afford us protection, and security, which allow us to pursue our own plans of happiness without molestation from others, become objects of affectionate regard, and veneration; some of our best hopes, and highest worldly enjoyments are associated with the preservation of these institutions, and we are therefore ready at any hazard to maintain them in their *integrity*.

From all these associations thus formed, and from the feelings inseparably connected with them, results that exalted affection of the human heart termed patriotism. Its nature is such, that he who feels it, regards his country, as comprehending almost every thing that is dear to the heart of man.

This account of the nature of Patriotism has been given for the sake of some practical remarks of considerable importance; the justness of which follows of course from the principles which have been laid down.

In the first place, then, it may be observed that the indulgence of bad passions, and evil tempers is unfavourable to the growth and maturity of patriotism. Vice blunts the finest sensibilities of our nature, and, in proportion to its prevalence, prevents the formation of these delightful associations; is incompatible with the exercise of those warm and generous affections which are at the foundation of the principle under consideration. A vicious man may, indeed, engage in the service of his country with great ardour, and may render important benefits to the cause; but this is because he hopes to gratify his own passions, or promote his selfish purposes. Let the service in which he is engaged appear inconsistent with his love of glory, or of gain, and at once his ardour cools—Hence we may easily account for the many sad defections which have been made by men who promised great things, and who had excited high expectations. What genuine love of country can we expect from a man, who is reminded by those objects, which in pure and virtuous minds, are associated with the most delightful feelings of the heart, of his profligacy, of his low debauchery, and in a word, of a life of vice, and shame? In proportion as men are depraved, they are incapable of the exalted affection of which we speak.

It is then of the utmost importance that the young be trained up in a course of virtuous conduct; and that moral principles should with the greatest care be emplanted in early life. Let parents remember their obligation to their country, and so instruct and discipline their children that they may be prepared for her service. And let the young men, of our land remember that by yielding to the temptations to which they are exposed, that by a life of dissipation and intemperance, they are sinners against their country, as well as their God; and are gradually disqualifying themselves for the exercise of one of the noblest feelings of the human heart.

Again—The importance of education, especially in a republic, is, in a striking point of view, exhibited by the doctrines taught above. The more extensive the system of education, the better. For while it takes away those narrow feelings, and destroys those prejudices, which fit a people to be instruments of ambitious demagogues, it enlarges the circle of our attachments, and multiplies those associations, which as we have seen, lay the foundation for our warmest love of country.

It may also be apparent from what has been said that Christianity rightly understood, and duly felt, has a powerful influence in forming the true patriot. Let it be remembered that true religion excites the most powerful feelings, presents

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the most delightful views, and cherishes the most precious hopes that can enter the mind or cheer the heart. In truly pious families its influence commences in very early life, and runs through the whole course of education. It is associated with the fond and endearing recollections of a mothers love, and a father's prudent care. The effect even here is powerful; but this is small compared with the influence of genuine piety on the heart in connecting, I might even say, many earthly objects with heaven. The place where, in the use of the means of grace, we have felt the saving power, and life giving influences of the divine word, the house of worship, the silent grove, the closet where we have been wont to hold communion with God, our brethren in Jesus Christ with whom we are accustomed to worship, the various objects connected with religious service, all are so associated in our minds with the high and holy feelings, and glorious hopes of religion, as to lay the foundation of an attachment, a devotion may I not rather term it, which can hardly be called forth in any other way. In the patriotic feelings of a true Christian, formed and brought into exercise in this manner, there is a sacredness, and dignity, and strength which assimilate them in a very great degree, and almost identify them with the holy and lofty feelings of religion itself. And what makes this matter so much more important, these very feelings are utterly opposed to the various forms of vice, which have proved alike injurious to individuals and to nations. They lead to the practice of "whatsoever things are pure, and lovely, and of good report." They so fill the heart, as to leave no room for the admittance and indulgence of baser passions; they so occupy the mind as to arm it against many temptations to which otherwise it would yield. In proportion then as we would, in our several places, promote the welfare of our country, let us promote true religion; let us practice its precepts, and receive its doctrines. Let us set the example of true piety, and employ all our influence in extending among our countrymen the saving knowledge of Jesus Christ. But let none imagine that they discharge their duty by the outward form of religious service, *merely* for example's sake. Too many, it is apprehended, admitting the necessity of religion for the well ordering of civil society, encourage it by attending Church, and contributing, if it does not interfere too much with their interest or their pleasure, to the support of the gospel. But this is all. Religion must not interfere with their pursuits or enjoyments—They must be allowed to live as they please—Alas! what injury do such Christians inflict on the religion to which in this way they give their countenance! The example set by them out of church will have unspeakably more influence than their example in church. The device will be at once seen through, and it will be thought that religion is only necessary to keep in awe, and restrain the multitude; only necessary as an engine of state. This opinion, whether it be only tacitly admitted and acted upon by the leading men in the country, or recognized by law, is pregnant with mischief. Religion is at once debased and degraded, when made an instrument of ambition, when employed to carry into effect the tricks of state, or as a tool by which politicians work their way into seats of honour or authority—No: for it to have the effects which have been ascribed to it, men must feel its vital power; their hearts must be swayed by its influences; and what the scriptures term heavenlimindedness must be mingled with all our affections. Let all then of every class and condition, cordially embrace true religion. And especially let men of talents and influence remember the high obligations that rest on them; and by a life of consistent piety recommend that which is so connected with their dearest temporal interests, and their everlasting welfare.

Original Letter from the late Rev. Samuel Walker, Curate of Truro, to the Rev. Edward Sheppard, A. B. then resident at Bristol.

Truro, July 10, 1759.

Dear Sir,

I take the very first opportunity of acknowledging the receipt of your favour; for which, as well as for your kind visit, I am much indebted. You are happy, in a variety of distinguishing instances, beyond what I was at my ad-

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mission to the ministry. I had not heard of the gospel; my head, and much more my heart, was unacquainted with it. I went into orders for a maintenance; and in the conceit of my own sufficiency, was not without hope I might make some figure. A stranger to all concern for the Redeemer's interests, and for the salvation of souls; unmortified to the love of worldly interest and worldly esteem; a man perfectly of the times, whose law was custom, I put my shoulder to the "*onus angelorum humeris formidandum.*" Believe me, dear Sir, the retrospect is shocking to me. How did I enter! and how did I behave! I could tell you a sad tale, that would exceedingly move you. If I have found mercy, if my eyes are open, if I have in any thing learned Christ, and to love him, I must rejoice over such as are engaged in the Master's work from different views, and upon the disinterested motives that filled the mind of Jesus; making it their meat and drink to do the will of Him that sent them. My hope and joy are in young ministers. Dear young man! what a glorious scene lies before you! and how does your warm heart rise up to meet it with eagerness? Methinks I hear you say, "I am honoured with the commission of an ambassador from Christ. He has given me in charge to negociate the interests of his kingdom, to declare the glad tidings of his salvation to lost perishing sinners. Did he make use of me to pluck the brands of hell from the everlasting burnings, to people Heaven, to exhalt his name? I see him seated on the clouds with a crown of glory in his right hand: that hand he extends towards me: faithful servant, he says, well done. Lord what wilt thou have me to do? I am ready; thou hast given me a heart; give me strength. May I never betray thee, never deny thee, never be ashamed of thee! Keep me faithful; let nothing move me. I would rejoice in spreading thy name, I would glory in every tribulation for thee. I behold thy bleeding interest: here am I, send me. I will go out in thy strength, I will make mention of thy righteousness only, I will speak of thy name before kings; and when I suffer, I will humbly say, tis enough for the servant to be as his Master. Grant me this only, that I may give up a long list of names, inscribed in the Book of Life, over whom, I may be happy for ever."—The thought of a young Gospel minister puts some fire into my cold heart. You will excuse my zeal—put it to the account of love. As one who has ran much in debt that way, I caution you against the natural conceit of your heart, which will be pushing hard for a considerable part in all your ministrations, and will attempt to avail itself of every gift whereby you are really, or in imagination, distinguished, to do you hurt; urging you to self-seeking, and consequently stealing away your comfort and your reward.

I beg to be remembered to our fellow-labourers with you. I pray earnestly for you all, that the Lord's work may prosper in your hands. When you have an opportunity; a line will greatly oblige him who desires to be esteemed,

Dear Sir, your affectionate
and obedient servant,
SAMUEL WALKER.

FOR THE CHRISTIAN MONITOR.

OBITUARY.

Died on the 23d April, 1815, at the seat of Philip Nelson Esq. in the county of Frederick, of a lingering consumption, Miss FRANCES H. BURWELL, having nearly reached the fortieth year of her age. This truly pious, amiable and much beloved woman, as was expected by all who knew her, died with that peace and blessed hope, which none but the truly righteous can have on that solemn event. The manner of her death was foreshewn by the whole tenor of her life. She was gentle, pious, and resigned, to the last moment. Her life was without a murmur, and her death truly without a groan. She sweetly sunk into that repose which prepares the righteous for rising again to newness of life, in the mansion of bliss. Her's was only a soft transition from this world to the next. There was so much of meekness, patience, calm resignation, and sweet anticipation of Heaven in her death, that it seems almost impossible for any (dearly as they loved her,) to grieve with violence. Now that she is taken from us, and we can no more improve ourselves by her living virtues, and delight in her

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presence, it is useful to dwell on her past life and character. Seldom, if ever, we believe, has the earth been blest with more piety to God, and goodness toward men, than was collected in her whom we have lost. With a holy and fearless triumph, we might invite the sinner and the infidel, to come and learn how excellent and divine our religion is, from that high degree of excellence to which it raised her character. Her original nature, though partaking of that corruption with which every child of Adam is born into the world, yet seemed to have been cast in a gentler mould than that of most persons. There was so much of kindness, love, and meekness in it, that if she had only lived thus, and acquired no higher virtue, she would have been loved for the sake of such qualities, and, in the language of the world, been called innocent and good. But she was timely taught from above, that this innocency must be washed whiter in the Saviour's blood, and that there was in the gift of God, a new and better nature, which she felt to be necessary for acceptance with him, and for the enjoyment of the pure bliss of the saint in light. She sought it, and found it, if ever mortal did. She was born again, she was crucified to the world, and the world crucified to her; she lived only as a Pilgrim and sojourner upon earth. Thus endowed by nature, and thus renewed by grace, she lived a gentle and interesting pattern of every amiable virtue, and every Christian grace. It may be truly said of her, that she made this life, a preparation for the next. She felt that her highest duty was to love and serve God. Religion she regarded as the one thing needful; and but little did she care for ought beside. Her spirit was too Heavenly to be satisfied with the happiness of earth. This world she found too mean for an immortal soul; she therefore sought for higher enjoyments, and found them in the exercise of piety and love. Let it not however, be supposed that her piety was that of contemplation and prayer alone, or that her's was a mere negative goodness. Very far from it; while striving to love God with all her heart and soul, she did not neglect to love her neighbour as herself; and while she humbly depended for salvation on the merits of her Redeemer, she zealously obeyed the Apostolic injunction, and was careful to maintain good works. Her delight was in doing good. Never was there less selfishness in any one; she lived for others; she was known and loved as the nurse of the sick, and the comforter of the afflicted. "She did not mind high things, but condescended to men of low estate," and often has the poor sick negro been watched and nursed by her, with the most affectionate tenderness. Wherever, in the circle of her acquaintances she could render a service, how gladly did she offer it! Far more did she delight in the house of mourning and sickness, than in that of feasting and merriment; and there it was, that she became so heavenly-minded; there did her God and Saviour meet with her, and impart the best spiritual gift. In a sick room, she had no superior; her heavenly countenance, her sweet voice, her tender assiduity, served almost as antidotes to sickness and sorrow. She was received and entertained as an angel of goodness from Heaven, wherever she went. The more intimately she was known, the more dearly was she loved, the more highly was she esteemed. She lived in the midst of a numerous family of young persons, who regarded her as a Christian mother. Her example and her instruction have shed a sweet influence over them and many others. O that she may see the blessed effects thereof in a happy re-union with them all! To conclude—the beauty of holiness shone most lovely in her whole life. Such was the unfeigned modesty and humility of her religion, that she reproved by her example, rather than by censure. Such were the general features of her character. These few lines are intended to hold them up for the imitation of others. If any would die her death, let them live her life. "Favour is deceitful and beauty is vain, but a woman that feareth the Lord, she shall be praised."

PUBLISHED EVERY SATURDAY,
BY DU-VAL & BURKE,
Four Doors below the Bell Tavern.

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. DECEMBER 16, 1815. [NUMBER 24.

Brief View of the History of Missions.

[Continued from page 172.]

The Danish Mission sustained a severe loss in the death of Mr. Gericke.—His zeal, activity, and personal influence greatly promoted the cause while he lived. After his decease the mission began to languish. Another cause, however, had a disastrous effect. The events of the war in Europe dried up two of its sources, the Royal College at Copenhagen, and the Orphan House at Halle, in Germany. The only support which they receive from that quarter of the world is, the stipend allowed by the Society for promoting Christian Knowledge. But this supply is by no means commensurate with the increasing number of their churches and schools. The chief support of the mission is derived from itself. Mr. Swartz had in his life acquired considerable property. When he was dying he said, "Let the cause of Christ be my heir." The pious Gericke also bequeathed his property to the mission. And at the time of which we now write (1806) Mr. Kolhoff, although he could ill afford it, gave, from his own pocket, an annual sum, which was necessary, he said, to preserve the remote congregations in existence. The worthy missionaries, however, notwithstanding every difficulty, have gone on with exemplary zeal and patience, in the great work of evangelizing the Heathen. And every year some are added to the church.

Down to the year 1812, at which period this narrative must, for the present, terminate, under the pressure of many wants, and amidst much opposition, these faithful men attended their various charges, instructed and received into the bosom of the church, the poor benighted heathen, and were made instrumental in diffusing the light of life among those who might well be said to have sat "in the valley of the shadow of death."

About the time mentioned there were symptoms of reviving zeal in behalf of this most respectable mission, manifested by the "Society for promoting Christian Knowledge;" and we hope that the region of India, in which the missionaries employed their labours, has before this, felt its effects. Should this prove true, the readers of the Monitor may expect an account of it in due season.

We shall now proceed to give a brief, though imperfect sketch of the

Society and Missions of the Moravian Brethren.

(From the Christian Observer, July, 1811.)

"Ever since the year 1732, the churches of the Brethren have endeavored to extend the benefits of Christianity to Heathen nations. From small beginnings, their missions have increased to thirty settlements, in which about 150 missionaries are employed, who have under their care about 24,000 converts from among various Heathen tribes.

"Their motive in sending missionaries was, and continues to be, an ardent desire to promote the salvation of their fellow men, by making known to them the Gospel of Jesus Christ. They were grieved to hear of so many millions sitting in darkness; and, trusting in the promises of God, they went forth with a confident hope, that their labor would not be in vain. Not disheartened by the smallness of their means, they went forth in the strength of their God, and He has wrought wonders in their behalf. The same spirit still prevails in their congregations; and there has been found a continual and increasing succession of persons, who have been ready to enter on the dangers and

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hardships of the missionary service. No mission, however, has been undertaken but by particular invitation, and with a prospect of being protected in a permanent establishment.

"Members of the Brethren's church, disposed to serve in missions, mention their views to a committee of the synod appointed to superintend missions: and if no objection appears, they are considered as candidates. As to qualifications, much erudition is not required. "To be well versed in the Sacred Scriptures, and to have an experimental knowledge of the truths they contain, is indeed judged indispensably necessary. But it has been found by experience, that a good understanding joined to a friendly disposition, and, above all, a heart filled with the love of God, are the best and most essential qualifications of a missionary. Nor are, in general, the habits of a student so well calculated to form his body for a laborious life as those of a mechanic.

"Yet men of learning are not excluded, and their gifts have been made useful in various ways. When vacancies occur, or new missions are to be begun, the list of candidates is examined, and those who appear suitable are called upon, and accept or decline the call as they find themselves disposed.

"The settlements of the United Brethren among the Heathen, on the 1st of January last, were as follows, viz.

"Begun in 1732, in the Danish West India Islands, amongst the Negro slaves; in St. Thomas, two settlements; in St. Croix, three; in St. Jan, two. Begun in 1733, in Greenland, three. Begun in 1734, among the native Indians, in North America, two settlements, one in Upper Canada, and one on the Muskingum; since which one has been formed, in 1801, among the Cherokees, and one among the Creeks in 1807. Begun in 1738, in South America, three settlements among the Negro slaves, free Negroes and native Indians, in and near Surrinam. Begun in 1754, in Jamaica, two settlements; in 1756, in Antigua, three; in 1764, among the Esquimaux Indians, on the coast of Labrador, three; in 1765, one in Barbadoes, and one among the Calmucs at Sarepta, near the Caspian Sea; and in 1775, one in the island of St. Kitts. In 1736, a settlement was formed among the Hotentots, near the Cape of Good Hope, which it became necessary to abandon, but the attempt was renewed in 1792, and two settlements have been formed there. In all, 29.

"The Brethren had formerly three flourishing settlements on the Muskingum, in North America. In the American war, the settlements were destroyed, and the inhabitants partly murdered.

"In 1736, George Schmidt, a man of remarkable zeal and courage, had succeeded in forming a small congregation from among the Hotentots. He left them to the care of a pious man, and returned to Europe to procure assistance. The Dutch East India Company would not, however, permit him to resume his labors, lest the conversion of the Hotentots should injure the colony. At length, in 1792, after repeated applications, leave was given to the Brethren to send out fresh missionaries. The different governments, whether British or Dutch, have since been extremely favorable to them; and they proceed successfully on the very spot, Bavian's Kloof, where George Schmidt had labored. This place, in 1792, was barren and uninhabited. At present there are five married, and two single missionaries residing there, with about 1000 Hotentots. A second mission has been begun, by desire of earl Caledon, of whom the missionaries speak in the very highest terms.

"Attempts have been made to establish missionaries near Tranquebar, on the Coromandel coast, in the Nicobar islands, and at Serampore and Potna in Bengal. But various circumstances, and particularly the expense, which far exceeded the ability of the Brethren, occasioned the relinquishment of all these attempts.

"The mission at Sarepta has not been very successful among the Calmuc Tartars, for whose benefit it was designed, although the exertions of the missionaries have been great and persevering. They have, however, been made very useful to the German colonists on the Wolga, and they have also turned their attention to the education of Heathen children.

"The most flourishing missions at present are, those in Greenland, Labrador, Antigua, St. Kitts, the Danish West In

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dia islands, and the Cape of Good Hope. In Jamaica, the progress has been slow.

"Missions have also been attempted to the following places, which have not succeeded; to Lapland in 1735; to the coast of Guinea, in 1737, and again in 1768; to the Negroes in Georgia, in 1738; to the slaves in Algiers, in 1739; to Ceylon, in 1740; to Persia, in 1747; and to Egypt, in 1752. In Upper Egypt there was some prospect of success; but the wars of the beys made the stay of the Brethren unadvisable.

"The general synods of the Brethren's church appoint a select number of bishops and elders, called the Elders' Conference of the Unity, to superintend its concerns till the next general synod, which meets usually every seven or eight years. This conference is divided into four committees, to one of which the care of missions is entrusted. With this committee all missionaries correspond. From their letters and diaries, a secretary makes extracts, of which copies are sent and read to all the congregations and missions. All things relating to missions are first discussed in this committee; but no resolutions are formed without the concurrence of the whole conference. In each settlement, one brother is appointed to superintend the mission; but he never acts without consulting his fellow-laborers. A society is formed among the Brethren in London, which takes the whole charge of the mission at Labrador, and assists the other missions, especially those in the British dominions, as much as lies in their power. A small vessel is employed to convey the necessaries of life to the missionaries on the coast of Labrador once a year; and for upwards of forty years, no disaster has befallen this vessel, so as to interrupt the regular annual communication, though the navigation is of a very dangerous kind. In Amsterdam, a similar society was formed; but the troubles in Holland have put it out of their power to assist much at present. Another society of the same kind exists among the Brethren in America. These three societies have done all in their power to support the accumulated burdens of the missions; but they have no power to begin new missions, or to send out missionaries, which is vested solely in the Elders' Conference of the Unity.

"The regulations of the settlements are every where the same. The Gospel is preached to all the Heathen to whom the missionaries can have access, who likewise diligently visit and converse with them in their dwellings. Those who are awakened to a sense of their lost state by nature, and their need of a Savior, are called *new people*, and are particularly attended to. If they manifest an earnest desire to be saved, they are admitted as *candidates for baptism*, and, after a term of instruction and probation, *baptized*. If they prove by their conduct the genuineness of their profession, after being for a time *candidates for the communion*, they become *communicants*.—Each of these classes has separate meetings, in which they receive suitable exhortation and instruction. Separate meetings are also held with the children, single men, single women, married people, widowers, and widows, in which the admonitions adapted to their respective situations and circumstances are given. Each of the baptized comes at stated times to converse privately, the men with the missionary, the women with his wife, by which a more intimate knowledge of them is obtained, and appropriate advice given. To assist in this important object of acquiring a knowledge of the state of individuals, in large missions, *assistants* of both sexes are chosen from among the converts, to visit from house to house, attend to the sick, preserve order, and promote harmony. These assistants meet the missionaries at stated times, in order to confer with them on the state of the congregation. The assistants are allowed occasionally, on week days, to address the congregations. Other persons of good character are used as *servants* in the chapel, and they meet to consult on subjects respecting outward order. At times a *council* is held with a number of inhabitants chosen by the congregation, in which all things relating to the welfare of the settlers are discussed. When the congregation consists of slaves, the external regulations are necessarily somewhat different. The internal regulations are the same in all. Those who violate the precepts of the Bible, are shut out from church-fellowship till they have given proof of repentance. Schools are established in all the

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Brethren's settlements among free persons; and a Sunday school, by permission of some planters, has been begun in Antigua. Spelling-books and Catechisms, and parts of the Scriptures, have been printed in various languages. In all the settlements, the congregations meet, once every day, for social worship; and on Sundays, the missionaries are employed from break of day till dark, in various spiritual duties; which also occupy them much on the week days. "The Brethren have found by long experience, that 'the word of the cross is the power of God unto salvation to all them that believe.' They, therefore, preach Jesus and him crucified, sowing the word in tears, with patience and courage; knowing that they shall hereafter reap with joy." There is no part of the doctrine of our Saviour and his apostles, which the missionaries do not gradually endeavor to inculcate into the minds and hearts of their people; and, through the mercy and power of God, the most blessed effects have attended their labors.

"*For the maintenance of this important and extensive work, no fund whatever exists.* It is supported wholly by voluntary contributions of the Members of the Unity, and of several other friends, without whose aid, indeed, poor and few in number as are the Brethren, their large missions could not be preserved.—Without the utmost frugality, both at home and abroad, the sums subscribed would be inadequate to the expenditure. The expense of the missions has increased to 6000*l.* per annum. The number of missionaries is 150 exclusive of about 80 widows, children, and resting missionaries. When the expense of journeys and voyages, building and repair of chapels, &c. &c. are taken into the account, this sum will appear small as compared with its effect, but large as compared with the number and abilities of the contributors. The war has increased the expenses, but diminished the receipts, through the disasters which have befallen the Brethren's settlements in Holland and in Germany. Some of the missions, indeed, are supported to a considerable degree, by the zeal and diligence of some of the Brethren, who apply the earnings of their labor in this way; but this cannot be done in all cases. The missionaries receive no stated salaries, but they transmit a list of necessaries, which, if approved, are procured and sent to them. Their children and widows are provided for.

"Such is the account given of the state of the missions of the United Brethren. Can it be that they would fail for want of support? We will not believe it possible. We recommend their claims most earnestly to the attention of our readers."

DOMESTIC INTELLIGENCE.

A very interesting pamphlet has just been received by the Editor. It contains the letters of Messrs Smith and Mills, who were sent by several Bible Societies, through the western and southwestern parts of the United States, for the purpose of ascertaining the state of religion, and the means within the reach of the people of obtaining religious instruction. We shall occasionally present to our readers extracts of these letters. In our present number we give

A VIEW OF LOUISIANA.

New Orleans, April 6, 1815.

Dear Sir,—The State of Louisiana, having lately become an integral part of the Union, deserves the attention of the public. It has imperious claims on the attention particularly of the religious public. The finger of Providence seems to be pointing this way. Recent events in this quarter at once arrest our attention and elevate our hopes. We refer to the late wonderful deliverance of this country from an invading foe; and to the subsequent distribution of a number of English Bibles and French Testaments. Perhaps there was, in the wisdom of divine Providence, a more intimate connexion between these events, than is obvious to the world. Even the most heedless and stupid of the inhabitants cannot but recognise the hand of God in the salvation of their country.—And perhaps they were thereby rendered more willing to give a favourable reception to the word of that God, who had so lately appeared for them in an hour of peril and distress.

In 1810 Louisiana contained 76,556 inhabitants; 34,660 of whom were slaves. Since that time its population is doubtless considerably increased: but to what amount, we are not able to say. The principal settlements, out of New

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Orleans, are the following. Those on the Mississippi, extending thirty miles below New Orleans, and above to the northernmost boundary of the State, are almost wholly occupied by Frenchmen, Acadians and Germans, who speak the French language. The settlements in the counties of Attakapas and Opelousas are very considerable; and have a mixture of French and American inhabitants. Those on the Red River are chiefly inhabited by Americans.—There are in this State two Methodist circuits; but there is no Baptist preacher, as we could ascertain; and out of New Orleans, no Presbyterian minister. A very large portion of the State has never, as we could learn, been visited by a Presbyterian preacher. Many of the American inhabitants were originally Presbyterians—and very many would rejoice to see a respectable missionary among them. It is therefore of immense importance, that some one should be sent to explore the country and learn its moral and religious state; and introduce, as far as possible, the institutions of the gospel. Such a man might not only be useful to the Americans; he might exert a very salutary influence on the French also. He would doubtless promote the farther distribution of the French Scriptures. Religious Tracts, in that language, might be very soon circulated among the people. And a prudent and diligent use of such means, we have reason to hope, would result in the happiest consequences.

In West Florida, the attention of some of the inhabitants was not long since called to the subject of religion. Many of them solicit for Bibles, whenever there is a prospect that they can be supplied, which is very rare. There are some American families in this part of our country, *who never saw a Bible, nor heard of Jesus Christ.* There are some hopefully pious persons, who cannot obtain a Bible or Testament. These facts were given us by a religious teacher, who had been among the people of whom he spoke.

New Orleans would no doubt be the principal station of a Missionary sent into this State. It therefore deserves a description. When the census was taken, it contained 24,552 inhabitants. At present it contains probably 30,000, as many as 12,000 of whom are blacks. And whether we consider its population, or its commerce, it ranks among the most important cities in the Union. More than half the white inhabitants are Frenchmen:—the remainder are Americans, from almost all the States;—and a few foreigners. Until lately the Romish religion prevailed to the exclusion of every other. But for some years past the city has been occasionally visited, by protestant preachers of different denominations. Mr. Chase of the Episcopal church was in the city three or four years, and established an Episcopal congregation. Mr. Hull, originally from Scotland, supplies this congregation at the present time.—The only protestant place of worship in the city,* is an upper room in a building erected and owned by Mr. Paulding, a pious Baptist. This gentleman has devoted this room to the interests of evangelical religion. The state of public morals is extremely deplorable. Sabbath-breaking, profanity and intemperance prevail to a fearful extent. Yet there are in the city many respectable families, who are the friends of good order and morality. And there are some pious persons, who sigh daily for the abominations committed there. All these would hold up the hands of a faithful minister, as Aaron and Hur did the hands of Moses: and it may be, that the hosts of Israel, though few and scattered, through the blessing of God, would prevail.

The Louisiana Bible Society was established at New Orleans, more than two years since, when Messrs. Schermerhorn and Mills visited this city. Already has this Society, although its internal resources have been small, done much to promote the interests of religion, in this State. It has aided in distributing 300 English Bibles, the donation of the New York and Mass. Bible Societies,—and it has given out near 3,000 French New Testaments. But still this Society needs the fostering care and the active services

* "New Orleans, Aug. 1.—On Thursday last, the 27th ult. the corner stone of a Protestant Church was laid in this city. We hope that p ety and morals will flourish under the benign influence of the Great Author of all good; that the people will acknowledge the great and important truth, that '*It is righteousness alone that exalteth a nation.*'"
(N. Eng. Palladium)

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of some missionary man. It is a fact that ought not to be forgotten, that so lately as last March, *a Bible in any language could not be found, for sale or to be given away, in New Orleans.* And yet *eight thousand* Bibles would not supply the destitute in this State.

Our appeal is to the christian public.—What shall be done? Shall we leave one of our fairest cities to be completely overwhelmed with vice and folly? The dreaded inundation of the Mississippi would not be half so ruinous. *Now* by divine assistance, an effectual barrier may be opposed to the flood of iniquity. And is the liberality of the christian community exhausted? Have you no Bibles to give: no missionaries to send? Are there no men of apostolic spirit, who desire not "another man's line of things made ready to their hands?" Then is the case of this city wretched and hopeless indeed.—But surely the cry of some of its citizens must be heard. It is earnest and importunate. It is continually sounding in our ears—Send us some one to break to us the bread of life.

Your affectionate friends and fellow servants in the gospel.

FOR THE CHRISTIAN MONITOR.

RELIGION THE TRUE GLORY OF MAN.

It is no impropriety of language to say that man is *naturally* a depraved being; that he is *by nature* prone to evil, and averse from that which is good. *It is the state in which we are all born into the world.* The Scriptures use this phraseology to distinguish the moral condition of fallen man, antecedent to his conversion, from that regenerate and holy state into which the soul is *supernaturally* introduced by the power of the Spirit of God.

But there is another, and more strictly philosophical sense of the word *natural*, as it signifies whatever is suitable to the constitution which our Creator has given us. In this view a state of depravity, or rebellion against God, is the most *unnatural* thing that can be conceived. It is the perversion of our faculties, the destruction of our happiness.

Look abroad upon this animated world. You observe that every sentient being dwells in some situation adapted to the constitution of its nature. As the constitutions are various, the situations vary also. To take a single plain instance—Many creatures inhabit the surface of the earth, others have their abode in the waters. That situation which is suitable to each, we may take leave to call *its proper element;* and in this element it finds its nourishment, its scene of activity, and its sources of enjoyment. Immerse a bird, or other animal of the land, into the waters, and it soon miserably perishes. Bring a fish from the waters upon dry land, it languishes and dies in like manner. These facts are obvious and known to all; but few think of the analogy which they ought to suggest to our attention. What is the proper element of human nature? We know indeed that man is an animal. By this part of his structure he is connected with the objects of sense and of appetite by which he is surrounded. But in the complexity of our constitution we find a far more dignified and important part.—We have rational souls, capable of knowing our glorious Maker; of feeling our obligations to him for his goodness, our responsibility to him as our Lawgiver and Judge; of exercising communion with him, and enjoying in that communion a felicity more exalted and pure, as well as more durable, than any which this world affords. In a word, we are moral creatures, in a state of training under the government of God, and destined to an eternal retribution hereafter. It will appear, then, that religion is the appropriate element of man, considered in his better part. His capacity of religion I take to be the surest, and certainly it is the noblest attribute, by which he is discriminated from his fellow inhabitants of the earth. Contemplate the human soul. Admire the vast reach of its intellectual powers, the rapid and wide-roaming excursions of its imagination, the boundless grasp, may I not say, of its desires. Our globe is too little, the creation is too poor, fully to occupy such faculties, or to satiate such desires. The soul instinctively pronounces these things insufficient to satisfy its cravings, in the language of restlessness and discontent; and shows, amidst all its blindness and wanderings, that its only rest is to be

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found in the bosom of its God. To lead us to that rest is the very business of religion. It displays an all-perfect Deity to the view of our minds. It humbles us in the dust before him, as we assuredly ought to be humbled, on account of our vileness and transgressions. It cheers our sinking spirits, and brings us nigh to God in reconciliation, love, and confidence, through the amazing, heart-subduing "redemption which is in Christ Jesus." It seals the free remission of sins to the troubled conscience. It arms the believer for *the holy war*, and secures to him that strength from above which may be necessary to the accomplishment of his victory over all his enemies. It inspires the hope, sometimes the full assurance, of an "exceeding and eternal weight of glory," to be received and enjoyed in the blissful world above. I venture to say that even a small degree of this hope is more consolatory, more precious to the sincere Christian, than all the delights and grandeur of this vain life would be without it.

Here are objects to engage forever the inquisitive and studious powers of the soul, and to expand it with ever-growing admiration, Here are enjoyments sublime and unfading, adapted to our nature, and more than adequate to our largest desire. Here is a prize worthy to be contended for with the utmost ardour and perseverance of activity. Under these impressions the soldier of the cross travels, struggles, and with invincible resolution fights his way through hosts of foes; animated by the voice of "the Captain of his salvation," and cheered with many a sweet foretaste of the blessedness reserved for him in the heavens. After a few years of conflict, he enters into that "fulness of joy which is in the presence of God, and into those pleasures which are at his right hand for evermore."

If this representation of things be correct, it follows that a state of sin and alienation from God, is most perverse, absurd and degrading. In turning away from God, man forsakes the only object that can make him happy. He madly despises celestial mercy and peace, for the sake of trifles which "perish in the using," and which, even while they last, can never satisfy his wishes. Without "the light of God's countenance" beaming upon the soul, this universe is in reality nothing but a dark and miserable wilderness, full of death, full of ruin. The sinner may dream, for a season, that it is otherwise. He may amuse himself, for a little moment, with idle fancies and fleeting gratifications. But the truth must soon burst upon his vision in all its terrors. O that men would be wise, to consider what is their glory; to renounce the ways of iniquity with the abhorrence which they deserve; and to aspire after that "crown of righteousness," which God the righteous Judge, will bestow upon all his faithful servants at the last day!

PHILANDER.

CHRISTIAN MONITOR.

HALL'S SERMONS.

There has recently been published in this country a volume of sermons, by Robert Hall, A. M. a member of the Baptist Society in England. We would recommend this work to the perusal of our readers. Hall is a man of learning, and of most splendid talents. His eloquence is not of the fashionable sort, full of conceit, abounding in mixed figures, and metaphors pursued in an extravagant way, but of that species which consists of profound reasoning, and powerful feeling: the force of which is, of course, acknowledged by every man of unsophisticated taste and feelings, whenever he understands the language in which it is expressed. These sermons will last;—and when the laboured, and frigid discourses, which popular literary journals recommend with a warmth of zeal proportioned to the preacher's coolness, shall have been utterly forgotten, the name of Hall will be remembered, and "he being dead, will still speak."

We were so much pleased with a passage in the preface to the discourse delivered at the ordination of the Rev. James Robertson, that we cannot forbear making an extract from it, for the gratification of the readers of the Monitor; only premising that Mr. Robertson is an Independent, and, as we have before mentioned, Hall is a Baptist.

"If it [the sermon] have any tendency to do good beyond the occasion of

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"delivery, by reminding my highly es-
"teemed brethren in the ministry, of the
"duties and obligations attached to their
"sacred function, the end proposed will
"be answered. The worthy person to
"whom it was addressed, gave a speci-
"men of his liberality, in engaging me to
"take so leading a part in his ordination,
"when our difference of sentiment on the
"subject of Baptism was well known: a
"subject which has long, unhappily,
"been a frequent cause of alienating the
"minds of Christians from each other.
"How much is it to be lamented, that
"the Christian world should be so vio-
"lently agitated by disputes, and divid-
"ed into factions, on points, which, it is
"allowed, in whatever way they are de-
"cided, do not enter into the essentials
"of Christianity. When will the time
"arrive, when the disciples of Christ
"shall cordially join hand and heart with
"all who *hold the head*, and no other
"terms of communion be insisted upon
"in any church, but what are necessary
"to constitute a real Christian. The de-
"parture from a principle so directly re-
"sulting from the genius of Christianity,
"and so evidently inculcated and impli-
"ed in the sacred Scriptures, has, in my
"apprehension, been productive of infi-
"nite mischief; nor is there room to an-
"ticipate the period of the universal dif-
"fusion and triumph of the Christian re-
"ligion, but in consequence of its being
"completely renounced and abandoned.

"What can be more repugnant to the
"beautiful idea which our Saviour gives
"us of his church, *as one fold under one*
"*Shepherd*, than the present aspect of
"Christendom, split into separate and
"hostile communions, frowning defiance
"on each other, where each erects itself
"upon *party principles*, and selects its
"respective watchword of contention, as
"though the epithet of militant, when ap-
"plied to the church, were designed to
"announce, not a state of conflict with
"the powers of darkness, but of irrecon-
"cileable warfare, and opposition."

[pp. 221, 222, & 223.]

OBITUARY.

It is with anguish of heart that the Editor announces the death of the Rev. DRURY LACY; a man whose praise was in the churches of Christ in our land.

He had for some time been afflicted with a calculus, and went to Philadelphia in hopes of obtaining relief by a surgical operation.

The following extract of a letter from a friend, dated Philadelphia, Dec. 6, 1815, communicates the result of the experiment.

"The Lord, in infinite wisdom, has taken to himself the spirit of our late mutual and dear friend, the Rev. Drury Lacy. He died about 4 o'clock this afternoon; and as he lived, so he died, the death of the righteous.

"The operation was performed on Monday week, in the most successful manner, and in the short space of seven minutes. The most sanguine expectations were entertained, by the family, that he was doing well, until the evening of the Lord's day; when a sinking was manifest, and the restoratives made use of had not produced the desired effect.

"An unshaken confidence in the mercy of God through Christ Jesus the Lord, was his repeated declaration; and this to a degree surpassing the anticipations which had been formed in the time of health. Not a murmur, nor the least impatience in the time of severe pain, was discovered by any of the family."

Thus died this eminent servant of God. What makes the event still more affecting, is, that shortly after Mr. Lacy's departure from home, his excellent wife was suddenly carried off by a violent disease. His physicians forbad the communication of this intelligence. The first notice that he had of this change was given, no doubt, by the joyful greeting of his much and long loved companion, in the realms of glory. That they are re-united, beyond the power of time or chance, or death to separate them, is the best consolation of their mourning friends.

Reader! Be not slothful; but the followers of them who through faith and patience, inherit the promises.

We hope to give hereafter a memoir of our honored and much loved friend and brother.

—

DIED, on the 8th inst. at the Glebe-house, Lunenburg County, the Revd. Dr. JOHN CAMERON, in the 71st year of his age.

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. DECEMBER 23, 1815. [NUMBER 25.

Brief View of the History of Missions.

[Continued from page 188.]

BAPTIST MISSION.

In the spring of the year 1792, at an Association held at Nottingham (England) a resolution was adopted to prepare a plan for forming a society, the object of which should be the propagation of the gospel among the heathen. In autumn of the same year the Baptist Missionary Society was organized; and a standing committee appointed, for the better management of its concerns. Ryland, Carey, Fuller, and Pearce, were leading members in this association.

Shortly after the organization of the society, its committee met with a Mr. Thomas, a pious man, who had gone out to the East Indies, as Surgeon on board the Oxford Indiaman. While in Bengal, he felt a desire to communicate the gospel to the natives; and being encouraged to do so by some friends, he procured his discharge from the ship, and having learned the language of the natives, he continued from the year 1787 to 1791, "preaching Christ" in different parts of the country. About the time that the Baptist Missionary Society was established, Mr. Thomas had returned to England, and was endeavoring to establish a fund for a mission to Bengal. This coincidence appeared providential. Mr. Thomas, upon examination, was found to suit the purposes of the society, and was engaged as their first missionary. Mr. Carey, with his whole family, agreed to accompany him.

The missionaries set sail on June 13, 1793, and arrived at their destined port in safety. As they had been furnished with little more than money enough to defray the expenses of their passage, immediately on their arrival they found difficulties of no small magnitude pressing on them. To obtain support was an object of the first necessity. For this purpose they accepted the superintendance of two indigo factories in the neighborhood of Malda. In this situation, they had an opportunity of communicating religious instruction to the workmen, and the inhabitants of the surrounding villages. As soon as they were able to apply themselves to the work, they set up schools in their respective factories; preached every Lord's day, and frequently on week days; and Mr. Thomas was particularly kind to the poor, in administering medicines, and conversing with them. The missionaries labored for a considerable time, but with little apparent success. In 1795, however, they organized a very small congregation, and celebrated the Lord's Supper.

In 1796 another missionary was sent out to India. Thus strengthened, they accepted an invitation to Dinagepore.—Here they met with Ignatius Fernandez, a Portuguese gentleman, who very cordially embraced the gospel; at his own expense built a place of worship, and entertained the missionaries with great hospitality. He afterwards entered the ministry, and became an able, zealous and useful pastor.

While the missionaries continued in the neighborhood of Malda, they translated the scriptures into Bengalee, and prepared a copy to be printed, as soon as opportunity should offer.

In the year 1799 the society were enabled to send out four missionaries more, viz. Messrs. Marshman, Grant, Brunsdon, and Ward. Mr. Marshman had taught school, and Mr. Ward understood the printing business. They all arrived at Serampore, (a Danish settlement) and were received in the most friendly man-

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ner by the governor. In a very short time, however, Mr. Grant died.

The missionaries, who had before been in the country, soon joined their friends at Serampore, and it was decided that the head quarters of the mission should be established at that place. Mr. Marshman opened a school; and Mr. Ward a printing office; and issued proposals for publishing the Bengalee Bible.

In the year 1800 an edition of 2000 copies of the New Testament in Bengalee was printed, with the addition of 500 supernumerary copies of the Gospel by Matthew. A school was also opened for native children, in which there were soon about forty scholars.

From Serampore, the missionaries made frequent excursions, and preached the gospel with zeal and faithfulness. It pleased God that they should not labor without encouragement. Some fruits of their ministry appeared in the hopeful conversion both of Europeans and natives. Among the latter Gokool and Kristno are particularly mentioned.—— These two came and publicly threw away their *cast*,* by eating with the missionaries. On the 28th of December, Kristno was baptized, and appeared to be full of joy. And on the 18th of the following January some of his family were added to the church.

The baptized Hindoos appeared to grow much in knowledge and affection. Their manner of speaking was singular and impressive. "Christ (said one) is my joy, my hope, my all. If worldly things draw my mind from him, I say, Mind, why dost thou leave Christ? There is no other Savior. If thou leave him, thou fallest into hell. I charge thee, Mind, that thou keep close to Christ."— "I was formerly, (said another) in prison. The light of the gospel came to the prison door, and I got out. My prayer now is, that Satan may imprison me no more. I call to mind continually the sufferings of Christ."

In 1801 Messrs. Brunsdon and Thomas were removed from this world, to the great grief of their brethren. In the same year, Serampore was surrendered to the British government. The Danish governor had uniformly encouraged and protected the missionaries; and as long as the administration of Marquis Wellesley lasted, they were treated with kindness. Mr. Carey, (who is a man of uncommon talents and application,) received from him an important appointment in the College of Fort William in Calcutta.

1802.—This year was introduced by a solemn thanksgiving to God for his great goodness during that which was past, with the baptizing of a native of the name of Petumber Shingee. He had about a month before read a tract, which had so impressed his mind that he resolved to find out the writer. On the 12th of December, 1801, he came to the mission-house and heard the Gospel; on the 20th threw away his *cast*, and on January 3d was baptized. He appeared from the first to be very sincere and decided, and proved an honorable and useful character. He is since dead.

In the first three months of this year, there was much to encourage, and much to try the missionaries. Persons arrived from the district of Jessore for New Testaments in consequence of having read some of the tracts distributed in the preceding October; many were inquiring after salvation; several Europeans were impressed with the reality of religion;— *Letters on the Evidences of Christianity* had been published in the Calcutta Gazette, and were now reprinted at Serampore.

About this time a Brahmin came to Serampore, who lived with Dulol. Dulol is a famous leader of the Hindoo sect. They are a kind of Deists, setting light by the superstitions of the country, and by the *cast*; but making light also of sin, heaven, and hell. He said that Dulol

* The people of India are divided into four tribes or orders, denominated casts. The first is that of the Brahmins, who have care of religion; the second, the Ketri, are entrusted with government, and the defence of the state; the third, Byse, is composed of husbandmen and merchants; and the fourth, Soodra, of artisans, servants, and laborers. When any person has been guilty of any egregious misconduct, such as violating the precepts of his religion, he becomes an outcast from his tribe, and is then termed a Pariar. No person of any cast will associate with the Pariars. Their condition is most deplorable. Even if they come into the presence of any belonging to one of the CASTS, it is a heinous crime; and their very shadow is defiling. Gokool and Kristno, by eating with the missionaries, lost their cast.

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sent him to get baptized first and that he himself would follow, and bring with him an hundred thousand disciples ! The missionaries had no faith in this tale: they thought it right, however to pay him a visit. For this purpose Mr. Carey, Mr. Marshman, and Kristno (who had formerly been one of his disciples) set off for Ghospora, the place of his residence. They perceived him to be a designing man, living in state upon the credulity of his followers ; and full of the notion, that whatever evil we did, it was God that wrought it in us. After a little friendly but faithful conversation, they parted. The only favorable impression which struck them was, that this sect was calculated to shake the superstitions of the country, and so might prove subservient to the Gospel.

Golook, Kristno's eldest daughter, having returned to her father's house, prayed the missionaries to baptize her. After waiting about a month, they complied with her request. She was baptized on June 6.—Mrs. Rumohr also, a German lady who resided at Serampore, was baptized on the 13th. At this time, Mr. Marshman says, "There is a greater number of inquirers than at any former period."

On July 4, four more were baptized ; namely, Peroo, a Mussulman ; Bharut, a Hindoo, whose conversion was occasioned by a conversation with Syam Dass ; Petumber Mittre, a kaist from Jessore, and Dropodee, his wife.

Towards the end of this month, a Mussulman, whose name was Moorad, came from Ponchetaluckphool, or as they usually call it by way of contraction, Luckphool, with an invitation from a considerable number of people in that part of the country to go and preach the Gospel to them. It was determined that Mr. Marshman should go with Moorad. They set out on the 10th of August, taking Petumber Mittre, and Bharut with them. Arriving at Luckphool on Lord's day the 15th, they stopped under a large tree, which was the appointed place for hearing. The people came together and received them in the most affectionate manner. Each sitting down on the grass, they entered immediately on the subject. After having heard with much earnestness for about half an hour, they entreated the preacher to rest, and take some refreshment. He did so, and then renewed his subject. They heard with great attention, put questions to him as he proceeded, and insisted on proof for every thing ; but all in the most candid manner. The idea of God's hatred of sin being manifested more by the death of his Son, than if the whole world had been punished, struck them sensibly.

Having discoursed four or five hours, Mr. M. observed that they must needs be weary, and proposed to retire to his boat. To this they consented ; but they followed him to the boat, and while he lay down to sleep, were in full conversation with Petumber. In about two hours he rose and renewed his work. Taking these words as the ground of his discourse, "We pray you in Christ's stead, be ye reconciled to God," he described the distance that sinners were at from God ; and the insufficiency of all other ways of reconciliation but the gospel.—After this they retired to a veranda, where they spent the evening, sitting round and asking questions on Christ, the resurrection, a future state, &c. At 9 o'clock Mr. M. retired, full of thankfulness and astonishment at what had passed in the day !

These people amounting to some hundreds, had for the last 14 years begun to dislike the idolatry of the country ; and attaching themselves to a grave elderly man, as their goroo or teacher, had from that time been inquiring after the right way. Neelo, for that was the old man's name, had taught them that *there was one God, whom he called Father, who alone was to be worshipped : that sin was to be forsaken ; and that a farther revelation was to be expected.* It was in consequence of his having heard of the missionaries, that Moorad was sent to Serampore, to request them to come and visit them. After Mr. Marshman had spent the Lord's day amongst them, as above related, the old man took him aside for private conversation ; and appeared to be very averse to brahminism, and friendly to the Gospel as opposed to it, recommending it also to his people, as being the revelation which he had given them to expect. Many of the people accompanied Mr. Marshman several miles on his return, and seemed to part with him

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with much reluctance.—"I never saw any Hindoos," says Mr. M. "except Kristno's family, listen to the gospel like these people: time can only discover how they really feel towards it. Their behavior towards me was affectionate."

In returning home, Mr. M. called on another goroo, who had nearly 20,000 followers. His name was Seeb Ram Dass, and his residence at Juggerdandakatty. There was much less pomp and artifice in him than in Dulol: and much less conviction and affection than in Neelo and his people at Luckphool. The general impression was, that they were loosened from the Hindoo and Mahomedan systems, which marked the hand of Providence, and might be introductory to the gospel.

On Sept. 4, Mr. Roit of Calcutta was baptized, and joined the church at Serampore. Upon the whole, many things wore an encouraging aspect. They were balanced, however, by others of a different complexion. Gokool required to be excluded, and Petumber Mittre to be suspended. On the 25th, Mr. Powell died; and about the same time Syam Dass was supposed to be murdered.

On the 27th, three of the Luckphool people arrived at Serampore, with intelligence of the brahmins having raised a persecution against them. Mr. Marshman soon after his departure had been hung in effigy by them; and these messengers on their setting out were hissed away by the mob. They requested to be visited again.

On Oct. 11th, Mr. Ward and William Carey set out with them for Luckphool. On their arrival they had much conversation with Neelo and his friends, who agreed to set up a school, and proposed building a place for Christian worship.—During this year, Mr. and Mrs. Chamberlain were sent out by the committee to assist in the labors of the Indian mission. *(To be continued.)*

DOMESTIC INTELLIGENCE.

(Continued from page 190.)

Communication relative to the distribution of English Bibles; from Mr. Mills.

New Orleans, April 18, 1815.

Dear Sir—You will recollect that Mr. Smith and myself arrived at Natchez on the 6th of February. He remained some weeks in that place, and the adjacent country, labouring to strengthen the hands of the righteous few.

I came on to this place on the tenth of February. I brought with me 150 English Bibles. One of the managers of the Louisiana Bible Society had on hand about 40 more. Near 200 Bibles were ready for distribution when I arrived in the city.

Some circumstances, attending the distribution of these Bibles, may be interesting to the Trustees of your Society. The principal facts, which I shall present, are taken from my journal.

Feb. 10.—This morning I called upon Esq. Hennen; and concluded, at his request, to take lodgings with him for the present. I called in company with Mr. H. at the public prison; there are 300 English soldiers in the prison. A number of Bibles had some time since been distributed among them, by one of the managers of the Society. We found many of them reading, with great attention and seriousness, the copies which had been furnished them. We gave them some additional supply. They received the Bibles with evident expressions of joy and gratitude. We distributed among them likewise a number of Religious Tracts and Sermons. They returned many thanks for them. More or less of the soldiers are, it is said, apparently pious men. They informed us, that many of them were furnished with Bibles or Testaments, but left them on board the fleet. In the course of the same day, we called upon Dr. Dow. He informed us, that he had furnished some of the prisoners with a number of Watts's Psalms, and some other religious books.

The succeeding day, I called at the United States Hospital, in company with Esq. Nicholson. There are 300 men sick and wounded, in the Hospital; 180 are English prisoners. Upon examining the several wards, we found that some of the prisoners had brought their Bibles from the fleet; but this was rarely the case. A number of the sick and wounded, both English and Americans, expressed an earnest desire to be possessed of the sacred Scriptures. Called at the Navy Hospital, containing about 40 sick. There was not a Bible among

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them, as we could learn; but more or less will thankfully receive them. We called at three different places, where a part of the sick soldiers, belonging to the Kentucky detachment are quartered.—The whole number of sick at these houses is 120. Many of them received the information with great satisfaction, when informed that some of them could be furnished with Bibles. This was manifest, from their countenances, and from the numerous applications, which were made for this blessed book. In one of the houses, we found a number of the sick lying on the floor. One was reading from a New Testament to those around him. They had not a Bible in the House.

On the 12th, In the morning, I called with a friend at the Charity Hospital.—There are 40 sick soldiers at this Hospital, belonging to the Tennessee troops. They had not a copy of the sacred Scriptures. A number were very pressing in their solicitations, that we would supply them. We observed to them, that they would probably soon leave the Hospital for Tennessee; and as they expected to travel on foot 800 or 1000 miles, they could not carry their Bibles with them, should they be supplied. Some of them answered at once, that they would leave some other articles, rather than their Bibles. Upon our return, we sent a number of Bibles to the hospital. We called at three different places, which we visited yesterday, occupied by the sick belonging to the Kentucky detachment; and distributed among them 17 Bibles. They were thankfully received. The minds of many of the sick appear to be solemnly affected. We hope there are some godly persons among them. We explained to them the object of the Bible Society; and charged those who received copies of the Bible, to make a good use of them.

13th. We sent a number of Bibles to a fourth house occupied by about 40 sick Kentucky soldiers, and received many thanks for them. Visited a house occupied by the sick troops from Tennessee; there were 100 sick at this house, but not a Bible among them all. We left one in each room. Visited the United States Hospital, and distributed 30 Bibles among the destitute. Many applications were made for the sacred Scriptures, with which we could not comply. It is sickly at the present time. Since the 8th of January, a great mortality has prevailed. Twenty and even thirty of our soldiers have died in a day.

15th. I have ascertained that there are a considerable number of the troops belonging to the militia of this State, who are sick in hospitals, on the opposite side of the river. It is the impression of many who go to the hospitals, that they shall die in them. This impression perhaps hastens their dissolution in some instances.

16th. We visited a hospital occupied by the Tennessee troops. 100 are sick at this place. They had no Bibles in the house. Found a few leaves of the Old Testament in the possession of one of the soldiers. Distributed among them 14 Bibles. They were thankfully received.

17th. To-day there was a meeting of the managers of the Bible Society. They voted their thanks to the societies that had generously aided them by donations in Bibles. Visited one of the hospitals, prayed with and addressed the sick in two of the wards. A sick man from Tennessee appeared to be much exercised in his mind. He seemed conscious of his ruined state by nature, and of the necessity of his exercising repentance toward God, and faith in the Lord Jesus Christ, in order to obtain the salvation of his soul. The sick appeared much gratified by the attention paid them.

18th. I visited to-day, in company with Mr. N. one of the hospitals, at which we had previously called, and in which we had left a few copies of the Bible. Some of the men had died since our visit to them; and others had so far recovered as to be able to leave the house; and their places had been supplied by the sick brought in from the camp. We found a number of the rooms containing 8 or 10 sick, without a copy of the sacred Scriptures. Supplied one copy to each room, and received many thanks.

22d. I crossed the River to-day, and visited the sick soldiers in the barracks. In two rooms there were near 100 sick. It is truly affecting to visit these abodes of disease and death. The sick have not generally beds or matrasses. With medical aid, they are tolerably well furnished; still no doubt many of them suffer

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much, for the want of proper attendance. In some instances, when I have been addressing the sick in one room, I could hear those in the room adjacent, crying out with great earnestness—Lord, have mercy on us: Jesus Christ, have mercy on us. I informed those I visited that there were some Bibles on hand to be given to the sick and the destitute. There were many applications for them. During my stay at the barracks I was at six or eight of the rooms. There was not a Bible to be found in any of them. I have found unusual freedom, in speaking to the sick and the dying in the hospitals. They almost uniformly give very strict attention to what is said; and their tears witness for them that they do not remain unaffected. God only knows, how lasting their serious impressions may be—but from what I have seen and heard in the hospitals, I am inclined to believe, that some of the sufferers have been born again, even on the threshold of the grave. Many of the troops, after their arrival in the vicinity of this place, were subjected to great fatigue while defending the lines. Many of them were standing or lying, for some successive days and nights, in the low marshy ground where the water was near a foot deep. The weather some of the time was so cold, as to freeze ice a quarter of an inch in thickness.—Some of the soldiers at this time were but poorly clothed—three or four physicians from Kentucky and Tennessee have died but a short time since.

23d. This morning more than 400 English prisoners left this place. They went on board the steam boat and two sloops which were to carry them to the fleet, or the proper vessel prepared to receive them lying off the mouth of the river.

After their departure, I called at the prison, and obtained leave of the keeper, to examine the rooms, which had been vacated by the prisoners, in order to ascertain whether any of the Bibles we had distributed were remaining in them. But not a Bible had been left, nor the remnant of a Religious Tract. The prisoners had retained them all. The servant informed me that he saw them packing them up in their knapsacks, a little time previous to their departure.

(To be continued.)

CHRISTIAN MONITOR.

TASTE FOR READING.—JNO. NEWTON.

Somewhere, I forget where, I have met with the question "How does a man, who has no taste for reading, make out to spend a rainy day alone?" By whomsoever first proposed, this question has a good deal of meaning in it, and is well calculated to put the mind in a way of thinking seriously on the importance of such a taste. This subject deserves much more attention than has generally been given to it in this country. The Christian Monitor would think his labours by no means useless, could he succeed in exciting a love of books in the minds of even a few of his readers.

But in this, as in almost every thing else, there is need of caution and restriction. Books have, in kind, though not in degree, the same influence with company. He who associates with the light-minded, and frivolous, with the profane and profligate, will soon become such as they are. They will mould him into their shape, and enstamp on him the same characters, with which they themselves are marked. Now it is the misfortune of our age to be inundated with Novels, and Tales, and Secret Histories, and Memoirs, and every sort of stuff that the prurient imaginations of the young, or the wants of needy wickedness and folly have ever thrown into circulation. The effect of these can by no means be salutary. It is a taste for *solid* and *useful* reading that we wish to see formed. Not indeed that we would altogether proscribe books of amusement. Far from it. But let these be of such a character that while they delight the imagination, they leave an impression favourable to piety, and the faithful discharge of the duties of life.

The following considerations will show the importance of a well regulated love of books.

1. It qualifies us for the enjoyment of the cheapest and most innocent pleasures that can be procured. It is true that the present price of books is high, compared with that of former times; but yet the expence of this sort of pleasure is as nothing compared with the cost of sumptuous clothing, and splendid equipages; of luxurious dinners, and brilli-

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ant parties. Nay what many a man spends *annually* in unnecessary, not to say pernicious drinking, would supply a family with as many useful books as could be read in the same period.

2. A relish of pleasures, such as reading affords, may prevent the exercise of many wrong passions, and the forming of many bad habits. Whatever our pursuits, we cannot be always employed. There must be vacations from business. There are in every year *many rainy days*, and many long winter nights. And there are numbers who need not be told how heavily such seasons hang upon them. In the country, I have seen men, when the weather was too bad for attention to business out of doors, one while, dozing until their very bones would ache through *weariness of rest*; and then rising in peevish humour, vent their spleen on wife, children, or servants as they might chance to come in the way; like bears (the comparison may seem harsh, but it is the most appropriate that occurs) that alternately sleep and growl in their dens. Others to whom the pain of inactivity, and solitude is more intolerable, seek relief from drinking. And thus not unfrequently is superinduced a habit, the terrible consequences of which are known to all. Sometimes a love of cards has the place of the love of books, and the father and even mother of a family, *in presence of their children*, their children being perhaps of the party, will spend their days or nights in this dangerous amusement. However the deceitfulness of the passions may delude numbers into the belief that such courses are innocent, it is not to be doubted that the time thus employed might be spent much more profitably in reading for instance the history of our own country; in contemplating the example of those worthies who have left us the richest birthright of liberty and equal laws that has been ever bequeathed to the race of man; or tracing the wonderful ways of divine providence, by which the land of our fathers has been raised to its present prosperity and glory.

3. But we would more particularly recommend the forming of this taste, in reference to religious improvement. In this point of view, it is supereminently important. Far be it from the Monitor, to underrate the *preaching* of the gospel. Yet in some respects, the reading of what learned and pious men have written in explanation of religious doctrine, or enforcement of religious precepts, has its advantages. Most people remember too little of what they hear, and having no habits of reflection and meditation, the impression made by a sermon, however excellent, is soon "gone, as though it had not been." But what is written, is permanent; it may be read again and again, until the very spirit of the pious writer is transfused into the reader. It is true that the tones, and countenance, and gesture of a preacher, "in earnest in the sacred cause," produce greater present effect, than reading in our closets. It is true, that social worship affords advantages that can be gained in no other way. Yet unless we mix reading with preaching, we cannot make much progress in Divine knowledge. It is an excellent practice to employ the intervals of Divine service on the Sabbath, in perusing, with prayer and self-examination, some good author on the subject of the sermon.

But let not a sectarian spirit, influence our choice of books. Almost all denominations of christians have some good writers. The reading of these, without party feelings, will have a happy effect. We shall thus see, that in the fundamental doctrines of the gospel, all *christians* agree, and that in important matters, they feel alike. Whatever preference we may give to our own society, when edified and comforted by writers, (I will add preachers too) of all denominations, we shall be disposed to love all. We shall find that *much good can come out of Nazareth*.

I may be permitted to make another remark, in the way of giving direction in reading. Some authors have made their own hearts their particular study, and have been long in the habit of applying scripture to themselves. Now the "word of God is a discerner of the thoughts and intents of the heart." It throws very great light on *human nature*. Authors of this class are frequently and properly denominated *practical*. Their writings are something like the conversation of an intimate friend, who, from close observation of your character and conduct, is

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able to judge how you think and feel. It would be well to have some book of this sort to use as a manual. I have somewhere read that Dr. Doddridge had the works of Leighton always lying on his table, and that Mr. Davies made the same use of Baxter. The Monitor will not presume to say which among the various excellent practical works to which we have access, is the best. Romaine, Scougal, Doddridge, John Newton, and Scott, are all very good. Newton is much of a favorite with me. His style is easy and natural, his opinions are orthodox, his sentiments are liberal, and he breathes in every page, a most edifying spirit of piety and charity.

A small volume of letters written by him to the Rev. John Campbell, of the Scottish Church, and published since the decease of the pious writer, has afforded me peculiar gratification in the perusal. This little book, republished by Whiting and Co. of New York, is not as well known among us as it should be. The Editor can hardly do better, than to fill the remainder of this Monitor with extracts from it: premising however that they are intended to show how the excellent author felt in relation to those who differed from him in sentiment, and to points which many esteem of vital importance.

"I trust I wish equally well to the gospel, whether it be preached in a church, a chapel, a kirk, a meeting-house, or a barn; and whether the preachers are of the English or Scotch Establishments, Seceders, Relief-men, or Methodists."

"I smile at your not knowing the meaning of Easter. Those who observe it, profess to observe it in commemoration of our Lord's resurrection. As this took place the third day after the passover, and the passover was regulated by the full moon, the third day, or Eastery most frequently happened on a week-day. Some great doctors thought it most proper to observe it on the Lord's-day next following the passover—others, perhaps as great Doctors as the former, thought it best to abide by the numerical third day. I cannot tell you how many councils and convocations were held to settle this knotty point: but as Pope Self presided in them all, and held both sides of the question, the disputes ended in a total and final separation between the eastern and western, that is, the Greek and Roman churches. And venerable Bede long afterwards, writing in praise of a cotemporary, thought himself bound in conscience to close the account with this censure, "But poor mistaken man, *he did not keep Easter in our way;*" and this spoiled his otherwise good character. I consider many of the modern disputes of the like importance."

"It is pleasing, as you observe, to see the partition walls of bigotry tottering. It is remarkably so in Scotland. The Seceders, who were accounted the most rigid, were the people who first introduced my name there, and reprinted three volumes by J. N. at their own risk, when the booksellers, having no knowledge of me, would not venture. There seems of late a closer coalition among the *sound* dissenters in England. I desire, and by his grace I resolve to love all who love him."

"I know that many on your side of the Tweed deem Presbyterian order as *de jure divino*—a tabernacle made exactly according to the pattern on the mount, and that it would be criminal either to add, or to take away a single loop or pin. On our side of the river, many think as highly of Episcopal, or Congregational order. Perhaps much of our differences of opinion on this head, may be ascribed to the air we breathed, and the milk which we drank in our infancy. If I had lived in Scotland, and known the Lord, my ministry, I suppose, would have been in the Kirk, or the Relief, or the Secession; and if Dr. Erskine had been born and bred among us, and regarded according to his merit, he might perhaps have been Archbishop of Canterbury long ago."

"I rejoice in the success of the northern mission. May it still increase! Yes! I trust the Lord is spreading and reviving his work in our land, and if so, I care not by what instruments the good cause is promoted."

PUBLISHED EVERY SATURDAY,
BY DU-VAL & BURKE,
Four Doors below the Bell Tavern.

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. DECEMBER 30, 1815. [NUMBER 26.

Brief View of the History of Missions.

[Continued from page 193.]

1803.—This year was introduced with some painful events among the baptized natives. Kristno, though an upright character upon the whole, yet by giving way to temper produced a schism in the church, which, had it not been managed with great prudence, might have been of serious consequence. By means of expostulation and forbearance all was rectified.

While these things exercised the patience of the missionaries, they were encouraged by perceiving symptoms of repentance in Gokool whom they had been obliged to exclude; also by the coming of two inquirers after the gospel, Boodhessa, and Kristno Presaud. The former was a Mussulman, and had made an eight days' journey, in consequence of having seen a tract. The latter was a young brahmin from Dahatta. On Jan. 22d, they were both baptized. Boodhessa being very desirous for some person to go with him to his part of the country, Kristno was appointed for that purpose. On the 27th, Mr. and Mrs. Chamberlain arrived at Serampore. The pleasure with which they were received by the native Christians, as well as by the missionaries, was great. "They cannot talk our language," said they, "but we perceive that all our hearts are one: we are united in the death of Christ."—Towards the end of this month, besides the New Testament, the first volume of the Old, the Psalms, and a part of Isaiah were finished, and began to be a good deal read in different places. A new fount of Naggree types was nearly completed; and a house was taken in Calcutta for preaching to both Europeans and Natives.

In February they speak of "the affairs of the mission growing more and more weighty." Several new inquirers arrived; amongst whom was Sheetaram a sooder from Bishoohurry in Jessore, and who on the 27th was baptized. The zeal, the simplicity, and the good conduct of this man proved as will be seen, a great blessing to several of his relations and neighbors.

Gokool having of late discovered much of a right spirit, was forgiven, and on March 5th restored to communion. On the 6th, Petumber Shingee began preaching to a mixed congregation of Hindoos, Mussulmans, Armenians, and English. After praying a short time with fervor and consistency he sat down, and with his hands joined together and stretched out, craved their attention. He then spoke for an hour with faithfulness and propriety, and closed with prayer. The missionaries were pleased and satisfied with this his first attempt; and as it was the first sermon from a native, considered it as an important era in the history of the mission, and the increase of such preachers to be the grand desideratum for the conversion of the Hindoos.

The duty of a Christian native who had more than one wife at the time of his conversion, was discussed about this time. The result seems to have been this, that though the New Testament condemns polygamy, yet where the party has more wives than one at the time of his becoming a Christian, he is not required to put any of them away, only that he shall be unqualified for the ministry.

During this month, Mr. Marshman paid another visit to Luckphool, and talked seriously to those who professed to believe in Christ, and yet from fear of temporal inconveniences declined to be baptized in his name. It appeared to Mr.

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M. from this visit very doubtful, whether the zeal which these people discovered on his first going amongst them, did not arise more from opposition to the power and influence of the brahmins, than from any just sentiments of the gospel.

Lord's day, April 3, was introduced by a morning meeting of thanksgiving to God for his mercies. After breakfast, Sadutsa, the brother of Boodhessa, a farmer; Ram Koteen, a young Kaist, of respectable connexions in Calcutta; and William Carey, Mr. Carey's second son, were baptized. In the afternoon it was observed, they had a lovely company at the Lord's supper; and that their anxiety for converts to Christ was now in a measure changed into anxiety for those who were already converted.

The next day Kristno Presaud was married to Onunda, Kristno's second daughter. The marriage was conducted much in the same way as Mr. Ward's had been. Mr. Carey, after explaining the nature and ends of marriage, and noticing the impropriety of the Hindoo customs, read certain portions of scripture, and after them the marriage agreement. The parties then joined hands, promised love, faithfulness, obedience, &c. then signed the agreement, to which others added their names as witnesses. A prayer for divine blessing followed, and the whole was concluded with a temperate and cheerful repast of raisins, plantains, &c. The day following they had a supper at the house of Kristno, the bride's father, where all sat down together without distinction of color or country. This to spectators was a new thing. It was begun and ended with prayer and praise, and afforded a glorious triumph over the *cast.*

On the 25th, Sheetaram arrived, bringing with him his sister Oomaree, and two other persons; namely, Golamee, a Mussulman, and Kyemee, a Hindoo widow, who were desirous of hearing the gospel. During this month several of the native brethren, as Kristno Presaud, Ram Roteen, &c. went into the villages to talk with the people about Christ. They were treated with abuse, but bore it with Christian meekness, telling their abusers that they "only did what every sect did, who, whether Hindoos or Mussulmans, were allowed to perform their poojahs in the streets; and that insults, stripes, and even death were good for them, so that God by them did but turn their hearts."

On the first of May, Tazoo, a Mussulman from Barrobazar, Radhamonee, a Hindoo woman from the same place, and Oomaree the sister of Sheetaram, were baptized. The missionaries thought favorably of the two other persons who came with Sheetaram; but owing to some circumstances, which did not affect their character, their baptism was deferred. Those who were baptized, after being commended to the grace of God, returned to their own homes. Kristno Presaud, the young Brahmin, delivered his first sermon in Bengalee, much to the satisfaction of the brethren. A letter from Chinsurah informs them of the death of a lady who had been one of Mrs. Marshman's boarders, and that there was hope in her latter end.

On the 3d of July, Bhoyerub or Bhyrub, a young koolen brahman, from the neighborhood of Calcutta, and John, formerly a Mussulman, of late called a Portuguese, were baptized. Soon after this, Sheetaram returns, bringing with him Golamee and Kheymee, who on the 19th are baptized.

In August a new and improved edition of the Bengalee New Testament was begun, as only 600 copies remained of the first impression.

In September, Kristno visited Luckphool and Bishoohurry. On his return he gave a pleasing account of Sheetaram's walk in his family. The four members at Bishooburry observe the Lord's day, and meet for worship. Others also come in an evening, and sit and talk with him. Sheetaram is a mild and inoffensive character, greatly respected; and though unable to read, yet is very active in recommending the Savior.

Mr. Ward's health being impaired by too great an attention to business, he this month took a journey to Dinagepore, accompanied by young Fernandez, Kristno Presaud, and Ram Roteen. They preached at many places. Kristno Presaud addressed his countrymen with much earnestness and fluency. They found Mr. Fernandez full of love and good works towards the natives. He supports a native school, and administers much relief to the afflicted poor.

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During the last three months some very improper conduct was found to have taken place among the younger branches of one of the families of the Christian natives, and in which some of the elder branches were more or less implicated; but by a faithful and persevering use of discipline, the parties were about this time restored to a right state of mind, and to the fellowship of the church.

For several weeks past, Gokool seemed to be drawing near his end. His mind was steadily fixed in the faith of Christ. On October 7th he died. "About two hours before his death, (says Mr. Marshman) he called the native brethren round him to sing and pray. He was perfectly sensible, resigned and tranquil. Some of the neighbors had been trying to persuade him to employ a native doctor; but as all their medicines are accompanied with heathen incantations, he refused them, saying, he would have no physician but Jesus Christ. "How is it," said they, "that you, who have turned to Christ, should be thus afflicted?" My affliction, replied he, is on account of my sins: my Lord does all things well.—— Observing Komal to weep, (who was a most affectionate wife) he said, Why do you weep for me? His tranquil and happy end has made a deep impression on our friends. They say one to another, *May my mind be as Gokool's was!*

As this was the first Christian native who had died, it was the desire of the missionaries to set such an example of Christian burial as might be favorable to the Gospel. A decent coffin was made for him by Kristno, lined at his own expense, both inside and out, with white muslin. A great number of people being assembled, they sung an hymn; after this two of the missionaries and two native brethren took up the corpse, and with the assistance of two others, carried it to the grave. Mr. Marshman addressed the spectators. They appeared to be much impressed by the love which Christians discovered to one another even in death, and with the difference between this and throwing their relations half dead into the river, or burning their bodies with perhaps a solitary attendant.

On the 23d of this month (October) a brahmin from Assam, near Boutan, having been two or three months at Serampore, and professing to believe in Christ, was baptized. His name was Pudmu Nabhu.

On the 2d of November, Sheetaram and Golamee arrive, and bring with them an elderly man whose name is Kobeer. After tarrying a while, they depart, leaving him, at his own desire, to hear more about the Gospel.

In December, Sheetaram returns to Serampore, and he and Kobeer prevail on Mr. Marshman to visit their neighborhood; to which he consents, minding to take Luckphool in his way. On the 23d he set out with them, and took Kristno with him. At Luckphool they were received as usual with kindness. Neelo, the old goroo, Sooker Bishes, Moorad, &c. have some Christian notions, and support a Christian school amongst them; but are afraid to appear openly on the side of Christ. Mr. M. discovers much heathenish error in the conversation of old Neelo, and finds them all disbelieving in future punishment, and holding with universal salvation. Coming to Bishoohurry, where there are four members, they are received with great affection, and have a congregation, gathered by the previous invitation of Sheetaram. From thence, accompanied by Sheetaram, they depart for Arenda, the village of Kobeer. On their way they call, according to promise, on some who had been to hear the preceding evening, where, in the yard of an aged and respectable farmer, they preach with much pleasure to about 70 people. Arriving at the house of Kobeer, they find him to be the head of a family of more than twenty persons, and greatly respected. After preaching and conversing with many people, they, accompanied by Kobeer and Sheetaram, return to Serampore.

During this year the society presented a copy of the New Testament, and of the pentateuch, to his Majesty, by the hands of Robert Bowyer, Esq. His Majesty was pleased graciously to accept of them, and to direct that his thanks should be given to the Society. During this year also a plan was laid for translating the Scriptures into various other Eastern languages.

(To be continued.)

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DOMESTIC INTELLIGENCE.

Communication relative to the distribution of English Bibles; from Mr. Mills.

(Continued from page 198.)

From the manner in which the prisoners received the BIbles, and from the care with which they preserved them, we have reason to believe, they will be very serviceable to many of them.

25th. This morning I crossed the river to visit the sick soldiers in the barracks, now converted into hospitals. There are 360 in the barracks. Some of them are dangerously ill. Five or six died the last night. I went into a number of the rooms, containing each from 30 to 40 sick, In one room at which I called, there was a corpse lying on the floor, partially wrapped in a blanket. One person appeared to be in the agonies of death, apparently insensible to every thing around him. Others were groaning and calling for assistance. A number came in from the adjacent rooms. I addressed those present and prayed with them; they were attentive and solemn.—In five of the rooms I left ten Bibles. Many of them appeared in some measure rightly to estimate the precious book.—The gratitude they manifested, upon the reception of the Bibles, was an ample reward for the exposure and labor attendant on furnishing them. Previous to this distribution, there was not a single copy of the Bible to be found, as I could learn, among near 400 men in the barracks.—After leaving the sick now referred to, I passed a number of additional rooms, containing sick soldiers. Near one of the rooms I observed three dead bodies, wrapped in blankets. The deceased died in the same room during the last night. But few of the dead I believe are buried in coffins. Before I left the barracks, I became acquainted with Gen. Morgan, who has the command of the militia of this State. I saw likewise Dr. G. and Dr. R. who are the two principal physicians in this department. They sent two men with me to obtain an additional number of Bibles, for those rooms which as yet remained unsupplied. I sent back by them 24; making in the whole 34 distributed in the barracks.

I lately visited the camp, occupied by the Kentucky detachment. Gen. Thomas informed me, that out of about 2,000 men belong to this detachment, there were at the present time 800 on the sick list. The Kentucky troops were not supplied with even a single chaplain, while there are four attached to the troops from the state of Tennessee. I have ascertained that there are 3 or 4 houses near the camp, (which is 3 miles below the city) containing sick soldiers, which have as yet received no supply of Bibles. The officers are, I believe, uniformly attentive to the sick belonging to their several detachments.

27th. This morning I crossed the river to visit the sick in the barracks. Dr. G. introduced me to one of the sick under his care. He wished me to converse with him. The sick man professed to hope, that he was made a subject of the renewing grace of God about three years since. He readily acknowledged his lost and ruined state by nature, and professed his confidence in Jesus Christ, as the great atoning sacrifice. He remarked that he had no fears of death. He said he felt happy to be in the hands of God, and was willing to be at his disposal. He professed the fullest confidence in the rectitude of the divine government, and would endeavor to trust in the Lord. He added that he had an aged and infirm mother, who looked to him for support and consolation; and if it should please heaven, he could wish to recover, in hopes of relieving her sorrows, as she descended into the vale of years. After conversing with the sick man, I addressed those present. A number came in from the adjoining rooms. We sang and closed with prayer. The season was a very solemn one—many were in tears.

March 1st. To-day I crossed the river to visit the sick. During my stay, paeached to more than 200 of the soldiers, who were able to assemble. The meeting was a solemn and interesting one. Dr. G. and Dr. R. expressed their thanks for the attention paid to those under their care. They wished to have their thanks presented to the managers of the Bible Societies, who had furnished them with the sacred Scriptures.

One of the chaplains belonging to the Tennessee detachment, informed me lately, that most of the intemperate men from that State had died since they came

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here ; his expression was, The hard drinkers are nearly all gone.

5th. To-day I visited one of the hospitals. The soldiers had so far recovered from their sickness, as to be able to join their fellows in the camp.

The hospital is now principally occupied, by the needy and the sick from the city. The soldiers who have left the hospital have taken their Bibles with them, and there are a number of needy people in it, without any supply.

7th. I called to-day at one of the houses occupied by the Kentucky sick soldiers. Some of them have been a long time sick, but appear to be recovering.—Numbers are still dangerously ill ; they lie around the floor in all directions—some groaning and some praying ;—they however gave very strict and solemn attention, while I addressed them and prayed with them. It was the first serious address and prayer, that numbers of them had heard since they left home, and perhaps for years.—When I was about leaving the room, one of the men, as he lay on the floor, reached out his hand and grasping mine, exclaimed, " God bless you." I entered into conversation with him ; and ascertained, that for some time past he had entertained a hope that he had been born again. After conversing with him freely, I left him with a request to examine himself as in the presence of the heart-searching God, who could not be deceived and would not be mocked. What will be the result of exertions to relieve the wretched in these abodes of misery—these cages of despair, God only knows. He hath the hearts of all men in his hands, and here our hopes rest.

10th. To-day, in company with Mr. Smith, I called at one of the hospitals, and made some enquiries respecting the Bibles, which had been left there some time since. There were two rooms containing the sick ; only one Bible was remaining in each.

11th. This morning I rode down to the Kentucky camp. The Generals, Adair and Thomas, accompanied me. I had made a previous appointment to preach at the camp at ten o'clock, A. M. The notice had been given to the soldiers, and arrangements made. The place for preaching was in the open field. A platform was prepared for the speaker to stand on, raised six or eight feet from the ground. A large congregation was collected in a short time. As many as eight hundred or a thousand soldiers were present. They behaved with great propriety during the service—were solemn and attentive.

From the preceding account you will perceive, that we have reason to believe, the circulation of the Bibles among the suffering soldiers, was blessed to the spiritual benefit of many. We sincerely regret that there was not a greater quantity of Bibles at the disposal of the managers of the Bible Society. When the militia of this State were discharged, many of them called for Bibles to carry home with them. They came eight or ten in company. These poor men, who had been jeopardizing their lives, on the high places of the field, in the defence of their country—whose health, in many instances, had been destroyed by the fatigues they endured—and some of whom were doubtless destined to fall by the way on their return to their homes,—requested that they might be furnished with Bibles. We informed them, that not a copy could be obtained. The deep regret, which they manifested on receiving this information, convinced us that they were sincere, well-meaning petitioners, and excited in our breasts emotions not to be described. But with an aching heart we sent them empty away, as we had done many of their fellows, who had previously applied.

We earnestly hope, that some more efficient means wil be soon entered upon, which will meet the necessities of the destitute poor in this part of our country.

Yours affectionately, &c.

CHRISTIAN MONITOR.

CHRISTMAS ..THE CLOSE OF THE YEAR.

The Editor of the Monitor regards the present season as one of peculiar solemnity ; and well calculated to produce very serious thought. The festivity and gaiety in which most persons think proper to indulge, appear to him entirely unsuitable to the occasion. The anniversary of the birth of our Savior has just passed ; the present year is just coming to a close ; a new one is about to commence.

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Let us see what reflections these things are calculated to excite.

Why did the Lord of glory in an humble form visit this world? It was "for us, men, and for our transgressions."—The humiliation of our Saviour presupposes the fallen and ruined state of man. It is the strongest argument of our guilt and apostacy. So that no man can consistently acknowledge Jesus Christ as the Savior, and not acknowledge himself to be a miserable sinner. The whole tenor of Scripture supports this assertion. "He shall be called JESUS," said the angel who announced his coming, "*because he shall save his people from their sins.*" It is obvious to remark that the people then are sinners, otherwise they could not be saved from sin. Our Lord declares that he "came to seek and to save the lost;" and to call sinners to repentance. The apostle John assures us "that "He [Christ] gave himself for us, *that he* "*might redeem us from all iniquity*, and "purify us unto himself a peculiar peo-"ple, zealous of good works." In a word the whole gospel, in all its provisions, promises, invitations and threatenings, implies that man is not only sinful, but of himself helpless. "For we are insuffi-"cient of ourselves to think so much as "a good thought." Now the doctrine of the Scriptures is, that every sin deserveth God's wrath and curse both in this life and that which is to come; for it is written "Cursed is every one that continueth not in all things that are written in the book of the law to do them." In this fearful and perilous situation, the Redeemer finds every one, to whom the offer of his salvation is made. And from all this danger we are delivered only by the atonement of Christ Jesus, and the sanctifying influences of his Holy Spirit. This is the doctrine of the Gospel; and thus it is held by the whole Church of Christ.

These things being premised, we admit that the present season should be one of joy and rejoicing. But after what manner? Shall we say, God has visited his people, and raised up for them an Almighty Savior—come then and let us eat and drink, until reason reels; come, and let us play, and dance, and sing, for it is most right and fit so to do? What epicurean reasoning is this? Is not heaven described as a place of joy; yea, of joy unspeakable and full of glory? Have not the powers of language been exhausted, in the attempts made, even by inspired men, to give us adequate ideas of heavenly enjoyments? And have not the greatest geniuses in following ages; men whose minds were most assimilated to those of the prophets and apostles, dwelt on this theme with the highest rapture?

No sooner had the Almighty ceased, but all
The multitude of angels, with a shout
Loud as from numbers without number, sweet
As from blessed voices uttering joy, heaven
rung
With jubilee, and loud hosannas filled
The eternal regions.

So sung the poet of religion in relation to the holy angels who surround the throne of God. And when the ransomed of the Lord shall return to the heavenly Zion, and in multitudes which no man can number shall appear before their glorified Redeemer, such "high raptures will they waken," and in such "melodious part will they join," while they sing the "song of Moses and the Lamb." Do we, through the infinite mercy of God, hope to bear a part in this concert, to partake of this high and holy joy? Then I do think that we might celebrate the season of Christmas in a better way than by noisy mirth, or luxurious feasting. Most Christian Societies indeed attend divine service on Christmas day, but the conduct of many through the subsequent week seems to indicate the belief that by their services on that day they purchase a license for indulgence, and are at liberty to live until New Year as they please. On the contrary it seems to me that if any time should be one of serious, impartial self examination, it should be the last week of the year. Jesus Christ whose birth we celebrate *gave himself for us*—We are, then, "not our own, but "bought with a price, and therefore "bound to glorify God in our bodies and "spirits which are his." "The love of Christ ought to constrain us to live, not unto ourselves, but unto him who died for us, and who rose again." While we acknowledge then, with devout, and humble gratitude, the unspeakable mercy of God in giving his only begotten Son for our redemption, and also in sparing our lives, and granting us the means of grace,

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it becomes us to take a survey of our conduct through the year that is just taking its everlasting flight from us; to enquire how we have employed our time, and how improved our priveleges; what more we could have done for the glory of our Savior, and for the promotion of our eternal interests. A week is surely not too long for settling up the accounts of a year. But should we lack subjects of meditation, it may not be unprofitable to take note of the changes which have been made in human affairs, during the period of time just coming to a close; that our hearts may be deeply impressed with the mutability of all earthly concerns, and the utter uncertainty of human life.—Many who commenced the year with high hopes of earthly happiness, are now constrained in the bitterness of sorrow to cry out "have pity on me, O! ye my friends, for the hand of God hath touched me!" And thousands who began it flushed with the ardour of young desire, and round whom the "purple light of youth" shone with all its radiance, have gone to the land of forgetfulness and silence, and are known no more among the living. Every one, without looking far, can see dreadful chasms made in families; and many feel an aching void in their own hearts. It becomes every one of us to think, that we and all that we call dear, are children of the dust; and "so to number our days as to apply our hearts unto wisdom." Reader! before three hundred and sixty-five days again perform their circuit, you and I may appear before the tribunal of our righteous Judge, to pass our trial, and hear our final sentence.

Let us meditate on these awful truths, that our hearts may be disposed to make the most of every hour that it may please God to allot to us. And let all remember that the patience of Heaven, although great, does not always endure. Many during the ensuing year may suffer execution of the sentence pronounced by our Lord on the barren fig tree, "cut it down, why cumbereth it the ground?" If we are standing useless, and worse than useless in the vineyard, we may well fear that the axe will be laid to the root, and that we shall be "hewn down, and cast into the fire." "Behold," saith the Scriptures; "*now* is the accepted time; behold, *now* is the day of salvation." Let none waste this precious season. Let none underrate its value. It is connected with the best interests of the soul. And Reader!

Know'st thou the importance of a soul immortal?
Behold this midnight glory: Worlds on worlds!
Amazing pomp! Redouble this amaze;
Ten thousand add; add twice ten thousand more;
Then weigh the whole; one soul outweighs them all;
And calls th' astonishing magnificence
Of unintelligent creation poor.

In the "inch or two of time" yet appointed for thee, the interests of eternity are to be secured; thy sins are to be pardoned, and thy nature renewed.

In conclusion, the Editor wishes, in behalf of all his readers, and himself, that they may so live, as to look back on past time without regret, and forward to futurity without fear. And as this paper will come to the hands of most who take it, about the commencement of the New Year; instead of the unmeaning compliments of the season, he most devoutly invokes the blessing of the Almighty on all who read it. "Through all the changing scenes of life," may God be their unchanging friend! In all their sorrows, may he be their comforter! In the hour of death, their firm support! And when they bid adieu to all mortal things, through the merits of that adorable Savior, who gave himself for us, may they be admitted to everlasting habitations, and partake of "that inheritance which is incorruptible, undefiled, and fadeth not away!"

SUPPLEMENT.

In reviewing the events of the past year, the Christian will dwell with the highest pleasure on the progress which true religion has made in various parts of the world. In our own country, we have many evident proofs of the saving power of the gospel. It has pleased Almighty God to make his word successful in awakening the thoughtless and secure, and in edifying and strengthening his people. And in other nations like victories have been obtained over the prejudices of the human mind, and the passions of the human heart. It is true that in some countries changes have taken place adverse

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to the cause of vital piety. It is impossible without unutterable feelings of indignation and sorrow to contemplate the re-establishment of the Inquisition, the massacres of Protestants which have taken place, and the re-elevation to *temporal power*, of him who is styled the *holy father of the Catholick Church*. These are events truly of evil omen. They show how deeply superstition strikes its roots; and what dreadful crimes it will cause men to perpetrate. Well may Americans rejoice in the religious freedom with which Heaven has blessed them.—In the catalogue of our mercies, none deserves to be more highly appreciated, or more gratefully acknowledged than this. Let us all render the unforced homage of our hearts to heaven; determined at the same time never to acknowledge any Lord of conscience but the omniscient and almighty God.

But, turning from the dark scenes exhibited by superstition and cruelty, let us contemplate subjects of more pleasing import. During the past year Bible Societies have encreased in numbers and resources, beyond the most sanguine expectation of their friends. And unnumbered Bibles have been distributed to the poor and destitute. Missionaries also have pursued their labours of love among various tribes of heathens, as well as in lands *called* Christian, where the word of life had been either very rarely, or never dispensed. The wilderness has become as the garden of the Lord, and the solitary place has been gladdened by the sound of salvation.

The Editor of the Christian Monitor has endeavored to communicate intelligence of these events to his readers, in hope that the example of others might stimulate them to more vigorous exertions for the honour of their God, and the good of their fellow men. It is high time for Virginia to arise and show herself on the "Lord's side." Perhaps the following extract may have some effect of this kind, as well as afford pleasure to those who pray that the "Kingdom of God may come, and his will be done on the earth as it is in the Heavens."

:oo:

Extract of a letter from a Minister of the Gospel to his friend in Chillicothe, O. dated Pomfret, N. Y. Nov. 9th, 1815.

"Dear Sir—We live in a wonderful day. The Lord is pouring out his Holy Spirit in a remarkable manner in many parts of the world. I have lately heard, that there are between thirty and forty societies in Connecticut which have been visited. In this State and in Massachusetts, there are many and powerful revivals of religion.

Through the summer past I have labored as a missionary in this State, and in the State of Ohio. I have found many places destitute of the stated preaching of the Gospel, and a great desire among the people to attend preaching when they have opportunity. Praying societies have been multiplied in different parts of the country, and many things appear favorable for Zion.

Pious females in the western parts of the country are beginning to follow the example that has been set them in the eastern parts. They are forming themselves into charitable societies, and are willing to spare a part of their worldly substance to promote the glory of God, and the interests of the Redeemer's kingdom.—Is there not as great a necessity for charitable institutions in the western, as in the eastern districts of our country? In the new settlements, where so many ministers of the Gospel are needed, shall the people sit still, and do nothing towards raising a missionary fund, or educating young men for the holy ministry? Shall the State of Ohio be without a missionary institution, when there are hundreds of vacant societies within her bounds, which need the labors of missionaries? Shall other missionary societies at a distance know their wants, and feel anxious to supply them? And shall they themselves be insensible of their situation and their duty, and do little or nothing?"—*Weekly Recorder.*

:oo:

NOTICE.

☞ The Concert of Prayer for the success of Missionaries will be held at the old Methodist Church on Monday next at half past three o'clock.

PUBLISHED EVERY SATURDAY,
BY DU-VAL & BURKE,
Four Doors below the Bell Tavern.

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. JANUARY 6, 1816. [NUMBER 27.

Brief View of the History of Missions.

[Continued from page 208.]

1804.—In the autumn of the preceding year, four more young men had been set apart for the work of the mission, viz. John Biss, Richard Mardon, William Moore, and Joshua Rowe. On the 3d of January in the present year, they with their wives set sail for India, by way of America. After a tedious and perilous voyage, during which they received much kindness from friends, both in America and at Madras, they all arrived safe at the place of their destination.

To return to the proceedings at Serampore. On the 8th of January John Fernandez is baptized. On the 16th his father, Mr. Fernandez of Dinagepore, is set apart to the work of the ministry.—On his return from Serampore, Pudmu Nabhu, the Assan brahmin, goes with him, in his way to his own country.——Fears are entertained for Boodhessa, Sadutsa, Tazoo, and Radhamonee, who all live near each other at Barrobazar.

On February 5th, a prayer meeting is held for a blessing on the undertaking of Mr. and Mrs. Chamberlain, who were about going to a new station. At the same time Kristno and Petumber Shingo are solemnly set apart for the work of the ministry, with prayer, and the laying on of hands.

In the course of this year, *fourteen* more natives were baptized. Among them were Kobeer of Arenda, whom Mr. Marshman had visited at the close of the preceding year, and Ram Mohun, a brahmin, who has since proved a useful minister.

On the 19th of May, a letter was received from Mr. Chamberlain, informing the brethren that he had taken a piece of ground at Cutwa for a missionary station. Two more schools are opened; one at Arenda, under the care of Kobeer; and the other at Bishoohurry, superintended by Sheetaram. At these schools, adults as well as children, frequently attend for instruction. Ten thousand copies of Luke, the Acts, and the Epistle to the Romans, are printed for distribution.

On July 7th, Totoram died, but little more than three months after his baptism. All who knew him spoke well of him.—As he was borne to the grave by his brethren, both Europeans and natives, the spectators observed, "This is great love; they are kind to those that join them, even to the last."

On October 14th, Ram Mohun, the brahmin who had been baptized on April 1st, preached at Calcutta to about forty natives, and with much freedom declared unto them the way of salvation. Mohun, the husband of Kristno's eldest daughter, Golook, comes and lives with her, and hears the Gospel. On the 23d, Mr. Felix Carey is married to a young person of Calcutta.

On the 6th of November, Mr. Ward sets off on a visit to Jessore. Calling at Sooksaugur, finds Petumber's wife in a hopeful state of mind. Coming to Luckphool finds the school in rather a promising condition, but the people otherwise. Proceeding to Bishoohurry, he found things more pleasing. A young man whose name is Golook, and who superintends the school, appeared to be on Christ's side. Going from thence to Arenda, he found Kobeer's wife and children had left him for fear of losing *cast*. From the same cause the school was diminished. On reaching Sooksaugur, in his way home, he is greatly affected with the afflicting intelligence of the death of Mrs. Chamberlain, who died at Cutwa on the 14th of this month. Her amiable,

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spirit had endeared her to all who knew her. About this time some of the native Christians are insulted and abused by their heathen neighbors; but endure it with meekness.

Towards the end of the year, several disorders and some defections take place among the baptized. Byrub the brahmin, and after him, Bishhoonaut Mittre, and Baxoo, are excluded for immorality. Yet upon the whole the missionaries are not disheartened. "Notwithstanding various disappointments and discouragements (say they) the church never appeared in a more prosperous state than at present." Speaking of the school, under Mr. Marshman, they represent it as a nursery to the church; and of the press, under the direction of Mr. Ward, as the grand engine of the mission. By means of the latter, they hope to give the word of God to many eastern nations. Estimating the extent of the country and the population, where those languages are spoken into which they are employed in translating it, they reckon the Bengalee and Maharastra or Mahratta, each equal to Great Britain; the Ootkul or Orissa, to Ireland; the Telinga and Kurnata, each to England; the Tamul, to Spain, and the Hindostanee, to France and Italy.

1805.—This year was introduced by a plan for erecting a new place of worship at Calcutta. On the 1st of January, 4800 rupees were subscribed towards it. On the 6th Deep Chund, the companion of Fotick from Jessore, and Mrs. Felix Carey, were baptized.

A parcel of ground, with buildings upon it, adjoining to the mission premises, being on sale, it was thought advisable to secure it; and on March 28th it was purchased for 14,000 rupees, or about 1800*l*. The money was borrowed; but a warehouse belonging to the estate was let, for nearly enough to pay the interest.

The spiritual state of the mission being at this time rather low, a meeting for humiliation and prayer is held on April 7th. The same day Mohun, the husband of Golook, was baptized.

On the morning of May 17th, Mr. Ward visited Petumber Shingo, who was now very ill. While standing by his bed side, the good old man spake as follows: "I do not attribute it to my own wisdom, or to my own goodness, that I became a Christian. It is all of grace! It is all of grace!—I have tried all means for my recovery; all are vain: God is my only hope. Life is good, death is good; but to be wholly emancipated is better."—Mr. Ward reminded him of the use of affliction to wean us from the world. He answered, "I have a wife, a daughter, a son-in-law, &c. I have tried to induce them to embrace the gospel by presents, and by persuasions; but they refused. I am therefore weaned from them all. I can only pray for their salvation. This is the only way in which I can now manifest my love to them." He considered it, he said, as a great honor that God had given him the respect of all his brethren.

He spoke with respect of Kristno Pre saud, as the person who amongst all the native brethren, most adorns the gospel. He lamented many things amongst them. Many of the brethren were now standing round the bed, and hearing him, to whom Mr. Ward recommended the dying advice of the venerable man as most weighty and solemn.

On June 2d, Kangalee, a byraggee from the neighborhood of Cutwa, and Caleb Hiorns, brother of Mrs. Rolt, lately arrived from England, were baptized.—The former had heard of the gospel, and had been seeking after some person to give him further information, when he met with Bydenaut, who told him all he wished to know, and brought him to Serampore. He was greatly affected when speaking before the church. On the 15th Sheetaram arrives with two of his neighbours, Bykonta, of the writer cast, and Lochon, a husbandman. On the 22d they were both baptized. On July 7th, Mr. Joseph Malin, an Englishman, who has long resided in the upper provinces of India, having lately embraced the gospel, is baptized.

On August 4th, Kobeer arrives, bringing with him Beeshonaut, a neighbor of his, about 35 years old, who is earnestly desirous to find the way of life. All the native brethren (who know the Hindoo character much better than Europeans do) think well of him. On the 18th he is baptized. These successful labors of Kobeer, Sheetaram, &c. gave the missionaries to perceive more and more the importance of encouraging native preachers. Kawnye preached well the same day.

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About four years ago Mr. Ward, being on a visit at Calcutta, went with Kristno to a village called Ramkreeshnopore, on the other side of the river, opposite Calcutta. Here they left a number of small tracts and a New Testament; declaring, it seems, that "the Testament was for the use of the whole village, and that he who could read the best, should keep it, and read it to all who wished to hear it." Till now the effects were unknown.—— Kristno, on revisiting the village, meets with a byraggee, who tells him that the books have been read, and that several persons are convinced by them.

On the 21st of August, Petumber Shingo died. "A little before his departure," says Mr. Moore, "he called the brethren who were at hand, and desired them to sing Kristno's hymn, *Salvation by the blood and righteousness of Christ.* And while they were thus engaged, the tears of joy bedewed his placid face; and in this happy frame of mind he breathed his last!"—"He has been," says Mr. Carey, "a very honorable member of the church. His conversation on his death bed was highly encouraging and edifying. He frequently observed that he had obtained the peace which Paul wished in the introduction to his epistles." Kristno, who visits Ramkreeshnopore, or as they call it by contraction, Kreeshnopore, is greatly delighted to see the effects of the New Testament and the tracts. He tells of ten or eleven persons at and in the vicinity of Calcutta, who are inquiring "How they may obtain the fruits of Christ's death." He is surprised at the knowledge they have obtained. The next morning after the interment of Petumber, two persons came to the house, who, from what they had heard and seen, were much impressed in favor of the gospel. The name of one of them was Goluk, a young man from Calcutta. After visiting the mission house most days, on the 27th he came to abide with them.

On Sept. 1st, Bhagvat, a young brahmin, and Felloo, the mother of Fotick, whom he had brought with him from Jessore, are baptized. About the same time the relations of Gulok are using all means to induce him to relinquish Christianity. Mr. Ward, after much conversation with them, told them that they could not take him away by force; and that they ought not, if they could. On leaving them he said to Goluk, "Here are four of your relations, and you have a mother also at Serampore. If you chuse, you may go with them; but if not, go with me."—They allowed this was fair. The young man then said, "He would not go with them, but with Mr. Ward," who accordingly took him to the mission-house; and on the 15th, he was baptized.

During this month, Mr. Moore, Mr. Wm. Carey, and three of the native brethren, set out on a missionary tour through the country to Dhacca, where, being interrupted by a collector, and afterwards by a magistrate, they were obliged to desist. On their return they called on a congregation of Hindoo Catholics, with whom they conversed freely, and offered them a New Testament; but the priest being absent, they dare not receive it. Though there did not appear to be any thing like true religion amongst these people, yet the missionaries could not but observe a difference as to their manners, when compared with those of the heathen natives. They took well all that was said to them, and expressed their gratitude for the visit. They were invited in return to visit Serampore, should any of them be coming that way.

On the 6th of October, the brethren Marshman and Ward, were chosen co pastors with brother Carey; and the brethren Mardon, Biss, Moore, Rowe Kristno, and Kristno Presaud, were se apart to the office of deacons. Durin this and the two following months, *twenty-one* persons were baptized, seven whom came from Kristnopore, and we the fruits of the New Testament a tracts which were left at that village. One of them, named Kristno Dass, referring to Mr. Ward's having declared concerning the Testament, that "It was the use of the whole village, and that who could read the best should keep it, and read it to all who wished to hear it," said, "He had got it, and that the reading of it had changed his ideas, made him leave off idolatry, and put his trust in Christ." The Testament was produced, and was nearly worn out by reading. Ten out of the twenty-one were baptized on November 3d. "A solemn seriousness," says Mr. Biss, "pervaded the company. Some who seemed to know

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nothing of the power of religion, nevertheless shed tears." At the Lord's Supper there was great joy through the whole church, singing and making melody in their hearts to the Lord.

In the autumn of this year, Captain Wickes being in London, the committee sent by him a thousand guineas which had been collected in England, Scotland, and Ireland, towards the translations of the scriptures into the eastern languages. On the Captain's arrival in America, he expressed a wish in the public papers that the friends of religion in his country would add something to it. The result was, that by the generous exertions of the different denominations, the original sum was considerably more than doubled, and sent in dollars to Serampore.

(To be continued.)

DOMESTIC INTELLIGENCE.

(Continued from page 205.)

Communication relative to the distribution of French Bibles; from Mr. Mills.

Philadelphia, June 6, 1815.

Dear Sir,—The facts stated in this paper were contained in the report we made to the Philadelphia Bible Society. They give a partial view of the manner in which the French Testaments were received by the Roman Catholics in New Orleans, and its vicinity. As has already been stated, I reached that place on the tenth of February. I soon ascertained that the 3000 copies of the Testament, directed to the care of the managers of the Louisiana Bible Society, had been received. But none of them had at that time been offered to the people. A few copies were given out on the day I arrived in the place. The succeeding day an additional number was distributed.

The day following, February twelfth, the number of the destitute, who made application for a supply, very much increased. From nine o'clock A. M. to one P. M. the door of the distributor was thronged with from fifty to one hundred persons. Those who applied were of all ages and of all colours. They were literally clamorous, in their solicitations for the sacred book. For some successive days the applicants became still more numerous. In a week after the distribution of the Testaments commenced, one thousand copies were given out. Some of those who requested a supply came prepared to purchase them. They remarked to the distributor that they must have a supply by some means. The Principal of the College, and a number of the instructors of the public schools in the city, presented written statements, containing a list of the scholars, under their care, who would make a profitable use of the Testaments, could the charity be extended to them. These statements were respectfully addressed to the distributor, with a request that as many of the scholars might be supplied, as was consistent with the views of the managers of the Society. Their solicitations were in most cases complied with.

Pere Antonio, a leading character in the Roman Catholic church, in the city, very readily aided in the circulation of the Testaments among his people. Some more than two years ago, the Rev. Father engaged to assist in the distribution of French Bibles and Testaments. Soon after I arrived in the city I called upon him, in company with Mr. Hennen. We informed him that the Testaments had been received from the managers of the Philadelphia Bible Society; and presented him with a number of copies. He expressed great satisfaction, and repeatedly invoked the blessing of God on the donors. He observed that God would certainly bless the generous, pious men, who had exerted themselves to give to the destitute his holy word. He expressed his desire to obtain an additional number of copies, and engaged that he would make the most judicious distribution of them in his power. He remarked that he would give them to those persons, who would be sure to read them through.

After our visit to Antonio, his attendant called for two or three copies of the Testament. The man who attends at the cathedral was anxious to receive one. His choir of singers likewise requested a supply.

Soon after the distribution of the Testaments commenced, Mr. Hennen called upon Mr. Du Bourg, the administrator of the Bishopric, and informed him that the Testaments, printed by the managers of the Philadelphia Bible Society, had been received; and that some copies had been given to the people. The Bishop

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observed, that he had been made acquainted with the circumstances by some of his people, who had called upon him to ascertain, whether he would advise them to receive the Testaments. He added, that as they were not of the version authorized by the Catholic church, he could not aid in the distribution of them. When the distribution of the Testaments in the Convent was suggested, the Bishop remarked, that the parents of the children who received instruction at that place, were at liberty to furnish them if they thought best. I had myself an interview with the Bishop; during our conversation, he expressed to me his regret that the Roman Catholic version of the Testament, printed in Boston in 1810, had not been followed, rather than the version printed by the British and Foreign Bible Society. He observed however, that he should prefer to have the present version of the Testament in the possession of the people, rather than have them remain entirely ignorant of the sacred Scriptures. I here state one or two incidents which occurred, as related by the Bishop, connected with the circulation of the Testaments.—A poor woman of his flock called on him, and handing him one of the Testaments—apparently with great anxiety, addressed him in the following manner: Good Father, what book is this? The Bishop looking at it replied, Why, my child, it is the history of the Evangelists—it is the Gospel. I know that, replied the woman; but is it a book you would recommend to your people? Said the Bishop, It is a Protestant version; it is as Calvin would have translated it. Good Father, replied the woman, keep the book, keep the book! My child, answered the Bishop, you may retain the book, if you please. Read it with care; and should you find any thing contrary to the Catholic faith, you will bear in mind that it is a Protestant version.

Miss J. one of the Nuns, called upon the Bishop, somewhat agitated. She had been reading the Testament. Her mind was perplexed by the expression, in the summary of the first chapter of the First Epistle of St. John: "Et la confession de nos peches a Dieu;" *and the confession of our sins to God.* She had been taught that the confession of our sins was to be made to the priest; or rather to God, as the Roman Catholics say, through or by the priest. She inquired what could be intended by the expression, *confession of our sins to God.* He informed her that the translation was a Protestant one, and that the expression she referred to was prefixed to the chapter by the translator. The Bishop remarked to me that he thought it not proper, that any explanations of the contents of the chapters should be prefixed to either Bibles or Testaments, designed for circulation among the Roman Catholics.

As early as the first of March, fifteen or sixteen hundred copies of the Testaments had been given out. Many of those who applied for them were very earnest in their requests. Some of them said, that they came in from the country, and could not be denied; and some of them, that they had made repeated applications, without success. Some wished the Testaments for themselves; some for a son or a daughter, and some were anxious to obtain a copy for each of their children. It was frequently the case, that numbers would remain a considerable time at the door of the distributor, after notice was given that no more Testaments would be given out until the succeeding day. Many applications were made by people of colour. We found that a much greater proportion of them, both old and young, could read intelligibly, than has generally been supposed.

A little previous to the attack of the English on New Orleans, three or four hundred free people of colour were organized into companies, for the defence of that place. A number of these men called for copies of the Testament. One of them wished to know, whether the officers of the companies, with whom he was connected, might be furnished each with a copy. He was answered in the affirmative, and informed that many of the privates could also be supplied. He expressed much surprise, that so many Testaments should be given away. He inquired from whence they came—whether they were the gift of the Legislature of the State, or of the General Government. He was informed that they were sent on by the managers of the Bible Society of Philadelphia. The object of the

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Society was explained to him. The gratuitous distribution of the Scriptures is a thing so novel in this part of our country, that it excites much surprise. There is probably a much greater proportion of the French people able to read, than has generally been supposed. The 5000 Testaments will furnish but a very partial supply.

Mr. K. one of the managers of the Bible Society, informed me, that an elderly woman, a Roman Catholic, called on him for a Testament. She remarked to him that she was very anxious to read it, and had applied several times to the Distributor for a copy, but without success. Mr. K. obtained one for her; she received it with tears of joy. She informed him, that when a girl her father had a book, which he valued much, and which he used to keep in a private manner. She thought it was the Bible—and for a long time had been desirous of obtaining it. She remarked, that now she had such a book as her father used to have.

Soon after my arrival at New Orleans, I had some conversation with a respectable planter, a Roman Catholic, respecting the circulation of the Testaments. He remarked to me, that he did not think a good Catholic had any occasion to read the Bible. Before I left that place, I ascertained that he had perused some portions of the Testament. And he informed a friend of his, that what he had read excited in his mind many reflections. A woman and her daughter came in from the Bayou St. John, two miles from the city. She informed the Distributor, that she had heard that there were Bibles and Testaments to be given to the destitute, and that she was hardly disposed to credit the report. She concluded, however, she would "*Come and see.*"

In the Spring of 1811, eight or ten thousand of the inhabitants of St. Domingo came to this part of our country. Most of them remained in New Orleans. Many of them are about to return to St. Domingo, and will take with them the Testaments, where the sacred Scriptures have rarely if ever been introduced. Some copies have been sent to the Havanna on the island of Cuba.

On the first of April, in company with a friend, I set out upon a visit to the Attakapas country. We proceeded up the east bank of the Mississippi about eighty miles; then crossed the river and went in a westerly and south westerly direction, between fifty and sixty miles into the country. We often called at the houses by the way, distributed a number of Testaments in different parts of the country, and informed the people that a quantity had been sent on for gratuitous distribution by the Philadelphia Bible Society, and where they might apply to obtain them.

Have we not reason to hope, that in this region and shadow of death, the true light is beginning to shine? May it shine more and more until the perfect day.

CHRISTIAN MONITOR.

RELIGIOUS CHARACTERISTICS.

They who have observed the manners and sentiments of the present age, cannot fail to have remarked in some a certain species of suspicion, and in others, of confidence in relation to the ministers of the gospel, which appear to me to be entirely unreasonable.

In many countries where christianity has been established the church has been made an engine of state; and such temptations have been offered to the covetous and ambitious to seek church preferment, as few have been able to overcome.—Hence, the higher offices of the church have been filled with intriguing and designing men, who have regarded every thing, more than their religious duties. And others have entered into lower stations "that they might get a piece of bread." Not that in every church, there have not been honourable exceptions to this general character of establishments. Of this kind many instances, which might be specified, have occurred in the English and Scottish Churches. But from the days of Constantine to the present time, the evil of connecting Church and State has been felt and deplored. Men, who have heard and read much declamation on this subject, and are glad of any opportunity of justifying their neglect or contempt of religion, have permitted such associations of ideas to be formed in their minds, that they never think of a Clergyman without regarding him as a plotting, designing, mischievous, selfish

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Priest. They will not take the trouble to make the plainest distinctions in the world; but, in the very spirit of those corrupt establishments which they censure, they pronounce one comprehensive and indiscriminate anathema against all who bear the clerical character. And yet, what wider difference can exist in human circumstances, than exists between the condition of those who are tempted by governmental rewards to make a trade of the clerical profession, without the least regard to vital religion; and that of persons who enter the holy ministry, in expectation of scuffling hard through life, with only a scanty and uncertain support arising from voluntary contribution, or perhaps, as is often the case, no support at all? These men enter a laborious and highly responsible profession of their own accord. They know what awaits them—They might easily engage in any other pursuit. I dare say that such men, as many are that I could name, would have succeeded fully as well at the Bar, or in the Senate, in Medicine, Merchandise, or Farming, as those who have chosen these avocations. But they chose to be preachers; to embrace a life which they expected to be one of hardship, and in many cases of poverty and reproach. I will appeal to any honest and ingenuous mind, if these are not sufficient proofs of disinterestedness, and benevolence. It is injurious then with a sneer to call them, as some habitually do, "designing priests." It is unreasonable to regard every word that they utter with suspicion; and to construe all their measures into plots against the welfare of man, and his dearest interests, or schemes for their own aggrandisement. The case may perhaps be this. It is most certain, and obvious that in this country, men of any talents and standing in society can have no inducement to enter the ministry from any prospect of honour, emolument or worldly pleasure. The mere votaries of the world do not understand their motives. They have no idea that a man can be induced to undergo privations and labours and reproach, from a sincere regard to the everlasting welfare of their fellow men, and an earnest desire to afford to them in this world such consolations, to cheer them with such hopes as the gospel sets before us. They have no conception of these things; and therefore attribute bad motives, where good ones are not apparent to *them*. I would fain hope that such uncharitableness is not common. Most perhaps, think and say these things, because it is common to think and say them, without at all considering the injustice of the case. For it is a notorious fact that to say the least on the subject, credulity and easy faith prevail as much in the precincts of infidelity, as in those of the church. But it may be proper to observe that these remarks are intended to apply to no particular persons. They are meant for all in every station whom they happen to suit. This observation I wish to extend to the subsequent remarks on a directly contrary disposition of mind.

There are not a few in this country who are accustomed to place the most implicit confidence in their preachers, and believe every thing that they say, and as far as they can ascertain it, think and feel just as their preachers do.

Some years ago, there was in the Presbyterian Society in this country a very worthy minister named Brown. In attending Presbytery, and other church judicatories, he was almost always accompanied by the same Ruling Elder. It was observed that Mr. Brown's elder, whenever asked to give his vote, uniformly replied "I am of the same opinion with Mr. Brown." Presbytery observing this, and wishing to induce its lay members to take an interest in the affairs of the Church, and think and judge for themselves, resolved that on every occasion the vote of the Elders should be first given. On the very next question that was presented for decision, the vote of Mr. Brown's elder was first asked. "I am," said he, "of the same opinion of Mr. Brown yet."

"You laugh—the story well applied,
May make you laugh, on th' other side."

In all christian countries there are some who are too indolent, or too busy, or too much devoted to what is termed innocent pleasure, to examine the grounds and reasons of the christian faith. On the sabbath, because there is nothing else to do, they can go to church; and should their attention be fatigued, or the sermon be rather dull, or rather long, they can

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look about, and see how their neighbours are dressed and how they appear, and whether any new fashion has been introduced; and thus by a happy facility, can discharge their consciences of all neglect of religion, and lay up a store of remarks, which, with a little contrivance, will serve for the whole of the next week. But as for systematic and serious study of religion, that is out of the question; indeed it is the *preacher's* business; and he must do it for them: they pay him for that, and it would be very hard indeed, were they obliged to support the minister, and spend their time in reading a number of books as tedious as a Canterry tale into the bargain. True, if a volume of sermons, by a fashionable preacher, a courtly gentleman, who is very much afraid least his hearers should think too lowly of themselves, and least he should detain them, beyond the customary half hour; should such a volume fall into their hands, they can sometimes read almost the whole of a sermon. But this is a work of supererogation, which will satisfy conscience perhaps for a week. Yet such persons as these, choose to be religious, and at proper times can manifest every becoming sensibility. To save themselves all trouble however, they give up their faith into the keeping of the preacher; his dictum decides every thing; his word is a passport to heaven.

This habit, however, encourages an indolent, I might term it a luxurious mode of living, utterly inconsistent with the vigorous exertion necessary in the Christian warfare; and with that sincere and earnest desire to know the truth, and the daily mortification and self denial required in the Scriptures.

But the view which has been taken of this subject may be a little diversified. Some, who seem disposed heartily to engage in religion, from want of suitable instruction, and proper intellectual discipline, are much disqualified for the investigation of truth; and perhaps finding the effort to think and judge for themselves unpleasant and apparently fruitless, they surrender their understandings to their preacher; and are brought to regard religion as a mere matter of feeling. They yield themselves to every impression which their favourite minister wishes to make, and wait with a strange susceptibility, for the sensation, which he is expected to excite. Persons of this cast have no extended and consistent views of divine truth; they can have none. And it is easy to see how readily they may be led by those in whom they place confidence to excesses not at all comporting with the honour and dignity of religious worship. One great evil resulting from this habit of mind is, that it precludes all advancement in the knowledge of divine truth. This is more mischievous than many apprehend, because it is TRUTH which the Holy Spirit uses for our sanctification. Another evil, greatly to be deplored is that if persons of this cast live under the ministry of a narrowminded and illiberal, and proselyte-hunting preacher, they will imbibe his spirit, and, as far as their influence extends, become firebrands in the church.

It cannot be imagined that the writer of this intends to recommend a spirit of captiousness, and selfsufficiency. He has never failed to observe such a temper with displeasure.

They who differ from their minister, and carp and criticise, for the sake of showing that they are not led by the parson, betray a want of modesty, and very often a wrong headed obstinacy, not at all to their own credit, or the honour of religion. Such impracticable mortals, perhaps, every minister has to deal with; and they are like "a thorn in the flesh," or "messengers of Satan, sent to buffet him."

If it be asked What would you have one, amidst all these dangers, to do? I answer, let every one, as far as he has it in his power, study the oracles of God, using every help that he can find, to enable him rightly to understand them. Let him diligently enquire into the grounds, and reasons of every doctrine proposed to his acceptance. As his views enlarge, he will become more conscious of his own ignorance and of course will acquire more of that humility which characterises the sincere enquirer after truth. He will have a proper view of the real difficulties which encumber many religious subjects; and learning to compare the doctrines and explanations of his preacher with the word of God, he will often see a strong light shed on a passage, which, before, had seemed dark and obscure. This will generate a proper confidence in the ministers of the gospel, and at the same time prevent that slavish subjection of the understanding, which is productive of so many evils.

It may also be remarked, that such a course of discipline will have a happy effect in enlarging the mind, and giving a liberal turn to the sentiments. Besides, it will enable the christian to understand and to weigh the arguments which induce others to differ from him; and though he may not be convinced that they are right and he wrong, he may see that their dissent is not so unreasonable as he had imagined; and that it may very possibly consist with a sincere love of the truth. This will induce habits of forbearance, and perhaps brotherly kindness, which will have the happiest effects on the peace of the church, and the credit of religion. And it will put down that lofty, and self sufficient spirit, which causes so many to think "We are the men, and wisdom will die with us."

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. JANUARY 13, 1816. [NUMBER 28.

Brief View of the History of Missions.

[Continued from page 212.]

1806.—In November, 1805, the secretary received a letter from Rob. Ralston, Esq. of Philadelphia, informing him that Capt. Wickes would in the spring following sail in a ship of his for Holland; after which he would touch at London, in his way to Bengal; and that if we had any persons or goods to send, he would take them free of charge as to passage or freightage. The society having two young men on probation, Mr. Chater and Mr. Robinson, availed themselves of this kind offer to send them out. On April 12th they set sail for Serampore.

Early in January, Mr. Maylin and Mr. Fernandez, jun. set sail for England by way of America. Mr. Fernandez sen. came down at this time to take leave of his son, and brought with him two natives who wished to be baptized. Their names were Nund-kishore and Hedurum. On the 26th they were baptized. On the 27th, a new church was formed for Dinagepore. Several of the members who resided in that part of the country, with Mr. and Mrs. Biss, were dismissed from the Serampore church for this purpose; and who chose Mr. Fernandez for their pastor.

A young man of the name of Burford, grandson of a Baptist minister of that name, a predecessor of Mr. Booth, heard Mr. Ward at Calcutta: and being deeply impressed with a sense of his sins, came to Serampore and opened his mind to Mr. Ward. He wept much. A few days after this, he seemed to find rest for his soul in the doctrine of Christ, which was recommended to him.

The principal events of the first six months of this year are the following—Ground for the new chapel at Calcutta, in a place called the Loll Bazar, is purchased for 7250 rupees; and after investing it in the hands of ten trustees, a shed or temporary mat-house is erected for present use—Proposals for subscriptions to the translation of the scriptures into the eastern languages are publicly advertised, and by June 14,000 rupees are subscribed—Mr. Biss has a dangerous liver complaint—Seeboo, a native brother in Jessore, dies; and, contrary, to his own desire, is burnt after the manner of idolaters. He dies declaring his faith in Christ, and recommended his wife to believe in him—Some are excluded for immorality; but others are received almost every month. Out of about forty, received within a year, four or five appear suspicious characters—The native preachers are very active, and in general very acceptable—The shed is opened in Calcutta, and many resort to it: some hearing with great attention, others mocking and loading both the missionaries and the native Christians with reproach—The converts at Kristnopore suffer much from their heathen neighbors; but bear all with patience and fortitude. During this period there appear to have been fourteen persons baptized; among whom were Mr. Ephraim Burford, the young man above mentioned, and three more from Kristnopore, the village where the New Testament was left, and read. Upon the whole, things at this time wore a very promising appearance. "We have," says Mr. Marshman, in a letter of August 18, "the utmost reason for thankfulness with regard to the whole of our affairs. In no period has the mission appeared more promising."

About the same time an extraordinary church meeting was called, in which the native brethren were given to understand the importance of their entering

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with all their hearts into the great object of the mission, and using all proper means to promote the salvation of their countrymen; and that as they could not support their families while engaged in this service, the church would allow them for the time which was so employed. Of these itinerating excursions of the native brethren there are two journals printed, the one of Deep Chund, and the other of Kristno Dass, both in the true spirit of Christianity.

But it was the will of God in the midst of these opening prospects to try them, and that in a way to which they had not been accustomed.

On August 5th, Mr. Moore writes from Dinagepore, that on their arrival at that city, a servant of the magistrate came to the boat demanding their names, occupation, and place of residence; to which they readily made answer, declaring also the object of their journey. The result was they were required to return to Serampore.

"On the 23d of August, the brethren, Chater and Robinson, with their wives, arrived in the ship Benjamin Franklin, Capt. Wickes. On presenting themselves at the police office, some demur was made as to their being permitted to proceed to Serampore. Next day, on Mr. Carey's going to the office, he was told by one of the magistrates that they had a message to him from the Governor-general, and which was, "that as government did not interfere with the prejudices of the natives, it was his request that Mr. Carey and his colleagues would not." This request as explained by the magistrates, amounted to this—"They were not to preach to the natives, nor suffer the native converts to preach; they were not to distribute religious tracts, nor suffer the people to distribute them; they were not to send forth converted natives, nor to take any step by conversation or otherwise, for persuadiug the natives to embrace Christianity."

Mr. Carey inquired whether they had any written communication with the Governor-general: and was answered in the negative. He then took leave of them, assuring them that neither he nor his brethren wished to do any thing disagreeable to government, from which they could conscientiously abstain.

Some of the foregoing particulars, however, were softened in a subsequent conversation between the magistrates and a friend to the missionaries. "It was not meant," they then said, "to prohibit Mr. Carey or his brethren from preaching at Serampore, or in their own house at Calcutta; only they must not preach at the Loll Bazar. It was not intended to prevent the circulation of the scriptures; but merely the tracts abusing the Hindoo religion; and that there was no design to forbid the native Christians conversing with their countrymen on Christianity, only they must not go out under the sanction of the missionaries."

The Governor-general at this time was Sir George Barlow, who not only professed to believe in Christianity, but had expressed his persuasion, that it would prevail in India. The news of the Vellore mutiny had lately reached Calcutta.

In a conversation that took place between the magistrates and a friend of the missionaries, they acknowledge themselves "well satisfied with their character and deportment, and that no complaint had ever been lodged against them." An order of council however was passed, commanding Messrs. Chater and Robinson to return to Europe, and refusing Captain Wickes a clearance unless he took them back with him.

This order being communicated, it was represented to government, that Captain W. cleared out from Rotterdam for Serampore; that his clearing out from England to Serampore was no more than a necessary step to accomplish the first intended voyage; that Messrs. Chater and Robinson were then at Serampore, and had joined the mission under their direction, and the protection of the king of Denmark.

This representation produced an inquiry whether the mission was really under the protection of Denmark. To this the Danish governor gave an explicit answer. An amicable discussion between the captain and the magistrates followed in which he assured them that neither he nor the missionaries wished to give offence, and that if friendly representations could not prevail, rather than oppose government, they would give up the two brethren. Captain W. was on this far-

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nished with his passports. As government however appeared to be dissatisfied with the continuance of the two missionaries, to remove every subject of complaint as far as they could, a new mission to Rangoon, in the kingdom of Burmah, was contemplated; and Mr. Chater with another brother, agreed to go to that country, to make observations on its practicability.

Here matters rested, and the missionaries went on pretty much as usual, only that they had no preaching at the Loll Bazar: and hoping that things in a little time might take a favorable turn, devoted more of their attention for the present to the instruction of the younger missionaries, and less of it to itinerating excursions.

The adversaries of Christianity (of whom there are many in India) not having fully accomplished their ends with the government abroad, directed their attention to that at home. A tract was translated and sent to England, in which the missionaries are represented as calling the natives "barbarians," and their shasters "barbarian shasters," when in the original they had only intreated them not to reject the Bible as being the shaster of the barbarians, or "*M'leeches*," a name by which they designate all who are not of the *cast*. After this a pamphlet appeared by a Mr. Twining, and was followed by several more, written by Major Scott Waring, and others; some abounding in low abuse, others openly espousing the cause of idolatry, and all filled with unfounded statements and ineffectual endeavors to trace the Vellore mutiny to the attempts at Christianizing the natives. The charges produced in these pamphlets were answered by the friends of the gospel.

While the missionaries were afflicted from one quarter, they were encouraged from another. When the Armenians and Portuguese in Calcutta perceived their difficulties, they came forward, and fitted up places for them on their own premises. From September to the end of the year, seven more natives were baptized, and a new mission to Rangoon undertaken. Mr. Chamberlain and Mr. Mardon were diligently engaged up the country; but in September the former sustained a second bereavement in the death of his wife. On December 25th, the missionaries say, "During the past year we have baptized twenty-two persons. These, with one at Cutwa and another at Dinagepore, make the whole number baptized a hundred and four, ten of whom are Europeans. In the course of the last six years we have been under the necessity of excluding thirteen, and six have been removed by death."

Towards the close of the year an event occured more than ordinarily impressive. Three persons from Luckphool, Neeloo, Torribut, and Sookur Bishess, who had long professed to believe the gospel, but declined an open profession of it, came on a visit to Serampore. In conversing with Sookur Bishess, the missionaries warned him of the danger of temporizing in the manner he had hitherto done, assuring him that if he was ashamed of Christ before men, Christ would be ashamed of him before his Father and before his angels. He declared, that "He thought there was no way to heaven besides the Savior, and that if he thought himself near death, he would make an open profession of his name." He was then reminded of the uncertainty of life, and intreated to consider whether his refusal to appear publicly on the Lord's side did not proceed from his secretly regarding sin, and fearing men more than God. The example of others of his countrymen were mentioned, to shew that where the heart was really given to God every thing else vanished. He seemed impressed, but not determined. On the sixth day after his return he was murdered in his own village, with circumstances peculiarly awful. It seems he had, though unknown to the missionaries, carried on a criminal intercourse with a woman, some of whose relations belonged to a gang of robbers. These men had long resolved to be revenged on him; and having heard that he had been at Serampore, they imagined he must have obtained a sum of money there; an idea which has been circulated from the beginning to scandalize the gospel, though nothing can be more void of truth. Thinking this a favorable opportunity, they one night beset the house, where he and this woman were; and after bringing them out bound, set fire to it. Having loosed the woman,

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they threatened to throw him into the fire, unless he would discover where he had hidden the supposed sum of money. He, probably hoping to escape, led them to a tree at some distance, and told them to dig underneath it. After digging some time in vain, one of them, enraged, pierced him through with a spear and shed out his bowels; another cut him across the breast! and a third cut off his head!

(To be continued.)

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FOR THE CHRISTIAN MONITOR.

Hindrances to Communion with God.

In my former remarks upon communion with God, I represented it in its higher and most cheering exercises. It must be confessed that many do not enjoy it in this degree, of the reality of whose religion, upon the whole, we entertain favourable hopes. But it is so enjoyed by some Christians; and I may add that it is a privilege generally attainable. I say *generally;* because there seem to be a few instances of persons eminent for piety & conscientious rectitude who obtain but little religious joy, or even comfort, in their earthly pilgrimage. This may be the consequence of bodily disease; of a peculiar mental constitution, tending to despondence and melancholy; or of that mysterious sovereignty of God, by which he often gives or withholds his blessings for reasons beyond our power to scrutinize. When such cases occur, they loudly demand our sympathy and our prayers. With the exception of these cases, we may safely lay it down as a maxim that when our intercourse with God runs low, and contributes little to our daily peace and happiness, it springs from our own fault, from something sinful in our conduct. The God of love does not ordinarily hide his face from his children until they provoke his displeasure by transgression. If a dark cloud prevents our vision of his smiles, it is a cloud of our own raising.

In this paper I wish to caution my fellow Christians against three or four of the most common and mischievous hindrances to communion with God. It ought to be premised that things of this sort hardly ever operate singly: they come rather in clusters, aiding and abetting each other in the deplorable work of ensnaring the heart, and withdrawing it from the only true centre of its rest.

The first hindrance which I shall mention is ignorance of the Scriptures. I mean voluntary ignorance, the only kind which is culpable. It is true, and I acknowledge it with rejoicing, that neither great genius nor great reading is essentially necessary to make a Christian, and to carry a soul to heaven. But let it be remembered that the knowledge of truth is the basis of piety, that the bible is the standing medium of Divine communication, that "all scripture is given by inspiration of God, and is profitable," under his blessing, for our spiritual improvement; and that no duty is more strongly inculcated upon us, or more happily exemplified, than that of a diligent, humble study of the sacred oracles. If then God has given us ability and opportunity for progressive acquaintance with the doctrines, precepts, and promises of his word, can we without shameful ingratitude be remiss in the pursuit of this heavenly wisdom? All other species of knowledge are mere vanity in comparison with this. And if we despise it, if we suffer the bible to lie by us a neglected book, through indolence, or the pressure of unnecessary worldly avocations, is it strange that God should chastise our folly with a cheerless, uncertain state of things in religion? I think not.

Another and a dreadful hindrance to communion with God is the habit of backsliding in our secret devotions.—Public worship has its utility; but God especially requires us to worship him in secret, as individuals, and to cherish with all our care the precious spirit of prayer which he has given us. To sink into the total omission of this duty for a length of time, can scarcely be thought compatible with even the lowest grade of experimental Christianity. At any rate, while such a condition lasts, it must preclude the possibility of ascertaining that we possess the Christian character, But where this does not take place, we are still liable to much pernicious declension in prayer, from the love of ease and the multiplied cares of the present life. We may lose our punctuality in attending the throne of grace, suffering trivial

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concerns to break our appointments with God. We may perform our devotions in a cold and hurried way, without properly feeling, or even thinking, what we are doing, and in whose presence we are. We may lose our solicitude about the event of our petitions, and so miss the blessings which we ask in words, but of the value of which we are so little sensible. When once we begin to travel this downward road, how rapidly is our motion accelerated! When devotion becomes a mere formality, how irksome do we feel it to be! Our light turns to darkness; our peace and joy in God are gone; and commonly a spirit of lethargy succeeds a thousand times more to be deplored than any temporal calamity, and from which no deliverance is to be expected but by the scourging rod of our forsaken Father, no return but by the path of sorrow and brokenness of heart.

The third hindrance I shall mention is sinful shame. Under this expression I mean, at present, to include two things. One is the shyness and backwardness of Christians in regard to religious conversation among themselves, especially upon the dealings of God with their souls, and the workings of inward depravity. It is true that such conversation needs to be managed with prudence; but with prudence it may be managed. And when rightly conducted, the people of God have always found it a powerful means of growth in grace and comfort. We are told that, in ancient times, "they that feared the Lord spake often one to another; and the Lord hearkened and heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

Alas, how much are we losing of mutual edification, when we talk and talk, and talk of every thing but God, and the glorious gospel of Christ, and our immortal interests! The other thing intended under the title of sinful shame is the spirit of timidity and shrinking in regard to the visibility of our religion, and to the opposition which we are required to make to vice and impiety in the world. While we are forbidden to be vainly ostentatious in the service of God, we are commanded to be firm and steady. We are to seize every opportunity of making iniquity ashamed, and of giving honour to the laws of holiness. O if we had in constant exercise the zeal for God and for the salvation of sinners which we ought to feel, what abundance of good might we do, and what a striking evidence would it be to our own consciences, that the spirit of God was dwelling within us of a truth! When we are duly careful to make "our light shine before men," we may expect that they, "seeing our good works, will glorify our Father who is in Heaven; and we shall rejoice in knowing that he is our Father, and that we are the honoured instruments of promoting his glory.

I cannot close without bringing into view one more hindrance to communion with God; namely the prevailing, growing, raging thirst for riches. Is not this the besetting sin of our time and country? Do we not generally act as if we placed our heaven in the possession of wealth? What a host of anxious plannings, vexatious cares and restless activity does this groveling passion generate! How dreadfully do we see it absorb the faculties and affections of the soul, and turn them all away from God! "We cannot serve God and Mammon." It is impossible that the peace of God should dwell in a heart enslaved to the vile idolatry of gold. And supposing riches to grow in our hands; we are likely to sink into the abominable spirit of miserly hoarding, or to give the reins to profusion and luxurious indulgence.—Each of these courses, in a peculiar way indeed, but with equal certainty, tends to harden the heart, to grieve the good Spirit of God, to extinguish the sparks of Divine love, and to banish the exercise and the joys of genuine devotion. Let us hear the Apostle's solemn words upon the subject: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." For the love of money is the root of all evil; which while some coveted after they have erred from the faith, and, pierced themselves through with many sorrows." That God will rescue his own children from this tremendous labyrynth, and save them from utter destruction, I stedfastly believe; but he may be expected to do it in some method of

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severe rebuke, the very apprehension of which is sufficient to make us tremble.

Every one of the mischiefs upon which I have touched, deserves an extensive treatise. But these cursory hints may be of some little use to those who read the Monitor with a sincere desire to be benefitted by its lessons.

PHILANDER.

CHRISTIAN MONITOR.

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While turning over the pages of Mosheim's Ecclesiastical History the other day, the Editor's attention was, he scarcely knows how, attracted to the account which that very learned writer has given of the famous *George Calixtus*.

Calixtus was a Lutheran divine, who was born in 1586, and died in 1656 at the age of seventy. He was a man of distinguished abilities and merit; and, as the historian assures us, had few equals either in genius or learning.—This great man was made professor in the University of Helmstadt in the duchy of Brunswick, a school, which, from its foundation, had been remarkable for encouraging freedom of enquiry. Calixtus gave early intimations of a liberal spirit; expressed his dissatisfaction with the state of theology; and lamented, in a more particular manner, the divisions and factions that reigned among the servants and disciples of the same great master. He therefore turned his views to the salutary work of softening the animosities produced by these divisions, and showed the warmest desire, not so much of establishing a perfect harmony and concord between the jarring sects, which no human power seemed capable of effecting, as of extinguishing the hatred, and appeasing the resentment, which the contending parties discovered too much in their conduct towards each other. His colleagues did not seem at all averse to this pacific project. Neither Calixtus, however, nor his friends, escaped the opposition that it was natural to expect (I here use the very words of Mosheim) in the execution of such an unpopular, and comprehensive plan.—Although they had bound themselves by an oath to use their best and most zealous endeavours to heal the divisions and terminate the contests that prevail among christians; they were warmly attacked by a host of writers, of various parties. Calixtus, conscious of his own powers, did not bear these attacks in silence. A warm controversy arose, and he, whose object had been to make peace among all protestant churches, soon discovered that the fierce spirits of every party had been exasperated against him. The protestants accused him of laying a scheme to bring them back to the church of Rome; while the Papists regarded him as the ablest of their antagonists in that age. Several "singular opinions "were also laid to the charge of this "great man, and were exaggerated and "blackened, as the most innocent things "generally are, when they pass through "the medium of malignity and party spirit."

The controversy thus excited was kept up as long as Calixtus lived; and for a considerable time afterwards. So that even the memory of this extraordinary man was insulted in a very unworthy manner; and his friends were treated with invectives and bitter reproaches. Upon investigating the causes of these discreditable facts, it appears not that Calixtus was perfect, or free from error (for who among the sons of men can claim this character?) but that he required the various discordant sects of christians to relax in their high pretensions. He laid down this fundamental principle, that all christians held the essential doctrines of Christianity; and that of course the points on which they differed could not be of such importance as to divide the disciples of Jesus Christ in the manner in which different communions in that day were divided. And we may well suppose that having such vantage ground as this to stand on, he urged his plea with a clearness of evidence, and force of reasoning, in the highest degree offensive to those who were determined to support their own party in every thing. For it is a curious fact in the philosophy of the human mind, that when a man is resolved that he will not believe a proposition; in other words, when his deep rooted prejudices are attacked, the more clearly you prove your point, the more you accumulate unanswerable arguments

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upon him; the more his opposition against you is excited. And hence it so frequently happens that men are strengthened, as they say, in their belief by arguments, which, in the estimation of every impartial mind, completely overthrow the foundation on which they build.

By the way, this observation may account for another fact which to many has appeared strange—namely, the rejection of the Gospel by many who have seen the strongest exhibition that can be made of its evidences; yea, by numbers who conversed with our Saviour himself, and saw his mighty works—They were resolved not to believe, because this religion affected their interests, opposed the indulgence of their dearest lusts, and struck at all their old prejudices. Accordingly we find that a notable miracle wrought by our Lord, was certain to give a new stimulus to the hatred which the Scribes and Pharisees entertained towards him; and to put them upon new measures to destroy him. See a remarkable instance of this recorded in the Gospel of Jesus Christ by his servant John, 9th chap.; in which the reader will find a narrative, in the highest degree interesting; particularly an account of the strong traits of human nature, therein exhibited. The same observation will explain to the reader many facts which occur in the history of the Reformation; and in the disputes which existed between the protestants and papists, concerning the *real presence*, the doctrine of penance, &c. &c. Indeed one cannot fail to notice, in reading history, that when a man is opposed to a powerful party, determined at all events to maintain their sentiments, and carry their measures, the more clearly and powerfully he exhibits the truth, in its undisguised simplicity, the greater his danger.

But we seem in these speculations, to have forgotton Calixtus and his story—To return then to him:

Should any one ask, Why has this account been introduced into the Monitor? I answer in the words of a very celebrated man, that history is, philosophy teaching by example. And perhaps in no concerns whatever, is it more important and necessary for men to look back, and mark the errors, and mistakes of others, the rocks upon which they have made shipwreck, and the beacons which they have set up for our warning, than in those of the Church. For although it has pleased the Almighty to give us the revelation of his will, yet it is easy to see that the prejudices of education, and various associations, formed we know not how, have an influence upon our judgments, and determine the interpretations, which we give to Scripture.—Now as "there is nothing new under the sun, and what is now hath been aforetime," it is highly advantageous to consult the history of past ages, and there read, as we may often do, the effects of our own favourite measures, of our peculiar sentiments, on the happiness of man, and the welfare of the church.

But should it be enquired what particular application the Editor intends to make of this story, he answer, *none in the world*. This he considers as the province of his readers. Having undertaken (to conduct) a religious paper, without reference to the peculiar sentiments of any party, and for the general benefit, he aims to give information interesting to all; and when he ventures to assume the office of admonishing, and passing censure (no pleasant occupation, the reader may be assured) he studies with the utmost impartiality to give general admonitions and pass general censures. He believes that all *Christians* hold the fundamental doctrines of the gospel; but that in some things, all, his own society, and himself among them, are wrong.—Comparing indeed the spirit of the present times, with that which prevailed during the 17th century, he is convinced, and rejoices in the conviction, that there is a much greater degree of liberality prevalent among Christians in general, now, than formerly. Still, he thinks that there is in every society too much party spirit. And, extending his views throughout his native state, (for whose interest, and honor, and prosperity, he feels the deepest solicitude) and carefully observing the events now taking place, the causes at this moment in operation, and the spirit that begins to show itself, he has been, and is most painfully apprehensive least a religious controversy

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should break out; and in the heat which it will certainly enkindle, the opening bloom and the young fruits of piety and charity be blasted. For the spirit of controversy has, *in most instances*, been like the hot wind of the desert, which caries death to men, beasts and plants, in every breeze, and marks its whole progress with desolation. Now the Editor of the Monitor, without presuming to set up any claim of superior sanctity, or penetration, may be allowed to entertain the wish to be instrumental, by his humble labours, in *exorcising* this pestilential spirit that he fears is creeping in among us. He ought to be allowed to attempt, as his poor abilities will enable him to guard the fold of his master against its pernicious effects—But how shall this be done? Different minds will return different answers to this question; as they would adopt very different measures for attaining this salutary end. The Editor, from the little knowledge he has of human nature, has supposed that all denominations must agree in cultivating a spirit of unity and concord, of brotherly kindness and liberality, otherwise the peace of the church will be disturbed. It is unwise to expect that all concessions and forbearance will come from any one side; or that, when parties consider themselves on a perfect equality, as is the case with all denominations in this country, that the urging of high claims, and pretensions will not be offensive. It has been the aim of the Editor to fix a conviction of this truth in the minds of *all* his readers, and persuade t em to act in conformity to it. Should a controversy on religion disturb the peace of the Church in Virginia, formerly so happily free from this evil, he is persuaded that the guilt of it will rest principally on that party *(whichsoever it may be)* whose claims, urged with an assuming spirit, shall provoke the opposition of others. So far then as the Editor feels the spirit of a partizan, and has a particular reference in his remarks on this subject to any one denomination of Christians, it is to his own. For although he wishes well to all, he may be allowed to be particularly anxious that the society with which, after much examination, he has connected himself, may *shun every appearance of evil.* In writing for the Monitor, however, he endeavours as much as possible to forget that he is any thing but a *christian minister*, and in the spirit of brotherly kindness, and honesty (unless his own heart deceive him) to "*give to every one a portion in due season.*"

The Editor thought it due to himself, and to his motives to give this explanation. And he may be permitted to add that he deeply feels the obligation, resting in common, upon himself and upon all to "pray for the peace of Jerusalem;" and endeavour to promote her best interests. He hopes that he is aware of the speedy approach of the time when the distinctions and disputes among Christians will be done away forever. When the only difference that shall exist, will be between those who love, and those who love *not* the Lord Jesus. May the readers of the Monitor, and the Editor, and all his countrymen, and the whole human family, feel the saving power of divine grace, and by a life of true faith, and genuine Charity be prepared for that place where are enjoyed in all their fulness, and forever, the "fruits of God's omnipotent eternal love."

Dum vivimus vivamus.

This was the motto to the arms of the family of the late learned and pious Dr. Doddridge. He gave in early life the following poetic paraphrase of them, which in Dr. Johnson's opinion constitutes one of the finest epigrams in the English language.

Live, while you live, the epicure would say,
And seize the pleasures of the present day:
Live, while you live, the sacred preacher cries,
And give to God each moment as it flies:
Lord in my view, let both united be;
I live in pleasure when I live to thee.

☞ The Editor thanks Philander for his communications, and hopes that they will be made often.

*** The communication of a Constant Reader was received with great pleasure.

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. JANUARY 20, 1816. [NUMBER 29.

RELIGIOUS INTELLIGENCE.

[*We herewith present to our readers the yearly Epistle of the Society of Friends, for* 1815. *It is the wish of the Editor to communicate as correct information as possible concerning the present state of the whole Christian world—And he takes this opportunity of making it known, that he will thankfully receive information from any and all religious societies, as to their numbers, the plans devised by them for promoting true piety, the success of those plans, or whatever else may enable the public to form a correct opinion as to the state of religion among them. He is persuaded that the more perfectly the real Christians are acquainted with each other, the better will they be enabled to fulfil "the royal law" of love.*]

The Epistle from the YEARLY MEETING, held in London, by Adjournments, from the 24th of the Fifth Month, to the 2d of the Sixth Month, inclusive, 1815, to the Quarterly and Monthly Meeting of Friends, in Great Britain, Ireland, and elsewhere.

Dear Friends,

In offering you the salutation of our love, we believe it right to acknowledge our thankfulness to the Author of all good, that we have been permitted to meet together. We have had again to rejoice in a sense of the goodness of Him who, by his presence, owned us in times past; and, though sensible of the loss of the labour and counsel of some who have recently been removed from the probations of time, we have felt the consoling assurance that the Divine Power is both ancient and new. It is from this holy source that every enjoyment both spiritual and temporal flows; it is to the Lord Almighty that we are indebted for the blessing of existence, for the means of redemption, and for that lively hope of immortality which comes by Jesus Christ. To his service, then, dear friends, in obedience to the manifestation of his power, let us offer our talents; to the glory of his great and excellent name, let us devote our strength and the residue of our days.

The state of our religious Society, as transmitted from the several bodies which constitute this Yearly Meeting, has been again brought under our view. Accounts of the sufferings of our members, chiefly for tithes and other ecclesiastical demands, and for claims of a military nature, to the amount of Fifteen thousand seven hundred and twenty-seven pounds, have been reported; and we are informed that ten of our young men have been imprisoned since last year, for refusing to serve in the local militia.

We are encouraged in believing that our ancient Christian testimony to the inward teaching of the Spirit of Christ, and to a free gospel ministry, not only continues to be precious to many, but is gaining ground amongst us. The sufferings to which we are exposed, are, through the lenity of our government, far less severe than were those of our predecessors. To some, however, we believe that these operate at times as a trial of their faith and love to the Truth. We are disposed to remind such, that patience and meekness on their part will tend both to exalt the testimony in the view of others, and to promote their own advancement in the Christian course.

The epistle from our friends in Ireland, and those from the several Yearly Meetings on the American Continent, have again convinced us that we are brethren, bound together by the endearing ties of

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Christian fellowship, desiring as fellow-disciples to follow the same Lord; and we feel, that there is in the gospel of Christ a union that is not dissolved by distance, nor affected by the jarring contentions of men.

We are engaged tenderly to caution friends against an eager pursuit after the things of this life. We believe that many who begin the world with moderate views, meeting at first with success in trade, go on extending their commercial concerns, until they become involved therein to a degree prohibited by the precepts of Christ, and incompatible with their own safety. Thus situated, some may be tempted to adopt a line of conduct, dishonourable in itself and injurious to others. On this subject, we think it right to repeat some advice given by the Yearly Meeting in its printed epistle of 1771:—We "warn all against a "most pernicious practice, too much "prevailing amongst the trading part of "mankind, which hath often issued in the "utter ruin of those concerned therein, "namely, that of raising and circulating "a fictitious kind of paper credit, with in-"dorsements and acceptances, to give "it an appearance of value without an in-"trinsic reality: a practice highly unbe-"coming that uprightness which ought "to appear in every member of our reli-"gious Society, and of which therefore "we think it our incumbent duty to de-"clare our disapprobation, (and disunity "therewith,) as absolutely inconsistent "with that Truth we make profession "of."—Epistle, 1771.

That contentment which characterizes the pious Christian, is a treasure which we covet for all our members; and we especially desire that those who are setting out in life may so circumscribe their expectations, and limit their domestic establishments, as not to bring upon themselves expenses which could only be supported by an imprudent extension of their trade. Care in this respect will enable them to allot more of their time to the service of their fellow-men, and to the promotion of the Lord's cause. We believe that, were parents to instil into the minds of their children principles of moderation and economy, suited to their future expectations, it would under the Divine blessing not only conduce to their preservation, but promote their safety and comfort in life. We are far from wishing to discourage honest industry; and further still from countenancing in any degree a spirit of avarice. We are not insensible, that the situation of many of our members is such as renders necessary to them a diligent attention to the concerns of this life. Christian simplicity and self-denial we would, however, earnestly recommend: these attained, the object which, in this respect, we have at heart for all our dear friends, will be accomplished. Amongst other deficiencies reported to us at this time, we have been pained in observing, that many appear to be still satisfied with attending meetings for Divine worship but once in the week. We lament in believing that, where indifference to this primary religious duty prevails in any, the spirit of the world hath obtained the ascendancy in their minds; for these we have often at former times expressed our concern, and now again entreat them to consider the privations of good to which they subject themselves, and those over whom their example prevails, in omitting this most reasonable service. The habit of constant attendance on these occasions, forms an important branch of the religious education of our youth; we are therefore desirous of impressing on the minds of those to whom they are intrusted, and who themselves may be diligent, to beware how they deprive their children of such opportunities on the week-day, even for the sake of their attendance at school.

It has afforded us much satisfaction to believe, that the Christian practice of daily reading in families a portion of Holy Scripture, with a subsequent pause for retirement and reflection, is increasing amongst us. We conceive that it is both the duty and the interest of those who believe in the doctrines of the Gospel, and who possess the invaluable treasure of the sacred Records, frequently to recur to them for instruction and consolation. We are desirous that this wholesome domestic regulation may be adopted every where. Heads of families, who have themselves experienced the benefit of religious instruction, will do well to consider whether, in this respect, they have not a duty to discharge to their ser-

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vants and others of their household. Parents, looking sincerely for help to Him of whom these Scriptures testify, may not unfrequently, on such occasions, feel themselves enabled and engaged to open to the minds of their interesting charge, the great truths of Christian duty and Christian redemption.

In considering this subject, our younger friends have been brought to our remembrance with warm and tender solicitude. We hope that many of *you*, dear youth, are no strangers to this practice, and to some we trust it has already been blessed. Hesitate not, (we beseech all of this class,) to allot a portion of each day to read and meditate upon the sacred volume in private: steadily direct your minds to Him who alone can open and apply the Scriptures to our spiritual benefit. In these seasons of retirement, seek for ability to enter into a close examination of the state of your own hearts; and as you may be enabled, secretly pray to the Almighty for preservation from the temptations with which you are encompassed. Your advancement in a life of humility, dedication, and dependence upon Divine aid, is a subject of our most tender concern. That you might adorn our holy profession, by walking watchfully before the Lord, and upholding our various testimonies, was the care of some of our dear friends, of whose decease we have been at this time informed. *They* were concerned in early life to evince their love to the Truth; they served the Lord in uprightness and fear in their generation, and, in their closing moments, were permitted to feel an humble trust that, through the mediation of our Redeemer, they should become heirs of a kingdom that shall never have an end. Let their example encourage you to offer all your natural powers, and every intellectual attainment, to the service of the same Lord, and patiently to persevere in a course of unremitting obedience to the Divine Will.

Now, dear friends, of every age and of every class, we bid you affectionately farewell in the Lord Jesus. Let us ever bear in mind, whether we attempt, under the influence of Christian love, to maintain our testimonies to the spiritual and peaceable kingdom of the Lamb; whether we attempt to promote the present and future welfare of our fellow-members and fellow-men;—let us ever remember, that if we obey the Divine commandments, we shall do all to the glory of God: we shall always acknowledge that it is of his mercy, if we ever become partakers of the unspeakable privilege of the true disciples of Him who "died for "all, that they that live should not "henceforth live unto themselves, but "unto him who died for them, and rose "again."

Signed in and on behalf of the Meeting,
by W. D. CREWDSON,
Clerk to the Meeting this Year.

The following piece was handed by an esteemed friend, and we with pleasure give it a place in the Monitor. We believe that there are true Christians in every church; and are heartily disposed to acknowledge them as brethren. To all that love the Lord Jesus Christ in sincerity we "bid God speed." The Christian Monitor is in opposition to no society of believers; but to an exclusive, selfish, and proselyting spirit in All. *To this spirit and temper he must be opposed, because he thinks it injurious to the cause of Christ and to the souls of men. And if his views and motives are misunderstood, he cannot help it.*

—

THE EXCELLENCE OF CRISTIANITY, IN THE ARTICLE OF DEATH.

It is related of the celebrated Mr. Addison, that, on his death bed, he sent for the son of his lady, lord ———, for the purpose of letting that young nobleman see with what calmness and serenity a *Christian* could die. The circumstance is remarkable, and heightens the character of Addison, because it manifested a strength of intellect, and a fervor of piety, far above the reach even of vigorous minds. Almost any passion of the heart, excited beyond a certain degree, will overcome the terrors of death; but it is true moral courage and religious faith alone that, on the bed of sickness, can view with resignation and composure the approaches of that awful dissolution of human nature which closes the scene on earth, and opens the prospect of eternity.

What has brought this incident in the

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life of Mr. Addison to recollection, is the death of the late Archbishop CARROLL, concerning whose eminent virtues, greatness of soul, and exemplary devotion, many interesting particulars have already appeared in print: none of these, however, seem to mark so decisive a triumph over the menacing aspect of death and the chilling horrors of the grave, in that venerable prelate, as the following circumstance, which we have learnt from an acquaintance:

The life of the Archbishop was almost at the last ebb, and his surrounding friends were consulting about the manner of his interment. It was understood that there was a book belonging to his library which prescribed the proper ceremonial, and it was ascertained to be in the very chamber in which he then lay. A clergyman went, as softly as possible, into that chamber in search of it: he did not find it immediately, and the Archbishop overheard his footsteps in the room. Without a word having passed, he called to the clergyman, and told him that he knew what he was looking for; that he would find the book in such a position on a certain shelf; and there it was accordingly found.

When we consider that the Archbishop was, at this moment, fully sensible of his nearness to the tomb, and that the knowledge that his friends were searching for the volume which explained the established mode of burial for Archbishops and other dignitaries of the church, was, above all things, calculated to bring fully and strongly to his thoughts the melancholy and gloomy ideas attendant upon so solemn a service, and *those ideas applicable to his own person*, it is impossible to restrain our admiration, not only of the clearness and precision of his memory, at the age of eighty, but of the sublime tranquillity of his spirit, which discoursed of mortality as if he had passed its limits, and regarded the concerns of this world as if he had become already an inhabitant of the other.

Compared, philosophically or religiously, we should determine that the manner of Archbishop Carroll's death, in the particular mentioned, was of a more elevated character than even that of Mr. Addison.

[*Washington Gazette.*

[*We have in possession a manuscript volume of letters, written by the late Rev. Drury Lacy, to a particular friend, and near connection of his. Some of Mr. Lacy's friends, believing that these letters would make a very useful little volume, have expressed a wish that they should be published. We shall insert a few in the Monitor as a specimen of the style and manner of the Author.*]

MY FRIEND,

"Be not deceived," This is a sentence worthy to stand at the head of every letter, and should be frequently in our thoughts. It is applicable to ourselves, and a good admonition against the artifices of others. We are apt to deceive ourselves, when we engage in the pursuits of any object, by expecting to obtain it sooner than we are able, This is true in general, and it is probable, that we expected to have gained a greater victory over our wicked hearts by this time, than we have obtained. Another way of deceiving ourselves is, that we promise ourselves more pleasure in performing our duty than we ought. We would possess heaven on earth, and many times feel discouraged, because we experience so little comfort—Again we may deceive ourselves, respecting the motives by which we are governed. We may think that we perform an action from a good motive, when if the secrets of our hearts were disclosed, it would appear to be a very bad one. A deluded hypocrite thinks that he performs the duties of religion from love to God, when he only loves himself. The thought of going to heaven pleases him; but he neither hates his sins, nor does he think that the law which condemns him is holy; just, and good. Now whoever loves God, will love his law; for the law is the brightest transcript of the divine character. We sometimes deceive ourselves respecting the end we have in view. We may perform a generous action and think we deserve praise for relieving the necessitous, when it was in reality done to gain the applause of others. We may even desire to be strongly affected in the worship of God, and yet have no higher end in view than the pleasure of *feeling*, or the hope of being noticed. We frequently deceive ourselves, by supposing

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our situation to be better than it is. This is the unhappy case of every careless sinner, and of many a cold hearted professor. Like a man deeply involved in debt, we may live cheerfully, when if a true estimate was made of our condition, we should find ourselves wretched and miserable and poor and blind and naked. And we are no less prone to deceive ourselves by imagining our circumstances to be worse than they are. Poor Mr. H. trembles at the thoughts of death and judgment, and fears that hell will be his portion; when he exhibits such a life of humility, self-denial, and penitence, that no body else doubts of his going to heaven. When we feel our sins and corruptions, we are ready to despair; forgetting that *Christ* came to seek and to save the lost. You need not be told how much others will try to deceive you. Turn your attention on every side, and again I say "Be not deceived."

Yours &c.

H. Sidney College, July 1, 1787.

MY FRIEND,

May the spirit of the Most High perfect the work he has begun in your soul, that you may be like a green olive tree in the house of God. Can it be possible, that you will have patience to sojourn much longer in this barren wilderness? Like a young eagle standing on the verge of the nest stretching its wings, and ready to take a flight into some distant region. So you, in your contemplations and desires, seem to be looking to that heavenly world, whither you hope before long to take an everlasting flight. O happy flight! when the body of sin and death shall be left behind; and every thing which now hinders the soul from enjoying rest in the bosom of Jesus, shall be dropped. What will be your raptures, when a shining convoy of Angels are conducting you to everlasting day? O the ineffable pleasure, that will rush upon your transported soul, when you behold the gates of the celestial Paradise! But what will even that be, in comparison of the joy you will feel when

"*Heaven opens*
"*Wide her ever during gates, on golden*
"*Hinges turning*———"

and you see Jesus who was crucified? By whose sufferings and death you were redeemed from hell. You will then bow at his adorable feet, not with tears and sighs as you do now, but with songs of immortal triumph; while he will smile upon you as the purchase of his own blood, and assign you a mansion of unfading felicity. In a moment, all your anxieties and groans upon earth will be forgotten, or if remembered at all, will only serve to heighten your joy. Should I remain upon earth, I will say farewell for a season my little friend, from whose social conversation, and friendly epistles I have felt so many melting emotions.

But where has my imagination carried me? O that my thoughts could dwell forever there! But they must descend. And where will they find you? Amongst the sinful inhabitants of earth; and at this very moment in all probability fast asleep in a state of almost total insensibility. "How happy they who sleep to wake no more!" Especially if sleep is a respite from sinning. But does not the roving imagination, continually prone to evil, sometimes wander into forbidden scenes even without the consent of the will? But what are the generality of your waking thoughts, better than dreams? I think I see the tears start into your eyes, and hear the sighs burst from your heart, when you recollect how trifling vain and sinful they are from day to day. You are ready to say, my foolish wandering heart will rather search after things that never existed, than fix upon Jesus. I want to have my soul constantly filled with his idea, but seldom can I form a single conception of him such as I ought to have;

"Wretch that I am to wander thus
"In chase of false delight!
"Let me be fastened to thy cross
"Rather than lose thy sight."

Well in this tabernacle you must groan, being burdened, a little longer, but keep your eye upon that building of God, a house not made with hands, eternal in the heavens. Never forget your high destination; and give all diligence to make your calling and election sure. Frequently repeat that verse in the hymn I wrote you, when I saw you last.

J. t.

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"Nothing is worth a thought beneath,
"But how I may escape the death,
"That never, never dies;
"How make my own election sure,
"And when I fall on earth, secure
"A mansion in the skies."

Think of the obligations by which you are bound to God. Have you not solemnly sworn by the sacred symbols of Christ's broken body and shed blood, to be his forever? Have you not promised, that if he would again quicken and revive your heart, you would try to serve him more faithfully? And do you not feel affected with his love, so as to be ready to cry out, "I have found him whom my soul loveth."

Make haste, my days, to reach the goal,
And bring my heart to rest,
On the dear centre of my soul,
My God, my Saviour's breast.

Your affectionate friend.

Aug. 19, 1788.

TO THE EDITOR OF THE CHRISTIAN MONITOR.

SIR,

It is not necessary that you or the public should know by what means the following piece came into my possession. It may suffice to inform you that it was found in the hands of a Pedlar of Tin-ware. Do not smile that I should think of sending to the Monitor any thing discovered in such hands, but read it and judge for yourself whether it is not worthy of a place in your paper.

That you, and (should you publish it) your readers may understand the whole affair, it is necessary to remark that the person from whom this paper was obtained, is one of a company of circumforaneous Tin-merchants, who last *Fall*, left the place of their abode, and at a great distance from home, are seeking a living for themselves, and their families. Just before their departure, the Pastor of the congregation addressed to them the following paternal admonitions. I will only add that the appearance of the manuscript from which this copy is taken, evidently indicates much and pretty constant use.

With good wishes for the success of your Editorial labours.

I am very respectfully &c.

[On perusal of the piece thus communicated, the Editor has no hesitation in giving it a place in the Monitor, and recommending it to the attention of his readers.]

To those of my pastoral charge, who are about to take leave of their christian friends in this place, and journey to a distant part of our beloved Country, I would address a few words on this occasion.

You, my friends, are soon to bid adieu, for a season, to your families and friends, and to go forth to dwell among strangers, not knowing what shall befall you there. Let me entreat you to set the Lord always before your eyes, and to walk in the fear of his name all the day long.

You are, some of you, united with us in this town, in the sacred bonds of the christian covenant. In your various ways you may do much to injure or to aid the cause of our dear Redeemer. In your absence, you will meet with many temptations, snares and dangers. The fleshly lusts will war against the soul. You will meet with those who will ridicule the religion of Jesus, and its ministers.—Often will your faith and Christian Integrity be put to a test—but "blessed is he that endureth temptation." Sometimes you will honour Christ most, by maintaining a dignified silence, amidst the reproaches cast upon his cause.—Sometimes you may speak in defence of truth and godliness, with a hope of being useful to others. Wisdom in such circumstances, is profitable to direct: you must ask it of God. It is an evil day in which we live, and christians should be sober, and watch unto prayer, that they may be guarded in the hour of temptation which is coming on all the world. Prayer is as the breath of the christian. May you, therefore, always find the way to the throne of grace, and be fervent in prayer, with and for each other. Remember that praying will make you leave sinning, and sinning will make you leave praying.

Let your Bible be your daily companion. Make it the man of your counsel. Let the word of Christ dwell in you richly, and strive to furnish your minds with whatever will tend to make you useful in the world. The truths of God's word constitute the food of the pious soul.—Speak, often, therefore, one to another,

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of the kingdom, and keep your hearts with all diligence.

In every situation, learn to bear the cross with patience. Keep a constant guard upon your words and actions.—Wherever you may be, remember that you are bound by the most sacred ties to stand forth in defence of Christ's cause; that you are to speak for Christ and that you are to act for Christ.

"Remember the Sabbath day, to keep it holy." Let it be a day of sacred rest to your souls. On that day, recall your sins to mind, and be humble; review the mercies of God towards you, and be thankful.

Attend the worship of God's house as often as you find opportunity.

Be charitable toward those who differ from you in religious opinion. Look for evidence in them, of the love of Jesus in the heart; and to all who establish this evidence, extend the hand of Christian fellowship. See that you who are united in the bonds of the Christian covenant, and travel together to death and to judgment, "fall not out by the way." Let the law of kindness dwell upon your lips, and bear one another's burdens. Yes, love one another with a pure heart fervently. Be mutually helpful and sympathetic in time of trouble.

Remember that one distinguished characteristic of the gospel is, forgiveness of injuries.

Should your way be prosperous, remember that the goodness of God should lead you to repentance, and excite you to diligence in duty.

Should you fall into adversity, keep in mind the example of your suffering Saviour, and say, "the cup which my heavenly Father giveth me, shall I not drink it." Bear every trial with a humble, submissive, and cheerful frame of mind.

As you go from place to place, let it remind you, that you are but as pilgrims and strangers on the earth; and that here you have no abiding habitation. Feel, therefore, the importance of a better portion than this world can give; and pass through things temporal, with a sacred regard to those which are eternal.

While you are placed at a distance from your beloved homes, where you enjoyed so many precious privileges, remember that your affectionate Pastor, and all your pious friends, whom you have left behind, cease not to bear you daily in the arms of their faith and prayer, before the throne of grace. Remember also that you have the same keeper and preserver in one place as in another. And the Lord knoweth them that are his. "His eye is in every place, beholding the evil and the good. He knows all the sorrows of his children, and his promise will not fail those that put their trust in him. He knows all your trials, all your temptations, all your wants. Plead his promises, therefore, by faith; and through the stormy way of life, let it be as your meat and your drink, to do the will of your heavenly Father.

Remember that your time is short, that death may be near; and that you cannot boast even of to-morrow. Blessed is he that watcheth, and keepeth his garments.

Amidst all your changes in life, let your souls rest in the divine glory; and in all your ways, seek to grow in the knowledge of our Lord and Savior Jesus Christ.

As often as is practicable read this advice from your affectionate Pastor; especially every Saturday Evening: and let him have an interest in your prayers daily.

The Lord bless you, and keep you, and cause his face to shine upon you, and give you peace!

That you may, in due time, be restor- to your families and friends, laden with rich experience of God's goodness, is the fervent prayer of your cordial friend

**** ****.

Lenox, Aug. 30, 1815.

CHRISTIAN RESOLUTIONS.

[Found in the diary of the late learned and reverend Jonathan Edwards, by many known under the name of FREE-WILL Edwards.]

Resolved, never to do any thing, which I should be afraid to do if it were the last hour of my life.

Resolved, to think much on all occasions, of my own dying, and of the common circumstances that attend death.

Resolved, to be endeavouring to find out fit objects of charity and liberality.

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Resolved, never to suffer the least motion of anger to irrational beings.

Resolved, to live so at all times, as I think best in my devout frames, and when I have the clearest notions of the gospel and another world.

Resolved, never to do any thing, which if I should see in another, I should count a just occasion to despise him for, or to think any way the more meanly of him.

Resolved, in narrations never to speak any thing but the pure and simple verity.

Resolved, never to allow the least measure of any fretting or uneasiness at my father or mother.

Resolved, to suffer no effects of it, so much as in the least alteration of speech, or motion of my eye; and to be especially careful of it, with respect to any of our family.

Resolved, when I fear misfortunes and adversities, to examine whether I have done my duty, and resolve to do it; and let Providence order it as he may, that I will, as far as I can, be concerned about nothing but my duty, and my sin.

Resolved, after afflictions, to enquire, what I am the better for them; what good I have got, and what I might have got by them.

Supposing there was never but one compleat christian, in all respects, of a right stamp, having christianity shining in its true lustre, at a time in the world; resolved, to act just as I would do, if I strove with all my might to be the one that should be in my time.

Resolved, never to act as if I were my own, but entirely, and altogether God's.

OBITUARY.

Departed this life, on the 6th inst. at her seat in Goochland County, Mrs. *Elizabeth Woodson*, in the Sixtieth Year of her age. Mrs. Woodson had for some time been a professor of religion by Communion; and although she bore her illness with a fortitude that does not fall to the lot of all, still she frequently expressed an ardent desire to leave this world, (if it was the will of God) in order to enter upon those joys in another life, which are only sought with success by the pious. Her last words were "I am anxious to be with my Lord and Master." She has left six children to lament the loss of one who, to them, was kind, affectionate and tender; but, whilst they deplore this afflicting dispensation of an overruling Providence by which they have been deprived of so valuable a Parent, they rejoice that she died a Christian.

FOR THE CHRISTIAN MONITOR.

COMFORT FOR THE AFFLICTED.

Beset with foes, by friends forsaken,
With want, disease, and sin opprest,
When every joy its flight has taken,
Where shall the mourner look for rest?

In thee, O God of consolation,
In thee the wretched find repose;
With thee is plenteous, free salvation,
A sure release from all our woes.

Implore his favour, child of sorrow,
Approach, he waits to hear thee pray;
Remain not silent till to-morrow,
But fly and seek his face to-day.

Behold his Son, the Savior, dying,
Nail'd to the cross, consumed with pain,
Our life and peace his blood is buying,
For us the Lamb of God is slain.

Go, in thy guilty, lost condition,
And plead his name before the throne;
God will attend to thy petition,
And make his boundless mercy known.

He will not send thee from him empty,
But cheer thy soul with heavenly food;
From sin and wrath he will exempt thee,
And bless thy sufferings for thy good,

So shalt thou bid adieu to sadness,
His praise shall still thy tongue employ;
So shalt thou trace thy path with gladness
To realms of perfect, endless joy.

Punctual hearer.

A woman who always used to attend public worship with great punctuality, and took care to be always in time, was asked how it was she could always come so early; answered, very wisely, 'That it was part of her religion not to disturb the religion of others.'

PUBLISHED EVERY SATURDAY,
BY DU-VAL & BURKE,
Four Doors below the Bell Tavern.

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. JANUARY 27, 1816. [NUMBER 30.

ALISON'S SERMONS.

The Sermons of Alison, although first published in England in the year 1814, have already passed through two editions in this country. This great demand is to be ascribed, in part at least, to the high praise bestowed on these Sermons by the Edinburgh Reviewers, men whose consummate abilities are most readily acknowledged; but who, whenever they write on religion, verify the old saying,

Non omnia nos omnes possumus!

The Christian Monitor had determined to *try his hand* at a Review; had selected these celebrated Sermons as the subject of his first essay; and had made considerable progress in preparing an article for his paper under the title which stands above; when the Christian Observer for Feb. 1815 came to hand.

There he found all his own ideas most happily expressed; and the remarks which he had intended to make, exhibited, and illustrated in a manner so much better than any thing that he could hope to present to the public, that he immediately desisted from his undertaking, and resolved to give entire the Review of the Christian Observer.

—

[*Sermons chiefly on particular occasions. By Archibald Alison, L. L. B. Prebendary of Sarum, &c.*

The name of Alison stands deservedly high with all persons of taste, for having extricated, from the mazes of a false philosophy, the doctrine of "the sublime and beautiful;" and having digested into an harmonious system what had indeed "been thought," and even observed, but "never so well expressed before" on that difficult, but interesting subject. It may be remembered that in reviewing Mr. Alison's work "on Taste," we ventured to make some objections to that part of it which had a reference to religion; and to express a hope that the deficiency occasioned by its almost total exclusion from most of his pages, and by the very inadequate place it held in any of them, might be supplied by a volume of sermons from the same pen, which should prove their author to be as zealous an advocate for the genuine doctrines of the Cross, as for those of an enlightened philosophy. That hope has in part, at least, been fulfilled: a volume of his sermons has for some time been in the hands of the public; and we conceive that we are only redeeming an *implied* pledge to our readers, by noticing its contents.

It was natural to conclude, even prior to observation, that sermons from such a quarter would partake largely of the views peculiar to their author; and that the doctrine of association, by which he had so happily accounted for our ideas of beauty or deformity, in the natural world, would be applied to dignify what is sublime, to deepen what is awful, and to give an additional charm to what is attractive in the religion of Jesus Christ. We, ourselves, have been far from rejecting the illustrations which a sound philosophy, when confined within its proper limits, may furnish on this grand subject: we have even hoped, that they might be useful in obviating the prejudices, and conciliating the favourable regard, of those who, on *all* subjects, require scope for their reasoning powers, and are distinguished by their love of abstraction. And if the principles of an unsound philosophy (that, for instance, of Aristotle or of Hutchinson), have proved no impeachment of the orthodoxy of many whose religious sentiments they

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had nevertheless strongly tinctured, it surely might be expected that the sounder philosophy of our author might be innocently at least, if not beneficially, enlisted in the same cause;—might be employed to display, in all its varied and most fascinating lights, a subject at once so momentous and interesting as that of Religion.

But though we are very willing to concede the *possibility* of an innocent and even useful application of philosophy to religion—yet we must profess that we cannot but view her introduction at all times with considerable reserve and suspicion. Advancing her claims under the specious garb of a subordinate but faithful ally, she has too often displaced her principal. The Gnostics in the first ages of the church, and the *rational* divines of the German school in modern times, sufficiently illustrate the prospective wisdom of the apostolic caution—"Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Even the heathen world affords us the striking fact, that almost the first doubts expressed of the immortality of the soul are to be traced to those philosophers who, in the attempt to investigate its nature and define its capacities, were driven, by the very difficulties of the process, to the alternative of either professing their own ignorance or denying its immateriality; and, as it might have been expected, they chose the latter. On these, as well as other accounts, while we would by no means reject the fair aids of philosophy and science, we are decidedly of opinion that our religious system should rest *exclusively* on the basis of Revelation; and we prefer to draw directly, from the living Oracles of God, even those truths which, it is generally allowed, might be obtained with considerable accuracy from other sources. For ourselves, indeed, we are inclined to pay but a very small degree of deference to what is termed the light of nature, at best faint, and always questionable; more especially when we have free access to the unerring light of Revelation.

Admitting the possibility that the mind may be raised from the contemplation of nature up to that of "nature's God," yet why resort to so dubious and feeble an expedient? Why not prefer to contemplate Him as he appears in the clear light of his own word, adorned with all the natural and moral attributes there ascribed to him;—as infinite in being, glory, blessedness, and perfection; as all-sufficient, eternal, unchangeable, and incomprehensible; as almighty, omnipresent, and omniscient; as most wise, holy, just, and merciful; as long-suffering and abundant in goodness and truth; and especially as the fountain whence, through Jesus Christ, flow the blessings of salvation to a lost and sinful world.

These enlarged views of the Divine being, though afterwards found to be consonant to reason, it was not the part of reason originally to discover. They are derived immediately from Revelation. In the investigation of the external evidences of Christianity, and the authenticity of its records, reason finds a subject within the reach of its powers. But its assent to these being obtained, surely we ought to receive, on the testimony of what is ascertained to be the word of God, every declaration it contains, however unpalatable to sense, or incomprehensible by our reason, provided only it be not contrary to reason. Therefore, although we can never consent to draw our views of Divine Truth from any source but that of Revelation; yet, when they have been obtained thence, we may fairly rejoice to find a confirmation of them in the light of reason and the works of nature.

But to proceed: we confess that whatever hopes we might have formed, that a volume of sermons from the pen of Mr. Alison would in some measure prove an exception to the dangers arising from the union of philosophy with religion, have been disappointed; and we scruple not to say, that we see the philosopher come forth into the school of divinity a very common man. His philosophy, in common with that of many others, seems to have joined itself with Christianity only, though we believe *not* intentionally, to negative, at least to neutralize, some of its main positions. Conversant with the ordinary walks of association and natural feeling, he seems to tread with uncertain step on other and holier ground, and has certainly proved himself but a

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very insufficient guide in the ways of Christian faith and experience. Conversant with the wonders of nature, he appears to have shrunk from the labour of seeking out a new class of associations, and too readily to have concluded, that those he had previously formed were sufficient to elucidate the sublimer wonders of religion. It has followed as a necessary consequence, that instead of elevating the tone of his natural feelings, his natural taste and sense of the beautiful, to the heaven-born sensibilities of religion, he has sunk these to the level of the earth.

What he *might* have done on this sublime subject, with his very superior powers, had he previously studied as much in the school of Christ, as in that of nature, we shrink from attempting to state. And yet imagination looks back with a painful consciousness of loss, while it traces, though on the diminished scale of our own conceptions, the nature and extent of the range he might have taken. We figure to ourselves the Divine Being, as clothed, by our author, in His own immutable perfections, and associated with whatever is profound in wisdom, terrific in judgment, and attractive in mercy. We view, in his hands, the very name of the Savior, inseparably linked with that magnificent act by which he "poured out his soul unto death," and entitled himself to the everlasting gratitude, veneration, and love of a rescued universe. In his transactions with his Father, on the behalf of man, we should have expected to trace at every stage, the lineaments of "the Prince of Peace;" and in the daily habits of his earthly life, a perfect example of wisdom clothed in meekness, of power softened by compassion and love, and of suffering dignified by uncomplaining submission. In his descriptions of sin, we might have hoped to see deformity and misery exhibited as its unfailing attendants; we might have been called to view it as abhorrent to the Divine nature, and, by a necessary consequence, separating us from God. In his delineations of holiness, we might have found it traced to all the imitable perfections of God, and intimately and indispensibly connected with the happiness of man: and if these may occasionly seem, in the present imperfection of our being, to be disunited, faith would be taught to pierce the vail which hides the unseen world, and to behold them there as identical in nature, and transcendent in beauty. The view of man himself, as the most excellent of the works of God, though now fallen from his high elevation, we might have expected to call forth, in our author, all those sympathies which would naturally be excited in a feeling and penetrating mind, conscious of being a sharer in the common ruin. We should at least expect, that something like the horror which the mere philosophical admirer of nature might be supposed to feel at the devastating effects of a volcanic eruption, defacing the beauty of the plains, and converting the smiling landscape into a desolate waste, would be felt by the Christian moralist, at the view of man in his present state of wretchednes and degradation—as fallen from God, from happiness and from heaven; and that he would be ready to adopt as expressive of his own sentiments, the language of Pascal,—"*Les grandeurs* et les *miseres* de l'homme sont tellement visible qu'il faut que la veritable religion nous enseigne, qu'il y a en lui quelque grand principe de grandeur, et en meme temps quelque grand principe de misere." Pensees, p. 30.

But it is high time that we should turn from what the author *might* have done, to what he *has* done; that is, from our own vain speculations to the consideration of the sad reality before us. The present volume contains twenty-two sermons; among which will be found one on each of the four seasons of the year, eight on particular occasions, such as appointed days of fasting or thanksgiving, and the remaining ten on general topics. Among them all, there is not one sermon on any of the fundamental doctrines of the Christian faith; those doctrines which are held to be necessary to salvation, by the orthodox of all denominations. It would be difficult, therefore, with accuracy to define what Mr. Alison's system of divinity is. We shall rather attempt to shew, in the first instance, what it is not, by pointing out what appear, from the volume before us, to be his aberrations from the doctrines of Scripture, and of the Church of England.

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In pursuing this plan, we shall begin with noticing the doctrine of human corruption. This is an article which has obtained a place in the creed of every church professing Christianity, from the apostolic down to the present age, if we except, indeed, that of the Socinians. As deduced from Scripture, it assumes, that the descendants of Adam have inherited from their fallen parent, not only the seeds of corporeal death, but a natural proneness to what is evil, and a disinclination and consequent inability to what is good:—and if we make our appeal to experience and the evidence of facts, we shall find, in the history of mankind at large, and in the answer of every enlightened conscience, a formal attestation of its truth. According to this doctrine, man is, in the words of our Catechism, by nature "a child of wrath;" and the reason why he uniformly yields to the force of temptation, and becomes also a child of disobedience, does not so much arise from his mind being weakened by a bad education, and unnerved by the dissipations of a disorderly world, as from its inheriting and possessing within itself the seeds of every sinful passion. It would be impossible indeed, on any other supposition to account for the prevailing wickedness of men in all ages. Temptations from without would be powerless, if there were not a party within alive to their first advances, and ever ready to meet them more than half way. Indeed, it could be nothing less than the complicated actings of this depravity, drawn forth into all the various departments of life, and transmitted through successive generations, which supplied the grounds of that strong assertion of the Apostle, "the whole world lieth in wickedness." Any system of religion, therefore, which omits or denies this fundamental article of faith, proceeds upon a false view of human nature, and must be alike inefficient as a remedy for its disorders, or a rule for its guidance. How far our author is chargeable with this important omission, we shall now enable our readers to judge for themselves.

We have met with one or two incidental expressions in the course of this volume, which seem, at first sight, to imply an admission of the doctrine in question. Speaking of Spring, Mr. Alison observes, "it reminds us of that original innocence in which man was created, and for the loss of which no attainments of mortality can make any compensation." p. 36. But even this is not only explained away in page 338, where he speaks of "that innocence in which life was begun," but it is absolutely nullified by the sentence which immediately precedes it: "it reminds us of our own infancy, when the mind was pure, and the heart was happy." p. 30. So that in our author's view, the original innocence of man is not that in which Adam was created, and from which he fell, but that in which each individual is now born into the world. Again, in p. 66, we hear of the Son of God coming forth "to give peace and hope to *fallen* man;" but this must be regarded as a very feeble and inadequate testimony to this great truth, especially when it is contrasted with the general tenor of the volume, and the direct assertion of the "innocence with which life is begun." The justice of this remark will be abundantly confirmed by the following quotations. Speaking of piety, he says,

"But, most of all, it is suited, in our opinion, to the innocence of the youthful mind, to that sacred and sinless purity which can lift its unpolluted hands to Heaven; which guilt hath not yet torn from confidence and hope in God; and which can look beyond the world to that society of kindred spirits, 'of whom is the kingdom of Heaven.' The progress of life, we know, may bring other acquisitions; it may strengthen religion by experience, and add knowledge to faith. But the piety which springs only from the heart,—the devotion which nature, and not reasoning inspires,—the pure homage which flows unbidden from the tongue, and which asks no other motive for its payment than the pleasures which it bestows,—these are the possessions of youth, and of youth alone." pp. 47, 48.

In another place, we find him tracing the errors of men entirely to the evil example of others. After saying, that "the young came out of the hand of nature, pure and uncorrupted," p. 240, he adds,

"If, accordingly, the young were left only to nature and themselves, it is reasonable to think that they might pass this important period of life without danger; and that, whatever might be the strength of their passions, diffidence and conscience would be sufficient to command them. But unhappily for them, and unhappily for the world, it is at this time that 'evil communications' begin to assail

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them; that they are deceived by the promises of vice and folly; and that all the purity of early life is sometimes sacrificed, even at their entry upon this important world." pp. 241, 242.

And as if this were not sufficient, he would even persuade us, that it requires little short of the most coercive means to despoil youth of its innocence.

"The young, as we see, are often corrupted; but I fear it is not, in general, by the young that they are corrupted,—by those of their own age, and their own inexperience. The truth is, that to produce this mighty effect upon human nature, to break down all the barriers of modesty and timidity, to silence the dictates of conscience, and dissolve all the habits of earlier purity, requires a much more powerful influence than the young are willing to yield to their fellows. It is the example of those of a more advanced age, the influence of those who enjoy rank, and wealth, and talents, which are only adequate to the production of this fatal effect. And to us, my elder brethren, it is a reflection of no common interest,—that our folly and imprudence may thus poison the minds of the pure, and introduce guilt and wo into the innocent family of God." pp. 247, 248.

We charged our author with omitting the doctrine of human corruption; but after reading these extracts, the first asserting the innocence of human nature, the second tracing its evils exclusively to the contaminating influence of example, and the third implying the difficulties which nature itself opposes to that influence, can any one refuse to admit, that his delinquency is not that of omission merely, but that he does in fact deny and renounce the important doctrine in question.

This grand and fundamental defect in our author's system, will prepare our readers to expect only a very partial and inadequate recognition of the doctrine of *Atonement*. If the extent of the patient's disorder be unseen, it is not to be expected that the remedy prescribed for its cure should be valued or applied.

But is not that author or minister chargeable with placing the salvation of men in the utmost peril, who neglects to set before them Jesus Christ, in his office of Savior, as the grand object of faith, as the only foundation of a sinner's hope, and the only source of a new and holy life; or, who assigns to Him and the salvation he has purchased for us, a subordinate, when they ought to occupy the chief, place in our esteem? But it seems almost a necessary part of a system, which rejects the doctrine of man's depravity, to lay little or no stress on the expiatory sacrifice of Christ. And as the Divine wisdom would scarcely be more impeached by supposing it to have adopted an expedient, which in this case might be considered as unnecessarily costly than by having provided means inadequate to the end proposed; so is a statement on this point naturally resorted to, which attaches little importance to that "peace-offering;" for were this made a prominent part of the system, it would imply, that man is naturally at enmity with God. It remains now to see how far these apprehensions are verified in the work before us.

(To be continued.)

From the Philadelphia Gazette.

The Rev. DRURY LACY departed this life, at the house of Mr. Ralston, on the 6th of December, 1815.

He was a respectable and useful minister of the Presbyterian Church; active and zealous in his Master's service. The place of his residence was in the county of Prince Edward, Virginia; within three miles of Hampden Sydney college. In that state his character stood high. He was esteemed and beloved by the pious of all denominations. In the year 1809, he was chosen by the General Assembly of the Presbyterian Church, *moderator* to preside in their deliberations. The duties of this office he discharged in a respectable and honorable manner.

Previously to his late visit to this city Mr. Lacy had been laboring, for some time, under a very painful disease. Finding all other means ineffectual for its removal, he resolved to try the result of a dangerous surgical operation. To execute his purpose, he came to this city, where he expected to obtain all that the skill of the profession could furnish.

To support him in the prospect of such an operation, as well as under its severe pains, required much strength of the religious principle. He had what he needed. Christianity shone in him with lustre. In reply to his physician, who set before him all the perils attending the operation contemplated, he said, "I have

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deliberated on the matter, and made up my mind. I consider it my duty to run the risk in hopes of prolonging my usefulness. I am not afraid to trust the issue in the hands of my heavenly Father."

In the family which treated him with so much affectionate hospitality, he was always cheerful. To an attentive observer, however, there appeared in his countenance a seriousness bordering on sadness, as might naturally be expected in one who looked forward to an operation, which might speedily terminate his life; but being relieved by occasional smiles and pleasant conversation, it rendered his countenance the more interesting. In the various topics of discourse he engaged with interest; and his remarks were pertinent and edifying. Repeating that text of St. Paul, "in every thing give thanks; for this is the will of God in Christ Jesus concerning you," he observed to the writer of this article, "I am trying to learn this lesson, but I find it a hard one." It was no customary performance of this delightful injunction at which he aimed; but such an affectionate and grateful giving of thanks as proceeds from a deep and abiding sense of the great goodness and unmerited favors of our heavenly Father. Such a performance of the duty required in his distressing circumstances a high degree of grace.

On the Saturday evening preceding the Monday on which he submitted to the operation, he conversed with his friend Mr. R. in the hearing of the family, about his decease, and gave some direction in regard to his interment, with as much composure, as if he had been speaking on any ordinary subject.

The painful operation he bore with uncommon fortitude. It was performed with remarkable skill and dispatch; every thing appeared favorable; and his friends indulged the hope of his speedy recovery. But the next day alarming symptoms were discovered. He grew worse daily; and on the tenth day expired. The pangs produced by the cause of his death, were most excruciating; but he sustained them with exemplary patience and submission to the divine will.

When his case became dangerous, he was visited by a brother in the ministry. To an enquiry made as to his situation, Mr. Lacy replied, "I know not how I am; I think I shall die; every sensation I feel is of the most burning kind; but I thank God, I have no more fear of death, than I have felt a thousand times when I have committed myself to sleep. I never expected in such a time, to be so divested of fear." He bore a decided testimony to that important doctrine of a sinner's free justification, by the imputed righteousness of Jesus Christ. "I have no righteousness of my own; I depend on the merits of my Savior."

In a day or two the visit was repeated. He was asked how he felt; he replied, "I am dying; my pulse is gone." The words of St Paul were repeated to him, "I have a desire to depart, and to be with Christ, which is far better;" he exclaimed, "Ah! I never knew the meaning of those words before" After prayer, in the first visit, he broke out in those animated lines of the poet, so expressive of his full confidence in the care of his Maker, and firm dependence on the merits of his Redeemer:

"How can I sink with such a prop,
As my eternal God:
Who bears the earth's huge pillars up,
And spreads the heavens abroad?

How can I die, while Jesus lives,
Who rose and left the dead:
Pardon and grace my soul receives,
From my exalted head?

Did he sink? It was to rise to everlasting honors. Did he die? It was to live forever. He has gone, no doubt, to receive the reward of his faithful ministry, a crown of grace and glory.

Let his brethren in the sacred office imitate the example of the deceased; let them persevere in a zealous discharge of its important duties; and they too shall receive a like reward, that will infinitely remunerate all their labor, toils, and sufferings. Let christians be thankful for another valuable testimony to the truth and excellence of their holy religion; a religion, which supports the soul under the pangs of dissolving nature, and inspires the dying saint with comfort, with joy, with triumph.

"*Let me die the death of the righteous; let my last end be like his.*"

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RELIGIOUS MISCELLANY.

POPISH INTOLERANCE.

If we may credit the public papers the spirit of intolerance has lately mixed itself with the political disturbances on the Continent. We insert, with pain, the following articles from the TIMES newspaper.

From the Bulletin of Nismes.

"On the 5th of July several domains belonging to Protestants were burned, and on the 6th a still greater number.—The steward *(Gerisseur)* of the estate of Giraudin was stretched over a fire.—After his death they took him down, and exhibited the body to passengers. The 7th, 8th and 9th were more calm days—there were only pillages. On the 5th, they massacred all the prisoners who were Protestants. A pretended national guard, formed of all the malefactors, and of all the worthless wretches of the environs and the town, are accused of these crimes. One of the captains is a person of the name of Toislajon, a sweeper of the streets, who alone has killed fourteen Protestants. They broke open the grave of a young Protestant girl, to throw her into a common receptacle of filth. Those Protestants whom they do not kill they exile, and throw into prison, and yet there were a great number of the royalists among them.—From the 10th to the 14th July no courier from Paris arrived. On the 16th the King (Louis XVIII.) was proclaimed by the Urban Guard (composed of men between 40 and 60 years of age) followed by all the most respectable persons in the town, and the white flag was hoisted. On the 17th, armed bands of brigands, and the national guards of Beaucaire, came to disarm the military, who sustained an assault in the barracks, and they were almost all massacred. Their number amounted to 200.—On the 18th many peaceable citizens were massacred, many houses pillaged. On the afternoon of that cruel morning, the mad wretches ran about the town, calling out that they wished a second St. Bartholomew.—On the 19th, the Prefect published a Proclamation, recalling the peaceable persons who had quitted the town; they obeyed this order, and a great number were assassinated.—From the 20th to the 29th, the pillages and assassinations did not discontinue. Those who sought their safety in flight were assassinated on the roads. Some were conducted into prisons, where they are still groaning.—On the 29th the Prefect of the King arrived. The other Prefect had been named by the royal commissioner. On the 30th, a *Te Deum* was chaunted. On the 31st, the new Prefect published a very prudent proclamation, but he quitted Nismes.—August 1, M. de Calviere (the person whom the royal commissioner had named) resumed the function of Prefect, and 16 Protestants were massacred. They went about seizing them in their houses, and they cut their throats before their own doors. Many were massacred in the fields. The night between the 1st and 2d was the most cruel. M. de Calviere caused an order to be posted up, which seems to have calmed these pretended royalists. On the 4th, several country seats were set on fire.

"The peaceable citizens, the members of the Urban Guard, have been again forced to flee to save themselves from destruction.

"The attornies *(notaires)* and the *avocats* have formed resolutions not to retain or to receive into their bodies any but Roman Catholics. [*Times, Sept.*

At St. Affrique the protestants had been previously arrested, when, on the 20th of last month (August) a troop of furies burst the gates of the church, pillaged it, and set it on fire.

Times, Sept. 11.

Switzerland.—"We lately mentioned the pastoral letter of the Bishop of Ghent, in which he lays it on the consciences of his spiritual flock, not to assent to a liberal principle of politics, which aims at universal toleration: a similar spirit is busy in other parts of Europe, which does not seem to us to augur much good. At Coire, in the Grisons, Dr. Mirer, the Professor of Law in the school of the Canton, was obliged to stop in the middle of a course, and leave his residence in the Bishop's Court, because the pious priest thought it improper that Dr. Mirer, being a Catholic Priest, should instruct an audience composed of pupils of different persuasions. In the same spirit, the bishop of Lausanne, on being applied to by the Catholic Priest of Friburg, would not allow the body of a child

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of six years of age, the son of a Protestant merchant, to be buried, unless it were done in the night: The merchant preferred sending the corpse of his son to the burying ground of a Protestant community three leagues off. If what has happened at Ghent, Coire, and Friburg, had passed in Spain, it would be considered as a thing of course; but that such shameful events should pass in the Netherlands and Switzerland, where Maurice of Orange and Ulrich of Zuingli once contended so manfully for freedom of conscience and reason, is an afflicting phenomenon for the friends of humanity.'

[*Times, Sept.* 12.

SUPERSTITION IN PERFECTION.

The occupation of Ferdinand, King of Spain, during his captivity in France, his wonderful piety, and the miracles wrought in consequence, are emblazoned in a sermon by Don Blaz de Ostoloza, his Majesty's chaplain and confessor, from which the following is an extract:

"The King was above all things incensed at the poverty of the chief altar of the Parish of Valency; the people were luxurious in their furniture and feasts, and miserable in the decoration of their temples. The King embroidered a beautiful robe of white silk, with gold pallets and gold fringe, for the Virgin. He had raised a superb altar, gilt, and he sometimes served himself the mass at the feet of the Queen of the Angels. The Queen of the Angels was most sensible of these royal attentions, and manifested to him her content by many signs. It happened, in particular, that one night an ecclesiastic of the district, being overcome with sleep in the church, *the Virgin appeared to him as coming out of the altar.* She advanced towards the ecclesiastic, made several turns round him, to display the elegance of her toilette, and said to him, sighing, that her son received the vows of the King in recompence of the fine robe he had given her; that the Spanish princes would not remain long without being delivered; and that they must form an Order of the Holy Sacrament, with which all the Chevaliers should be armed for his defence.

"The priest, much touched by this speech, awakened, and came to me to reveal the miraculous vision; but I answered by assuring him, that *the Holy Virgin had already said as much to the King himself*—who, in thanking her, had promised, that on his return to Spain, he would make *her worship* flourish over all the provinces subjected to his dominions." [*Rel. Rem.*

DUELING.

The following letter is said to have been written by Alexander Robinson, Esq. a man who had much distinguished himself for courage in the military service, to a friend of his, whose name was Walter Smyth, in consequence of a challenge received from him:—

"Sir,—I must absolutely decline the challenge you sent me yesterday by Robin, and frankly acknowledge *I dare not fight you.* I am sensible the world in general will call this cowardice, and that the odious appellation of scoundrel will be given me in every coffee-house. But I hope you'll not judge with the multitude, because you have been an eye witness of my behaviour, in no less than seven engagements with the common enemy. I had the reputation of being a brave man, and am conscious that I am so still, even when I once more tell you, *I dare not fight you.* The reasons of my conduct in this affair, Sir, are very valid, though but very few. To be brief, Sir, I had rather endure the contempt of man, than the anger of my Maker; a temporal evil, rather than an eternal one. In one of the wisest states in the world, there was no law against parricide, because they thought it a crime, which the worst of villains would be incapable of.—Perhaps the silence of our legislature, with regard to duelling, is owing to some such reason. What can be more enormous than for men, not to say christians and friends, to thirst for the blood of each other; nay more, to aim the blow with a true Italian vengeance, at once both at the body and soul. I hope in the coolness of reflection, you'll think as I do; if otherwise, I am as determined to give you up to the tyranny of your passions, as I am to remain master of my own. [*Liv. p.*] "Yours, &c. A. R."

PUBLISHED EVERY SATURDAY,
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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. FEBRUARY 3, 1816. [NUMBER 31.

REVIEW.

Sermons chiefly on particular occasions. By Archibald Alison, L. L. B. Prebendary of Sarum, &c.

[Concluded from page 237.]

In the sermon on the Spring, from Job xlii. 5. "I have heard of thee by the hearing of the ear, but now mine eye seeth thee," our attention was arrested by a comparison, which Mr. Alison institutes between that season and the Gospel of Christ. Our readers will judge of our disappointment, when we tell them, that the text is explained exclusively of the sight which Job had of God, in the display of his natural works, without any reference to that spiritual apprehension of the Divine holiness which can alone account for the striking act of contrition that instantly followed—"*Therefore* I abhor myself, and repent in dust and ashes;" and when we add, that after having stated the spring to be an emblem of the Gospel of Christ, as it reminds us of the darkness and gloom by which it was preceded, "that winter of humanity which prevailed until the Son of God came to give us light, he sums up his view of this eminently christian subject in the following words:—

"The appearance of spring is, therefore, in the second place, an emblem of the Gospel of our Lord, as it reminds us of that light which his coming hath shed on all the concerns of men. It is in this magnificent and beautiful view that the Gospel is always predicted by the prophets, and represented by the followers of Jesus. It is the 'day-spring from on high,' which has come to visit us. It is 'the morning spread upon the mountains.' It is the Sun of Truth, which shone upon those 'that sat in darkness, and in the shadow of' more than mortal 'death;' and when we look accordingly on the state of the world since the coming of our Lord, nothing can more accurately resemble the influence and the beneficence of spring. Wherever His religion has spread, a new verdure (as it were) has been given to the soul of man. Whatever blesses, or whatever adorns humanity, has followed the progress of his doctrines; laws have been improved, governments enlightened, manners refined, and the mild and gentle virtues of humanity and peace have sprung into new life and fragrance. 'Even the desert,' (in the beautiful words of the prophet,) 'and the solitary place have been glad,' and in many a 'wilderness' of life—in many a 'solitary place' of wo, where the eye of man comes not, the light of Heaven has been revealed, and many a flower of Faith and Hope have blown, unknown to all but the 'Sun of Righteousness, which cherished them." pp. 33—35.

It is impossible not to allow that this is beautiful: it is in our author's best style. But mere beauty of expression and elegant allusion form, in our minds, no compensation for a jejune and barren statement of a most important truth. Appearances indeed may in some degree have been saved by the comparison itself; and still more by the expression, in the same page, "the Saviour who redeemed us;" but *realities* are sacrificed in a description which reflects no discriminating light on the character or offices of Christ, and which is incapable of personal application. A chord indeed has been touched, which vibrates to the heart of the Christian; an allusion to his Saviour has struck upon his ear, but the notes are scarcely become audible when they die away. The expectation of something peculiarly Christian has been raised only to be disappointed:

"Like some fair flower that early Spring supplies,
That gaily blooms, and yet in blooming dies.";

After all, however, we should have found nothing to censure, nay, something perhaps to commend in the above passage, had it appeared in a volume

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which in other parts distinctly set forth Jesus Christ as the Sun of the Christian system. But since it is almost the only reference made throughout the volume to this vital subject, and since in other places we meet with expressions which would seem to leave no place for the Saviour in our author's scheme of doctrine, we cannot withhold the opinion to which we have been forced to come, that his views of religion, as they appear in these sermons, are lamentably defective.

Of the other fundamental doctrines of Christianity, such as the influences of the Holy Spirit, justification by faith, and the Holy Trinity, we do not feel obliged to pronounce definitively respecting our author, as he has not afforded us the opportunity of judging, by his almost total silence on them. The first of them, indeed, is incidentally mentioned in three or four places,* but in a very loose and indefinite manner; whilst the growth and maintenance of all good dispositions within us, with singular infelicity, are ascribed, not to the operations of the Holy Spirit, but either to "diffidence" or "conscience," or to "a feeling of delicacy, and fearfulness of doing wrong, incident to youth." And if the silence maintained on the other points be in any degree excusable, as not naturally arising out of subjects selected, many of them, for particular occasions, yet we may fairly inculpate his choice of subjects when it was perfectly free. It is therefore, difficult to discover any reason why the subjects of Christian doctrine adverted to above, should be so entirely excluded; except it be, that an inadequate sense was entertained of their importance. On what other principle can the fact be explained, that a Christian divine should usher a volume of sermons into the world, with the intention, doubtless, of leading men to salvation, in which the fundamental doctrines of his religion are scarcely recognised, and made to yield on all occasions to some minor points of morals or manners. It is for the Prebendary of Sarum to determine, how far in this instance he has conformed to the spirit, or even to the express language, of the church whose vows are upon him, and in all whose formularies are inscribed the sublime mysteries of the kingdom of heaven.

And here, it is but justice to our author to state, that his acknowledgment of a particular, as well as general, Providence, in conducting the affairs of the world, is clear and full. In a sermon preached at a period when this country had most to dread from the threatened invasion by France; and when the peace of the continent had placed at the disposal of its ruler the undivided resources of that vast empire, we find the following enlarged and enlightened views.

"We read the history of particular nations; but we seldom extend our conceptions to the nobler history of Man. We read with rapture the history of those mighty empires which, in their hour, have subdued, or have enlightened the world, and for which, perhaps, the prejudices of our education have given us an unnatural respect. We follow their progress with a kind of national exultation, and we weep at last over their fall, as if, with them, all the honours of humanity had perished.

"It is only when we enter the 'counsels of God,' that we descry a nobler prospect. It is then we see, that in 'the eye of him that inhabiteth eternity, all nations are only as the dust in the balance;' that, in the progressive system of his providence, they have all appeared in their successive order, for the improvement of the ages that were to follow them; that in their prosperity, or their decay, they have alike given the lessons by which mankind are to be made wiser and better;—that there is a final period to which all their errors are conducting them; and that then the mighty prophecy of Revelation will be fulfilled, when, under its unseen but unceasing influence 'one like the Son of man shall reign; and when a dominion shall be created in righteousnes, that shall not be destroyed.'" pp. 76—78.

At a moment of almost national despondence, it is gratifying to see the independence of his mind soaring above second causes, and looking confidently to a time when the troubles which then agitated the world would cease.

"The war, however, with all its hopes, and all its fears, will cease. When the ends of the Almighty are accomplished, nature will resume her reign of peace; 'the devices of man will fail,' and 'the counsel of God alone will stand.' Yet a few years, and all that trouble, and all that bless humanity, will rest in their graves. The great designs of the Almighty will proceed, and victor and vanquished will alike appear before the eternal Throne." p. 91.

It is evident, also, that our author is a man whose views on subjects of philosophical research are liberal and compre-

* See pp. 64, 92, 268.

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hensive. In a sermon on "liberality of thought," we find an ingenious distinction adopted between employing it as an *end* in itself, or as a *means* for the discovery of truth, in order to explain the contrary effects to which it has given birth. He traces to the first, the audacity of the philosopher "who has dared to approach to the investigation of nature, only to inscribe his feeble name upon the altar where he ought to have worshipped," as well as all the anarchy and confusion excited on the boasted pretence of liberty; and with equal justice ascribes to the second, under God, some of our highest attainments in general and religious knowledge. We should wish to have given our readers a quotation from this sermon, but we are desirous to save sufficient space for a few remarks, the object of which will be, to show the effect produced on our author's general views of religion, as they are exhibited in this volume, by his partial and very inadequate recognition of its leading truths.

1. The religion of our author is almost entirely of an *external* character. It enters not into the spiritual nature of the law of God. It scarcely refers to those internal motions by which the soul apprehends its future destinies, and almost rises to their level. It is little conversant with the surrender of the heart and its affections to their only rightful Sovereign. Like that of a large class of men in this and every age, it both borrows too little from the spirit of its Divine Master, and is too much accommodated to the cold and secular atmosphere of this world. When he urges men to piety, it is not on the holy principle of a "faith which worketh by love;" it is not on the nature of the engagements by which the Christian has renounced all participation in the pleasures of sin; it is not from the motive of gratitude for what Christ has done and suffered for us;—but he makes his appeal for the most part to our love of reputation; to our ambition of surpassing others; to the pleasure of doing good; while he holds up to our imitation the examples of men, who have immortalized themselves by their virtues. Now it is not to be expected, that such inferior motives as these should produce more than outward decency of life, and an outward compliance with the duties of religion;—whilst, perhaps, the best apology for those who pursue this mode of instruction, is, that they intend no more. And it is this, indeed, which justifies what appears to us the *damning* praise of these sermons by the Edinburgh Reviewers.* The justice of that commendation we are forced to admit; but in our view, no stronger reproach can be urged against a minister of the Gospel, than that his instructions from the pulpit remind us of the moral essays put into the mouth of a pagan philosopher, though it be a Christian writer, or those funeral orations of the French school which were intended to celebrate the successful march of ambition, rather than the humble and unobtrusive walk of real piety.

2. But in the second place, the defect in question, has given to the religion of our author a *fictitious* character. We might even style it the religion of romance, arrayed as it is in that variety of richness, and dress, and colouring, of which he undoubtedly seems to possess an inexhaustible store, and to which works of fiction owe, if not all their interest, at least much of their attraction. Here, much is sacrificed to the ornamental expression; and if a sentiment of deeper hue and more solemn cast find its way into the work, it frequently loses much of its religious weight, by the imagery in which it is conveyed. Even the quotations from Scripture do not display a knowledge of its general scope, so much as an acquaintance with its picturesque and sublime parts; and our author's common places respect not Him who "can be just, and yet the justifier of him that believeth," but Him "who inhabiteth eternity."

But there is another sense in which the charge we now prefer is common to our author, and a large class both of writers and readers. Their religion is a fictitious religion, as founded in false views of human nature, and of the relation in which at *present* it stands to God. It must be recollected there may be an Utopia in religion, as well as in politics; and we conceive ourselves justified in calling by that name a scheme which contrary to the voice of Scripture and experience, assumes that man is naturally

*See Edinburgh Review—Article ix. No. 46.

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good and virtuous; which addresses him as if he had always loved God, and been in a state of reconciliation with him; which represents the justice of God as taking vengeance only on atrocious crimes, and his mercy as extending to the outwardly decent and moral, without a sufficient reference to the motives that actuated them; which consists in vague and indiscriminate statements of duty; which attempts the reformation of the *manners*, without rectifying the *hearts*, of men; which ascribes *effects* to *causes* incapable of producing them; which transfers the new creating energies of the Spirit of God, to the mere contemplation of the works of nature;* and which robs the Gospel of its own "proper indivdiuality," the atoning sacrifice of Christ; and attributes, either avowedly or by implication, either in whole or in part, the justification of the sinner to his own works.

In winding up these remarks, we must disclaim all desire to impute defects where they have not been forced upon our notice, and all personal feelings but those of the highest respect for the author. It was the pleasure we had derived from his former work, which raised high our expectations from these sermons, and which of course increased our disappointment in the general result. Still, however, we are unconscious of writing under any impressions but those of kindness towards himself: even the observations which seem to have been directed against him individually have, in truth, been aimed at that too lax system, which tends to merge the grand peculiarities of the Gospel of Christ, in the inferior lights, the shallow morality, and the false principles of the world. If we have mistaken our author's views, we should rejoice to be convinced of the error, though at the expense of our own discernment—and above all, we should rejoice to meet him on some future occasion, on ground hallowed by the development of the peculiar doctrines of our holy religion, and by a delineation of the Christian character, which would stand the scrutiny of the word of God, and which would stand also in that great and decisive day.

* See a romantic and beautiful passage to this effect, pp 329, 330, on Autumn, which concludes with these words; "every unkind passion falls with the leaves that fall around us, and we return slowly to our homes, and to the society which surrounds us, with the wish only to enlighten or to bless them."

FOR THE CHRISTIAN MONITOR.

To those who consider man in the character in which he is presented to us in the Scriptures. immortal and accountable to God for his actions; an inquiry into his moral condition, must be very interesting, and nothing can be indifferent, which in any degree serves to throw light on the subject. But this inquiry has interested thousands who have not considered the human race in their most solemn and awful character and relations. The philosopher and the statseman have engaged with deep interest in this investigation, though with views wholly temporal, and, therefore, proceeding upon priciples, very different from those which guide the Christian, in his research. Much has been said about the theatre as a test of public taste and morals, and it has been regarded as a sure and certain standard, by which to estimate the moral condition of the people. I doubt not but the theatre exhibits a true picture of the taste and morals of the play-going world. But this is but a small part of the population of any one nation; and no correct judgment can be formed of the morals of that part of a nation, which never attend the theatre, from what is known of those persons who do attend it. For the fashionable world have much less influence than they imagine, out of the circle of their own *establishment*; except, indeed, in regard to the length of waistcoats, the breadth of gowns &c. Even this, I acknowledge to be an important prerogative; so very important, that the *fair* of both sexes, among the extremely polite, derive from it the principal part of their consequence while alive, and when they die, it will be their highest praise, to have shaped the costume of their contemporaries both in town and country. But the beaux and belles, old and young "about town," must not be set up as the representatives of the taste and morals of a nation.

The well informed christian naturally looks to the church, as affording the most correct view of public morals. This is

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more or less the resort of all descriptions of persons; but chiefly, it might be thought, of those who *are* "hungry for the bread of life." And did a regular attendance on public worship, uniformly prove, that the attendants were lovers of "the truth as it is in Jesus;" no further enquiry need be made into their moral character. They might at once be pronounced partakers of a high degree of moral excellence. But we know that persons are induced to attend church, from motives very distinct from a love of the truths of the Gospel. Indeed there are churches among us in which some of the most important truths of the Gospel are never heard. These are, however, comparatively few. It does not now frequently happen in this state, that when "Paul has furnished a text, Epictetus and Tully have preached." Indeed it is said, that evangelical preaching is more popular than that of a contrary character. Granting this to be true, what is the legitimate and rational inference? For my own part, I fear, that the true indication held out by this fact, is less pleasing than is generally imagined. I am willing to receive it as a proof, that public sentiment is favourable to religion; but does it prove the general prevalence of true religion? And where an individual prefers the preaching of an evangelical minister, to that of one who confines himself chiefly to topicks of morality, does this preference furnish him with a sufficient evidence of his personal piety and acceptance with God? I apprehend that there is great room for mistake and delusion on this subject. I think it may safely be affirmed, that persons are often much pleased and much affected by sermons, that contain a great deal of the truth and spirit of the Gospel, who nevertheless catch none of the spirit, and relish none of the distinguishing truths of the Gospel. What then, it may be asked, is the source of their pleasure and affection? Certainly something distinct from the Gospel, though perhaps not contrary to it. A full elucidation of this point would require more time, and more *space*, than I and you can spare; a partial elucidation shall be attempted in the following remarks. The truths of the Gospel are often exhibited in such splended attire, so highly adorned with flowers and figures, that nothing is seen but a dress of the preacher's own manufacture, which disguises the doctrines which it is intended to adorn and recommend. And this style is often accompanied with numerous rhetorical arts; graceful tossings of the hands and arms—"the start and stare theatric"—melodious intonations of the voice &c. By these means a complete stage effect is produced; and the hearers in general, enter into the true spirit and intent of the doctrines thus preached, about as much as an English audience do, into the style and sentiments of an Italian opera. I am aware, that to suppose this kind of preaching productive of pleasure to the hearers, is to suppose the absence of good taste; this however, is no violent supposition. But grant the style and manner of the preacher to be in conformity with the finest model of taste; then, with too many, it is the orator, and not the preacher, who is the object of applause. Most persons delight to have their feelings aroused, whether by the contemplation of objects which excite emotions of grandeur and sublimity, of awe, admiration, or sympathy. Hence the fondness observable in children for fairy tales, stories of ghosts, midnight murders, and all the terrible mirabilia of the nursery. To this principle too, must be referred the general fondness for theatrical amusements, novels, &c. and it is I fear, to this principle we must attribute the popularity of some preachers of the gospel, who are in the main, really evangelical. It cannot fail to occur to your readers that many of these pulpit topics, by which they have been most interested and affected, were such as have no necessary connection with the gospel. Indeed they are such as might as congruously be exhibited on the stage, as in the pulpit; and when they have produced the utmost effect which they are expected to produce, leave the moral character precisely where it was. When the preacher descants in pathetic strains upon the loss of "wife children and friends;" and when the player "tears a passion to rags," over the sorrows of Romeo and Juliet, the church and the theatre flow with tears; tears that spring from the same source, and are attendant with the same moral effects, with only this differ-

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ence; the preacher and his hearers think they are religiously affected, and are therefore exposed to a pernicious error; while the player's audience know better what they are about; they know this sensibility is worth just what they have paid for its indulgence, the price of a ticket.

This subject might be made very useful by an able hand. I recommend it to the Editor's particular attention. I forbear to enumerate the important deductions that might be drawn from the above remarks.

AN OBSERVER.

Prince Edward, Jan. 22, 1816.

To the Editor of the Christian Monitor.

REV. SIR,

If the following juvenile production comes within the limits prescribed for your useful paper, and is worthy of a place in it, you are at liberty to use it. If not, let it be consigned to oblivion.

To contemplate man as a rational creature, and the exalted rank which he holds in the scale of existence, is an employment peculiarly delightful. It elevates the mind, enlarges its views, and adds dignity to its conceptions. It opens a field wide as the range of nature, and as incomprehensible as the soul's immortal faculties. Every object in creation, either directly or indirectly, points to man, and in emphatical language, proclaims *him* to be the object for which *they* were created. Had all things else been formed which now exist, but man, there would have been a blank in nature's works. The design of this stupenduous fabric would have been obscure, and incomplete. So noble and important a part of creation was man considered, that at his birth, "the morning stars sang together, and all the sons of God shouted for joy."

It was said that every object in nature pointed to man. For him the earth rose out of chaos, and was furnished for a habitation. For him the heavens were framed, and all their motions tuned to celestial harmony. For him the sun with his nascent beams, lights up the glories of the morning, and daily drives his chariot through the sky. When his orb has sunk behind the western hills, the moon hangs out her radiant lamp, and gilds the scene of night. For him the seasons wheel their stated rounds, and in their revolutions, bear the pleasing changes of cold and heat, of vernal flowers and autumnal fruits. When he goes forth to his daily task, the fowls of heaven hover around his path, and with their cheering notes, alleviate his toil. When he retires to rest, all nature is hushed, that his repose may be undisturbed.—Plenty pours abundance from her copious horn, and pleasures flow from ten thousand sources. The bowels of the earth teem with exhaustless treasures, the hills drop fatness, the vallies smile with corn, and nature with extended arms proffers to man all the bounties of creation.

The attestations of nature's works to man's importance being so numerous, it becomes an interesting enquiry; in what does man's peculiar importance consist? An enquiry worthy the investigation of the philosopher; but "philosophy the eagle eyed," never would have discovered the secret, had not the pen of inspiration, writ it 'as with a sun beam,' and pointed to immortality.

The admirable structure of man's corporeal frame; the exquisite nicety and perfection of his sensitive organs, those avenues through which the soul derives its knowledge; his upright posture; his elevated, dignified, and expressive countenance, exalt him far above the brute. But it is only when we turn our attention inward, and examine the faculties of the immortal mind, that we can have any just conceptions of his real greatness. These faculties, formed with capacities forever to enlarge, and never reach the summit of perfection, constitute the only standard, by which his importance *can* be estimated. These claim an original, as great as the highest seraph that bows before the throne of heaven. And there will be a period in the soul's existence, when it will attain to a higher degree of perfection, than the highest Archangel has yet attained to.

Man endowed with reason, and destined for immortality, is an object worthy of our consideration in whatever light we can view him. Every faculty of his soul is a stamp of divinity, and every act which he performs is connected

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with eternity. He is possessed of passions and affections, which if rightly cultivated and exercised, will smooth life's thorny path; diminish its calamities, redouble its pleasures; give a zest to all its enjoyments; and fit him for the world of spirits, the blissful regions of immortal day.

Gifted with speech, he is qualified for society, for social intercourse, and intellectual refinement. He forms a thousand endearing connections, and a thousand pleasing ties entwine around his heart. He engages in the sacred duties of friendship, which when founded on kindred feelings, cemented with virtue, and strengthened by time, yields pleasures ever new, ever increasing, and is a happy emblem of the society of the blessed. Under its genial influence, he glides smoothly down the current of life, uninjured by the storms and tempests that howl around him, and unterrified at the surging billows of death. The joys which virtuous friendship yields, none can know, but those whose hearts have felt the heavenly influence of love divine.

As colours contrasted appear more striking; so man compared with other creatures, shines more exalted. The brute creation grovel in the dust, and with the dust are satisfied. What preceded them is buried in oblivion. What is future is hidden from their view. Not so with man. Prompted by curiosity concerning the past, and anxiety concerning the future, his active mind is never satisfied. Aided by history his own invention, he can sail back the stream of time to its first spring, when out of nothing rose the universe, and out of dust the first man. Thence he takes his course downward, converses with each successive generation to his own. Then guided by the pole star of inspiration, he still continues on, down through the lapse of ages, till he loses sight of time and all terrestrial objects, and is himself lost and overwhelmed in the boundless ocean of eternity. Man is not confined to sublunary objects. Directed by science, he leaves this inferior ball, soars into the regions of space, and becomes acquainted with other worlds. Where only seems a twinkling point, the Philosopher sees a sun, the centre of a mighty system. What seems discord and confusion, to him is mathematical precision, and harmonic system. With telescopic aid, he pierces the azure canopy of heaven, and discovers worlds unnumbered, whose darting beams never yet glanced on mortal's unaided sight. He has investigated rules, by which he can calculate with the utmost precision, the various movements of the heavenly bodies. He marks the airy circles in which they roll, measures their magnitudes and distances, and counts the days in each of their revolving years. He can trace the laws of nature, and unravel many of her secret works. The flinty substance of the diamond cannot withstand the mighty efforts of his genius, and the lightning of heaven he has disarmed of more than half its terrors.

If man considered only as a rational being, is great and important, he is infinitely more so considered as a moral being. In the *one* case, we consider his faculties only as they relate to objects finite and transitory. In the *other*, as they relate to objects infinite and durable as Deity himself. His importance considered in the latter case, as far exceeds the former, as immensity exceeds the smallest atom that floats on the breeze, or as the endless circle of eternal ages, exceed the minutest point of time. The present life is but the dawn of reason; the embryo of its existence. The soul is nurtured here for immortality. Beyond the quick approaching tomb lies vast eternity, "big with all that makes archangels smile," or devils clank their horrid chains. Into this eternity, the soul must enter when death shall draw aside the curtains of mortality, that now conceal it from our view. To this state, the good man looks forward for the consummation of all his wishes, the complete satisfaction of all his desires, and where his soul will be elevated to its primeval dignity. But to the wicked, it is "a fearful looking for of judgment, and fiery indignation."

As a moral being, man was created in the image of his Maker. When he lost it by transgression, the second person in the sacred Three, came from heaven to redeem it. He took man's nature into union with his own, suffered for his crimes, and by his sufferings purchased heaven with all its countless glories, for

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those that will repent. By this mysterious union, man was elevated to a partner with the Deity; an heir of bliss; and all that Deity can give. Angels are now his servants and guardians; Christ his friend and brother; and the Omnipotent God his Father and protector.

Since "life and immortality are brought to light," the good man can look into the grave with pleasure, and beyond it with transport. He can exult with the poet, that "though an angel's aim can't snatch me from the grave, millions of angels can't confine me there." "The time rolls rapidly on," when he shall reassume his sleeping dust, and with it rise and dwell forever with his God; and while eternity shall sweetly glide along, will tune his golden harp to notes of heavenly melody, and chant unceasing anthems of praise to him who bled on Calvary, and washed away his guilt. In this blissful employment, he will find full scope for all his faculties. They will not be confined as they are here, to objects limited snd unsatisfying. He will rise infinitely superior to all created objects, and contempla e the infinite perfections of Him whose presence fills immensity, and whose smiles diffuse extatic joy through all the heavenly regions. New beauties will forever present themselves, and fill the soul with pleasures without end.

Such is the importance of man, and the exalted rank which he was created to sustain. But melancholy is the reflection, man is opposed to his own true greatness. Instead of pursuing the path that leads to happiness, and heaven, he chooses the downward road that leads to death and everlasting ruin. It depends on the manner in which he spends the fleeting moments of *this* life, whether he arises to the embraces of Deity, or sinks with infernals to the bottomless gulph of horror and despair. On time as on a pivot, suspended by a brittle thread hangs eternity with all its pleasing dreadful consequences.

JUVENIS.

METHODSTIS.

From the minutes of the 72d Annual Conference, held at Manchester (Eng.) July 31st, 1815, we learn that the numbers in that co[illegible] are as follows:—

In Great Britain and Ireland,		211,066
West Indies, Nova Scotia, &c.		19,615
Africa, the Cape, and Ceylon,		192
France and Gibraltar,		78
In America,	Whites 168,698	
	Coloured 42,431	211,129
		442,980

Besides 1629 travelling preachers.

From the minutes of the 19th conference in the *New Connection*, held at Leeds in May last, it appears that their numbers in communion are 8365, in 195 Societies, for the supply of which they have 41 travelling, and 240 local preachers.

[*Lond. Evan. Mag.*

ABOUT DYING.

CHILD.

O, tell me, Mother, must I die
One day, as little baby died;
And look so very pale, and lie
Down in the pit-hole, by its side;
What must I leave my friends and you,
And never see you any more;
Do, Mother, say, can this be true;
I did not know it was before.

MOTHER.

Tis true, my love, that you must die:
The God who made you, says you must;
And every one of us shall lie
Like the dear baby, in the dust.
These hands, and feet, and busy head,
Shall waste and crumble quite away:
But though your body shall be dead,
There is a part which can't decay:
That which now thinks within your heart,
And made you ask if you must die,
That is your soul—the better part—
Which God has made to live on high.
Those who have lov'd him here below,
And pray'd to have their sins forgiv'n,
And done his holy will, shall go,
Like happy angels, up to heav'n:
So while their bodies moulder here,
Their souls with God himself shall dwell:
But always recollect, my dear,
That wicked people go to hell.
There the good God shall never smile,
Nor give them one reviving look;
For since they chose to be so vile,
He leaves them to the way they took.

PUBLISHED EVERY SATURDAY,
BY DU-VAL & BURKE.

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. FEBRUARY 10, 1816. [NUMBER 32.

DOMESTIC INTELLIGENCE.

It is the intention of the Editor to present to the public such information as he has in possession, or can collect respecting the Theological institutions or Divinity Schools which have been established in various parts of our country. This may afford gratifying information to many friends of true religion; and at the same time serve to show that Christianity is no friend to ignorance, that it aids and rejoices in the diffusion of knowledge, and contributes powerfully to the intellectual as well as moral improvement of the human species.

In the first place the readers of the Monitor will be presented with a few extracts from *A General History of the Baptist Denomination in America, by David Bendict, A. M.—Boston* 1813.

These extracts are made from Vol. II. of this work, sec. entitled "Literary Institutions and Education Funds." The reader may there find an account of the various Academies, and other literary establishments of the Baptist Society in the United States.

The Editor will only remark farther that in pages 443—4 of the volume just quoted, the Presbyterians are mistaken for the Congregationalists.

—

Baptist Education Society of the Middle States.

This Society was formed at Philadelphia in 1812. "Its avowed and explicit design is, with a divine blessing, the assisting of young men in obtaining such literary and theological aid, as shall enable them, with greater ease to themselves and usefulness to the churches, to fulfil the duties of the Christian ministry. Such persons only shall be considered as eligible to the privileges of the society as are regular members of Baptist churches, and as have been licensed to the ministry, and are by the trustees of the society considered as possessing talents likely to contribute to ministerial usefulness." This society has collected funds to the amount of about fifteen hundred dollars. Dr. Staughton, of Philadelphia, has been chosen tutor, and a small class of young gentlemen of the character above described are studying at his house. A building, suitable to the designs of this Society, is in contemplation, and should the brethren of the Middle States make a liberal advance of the abundant means they possess, this institution may prove a valuable acquisition to the churches, whose benefit it has in view.

Mount Enon Academy.

This Academy is not far from the city of Augusta, in Georgia, 140 miles from the Atlantic. It was begun about 1806, principally by the exertions of Dr. Holcombe, now of Philadelphia, by whom collections to a considerable amount were made in different parts of the State. This Academy is under the direction of a board of trustees, who have obtained an act of incorporation. They have funds to the amount of about three thousand dollars, besides unsold lots on Mount Enon, supposed to be worth about a thousand dollars. The president of this institution is Mr. Thomas H. Dixon, the number of students is about forty.—Should the Georgia brethren increase in their relish for literature, and contribute freely of their pecuniary means, this seminary may, at some future day, arise into a College, according to the original design of its founders.

Education Funds.

The one belonging to the Charleston Association, on many accounts, demands our first attention.

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"This institution, which has for 'its object the gratuitous education of pious young men for the ministry,' commenced in 1791. In consequence of previous recommendation and arrangement by the Association, nine churches, viz. Charleston, Ewhaw, Welsh Neck, Ebenezer, High-Hills of Santee, Lynch's Creek, Cheraw Hill, Black Swamp, and Lower Fork of Lynch's Creek, sent delegates and contributions to the annual meeting held that year at the Welch Neck. Mr. Furman was chosen Chairman, and Mr. Holcombe, Clerk.

"A system of rules submitted to the Chairman was taken into consideration, and underwent several amendments. The ratification was deferred till the next meeting, and a proposition for the incorporation of the committee referred to the association for its concurrence. Mr. Mathew M'Cullers was recommended by Mr. Holcombe as a candidate for the patronage of the Committee, examined and approved. The Chairman was requested to contract for and superintend his education. A part of the money collected was appropriated to assist in the education of the late Rev. Joseph Cook's son, who it was agreed should afterwards be examined whether he came under the 'description of persons to be benefited by this institution.' Mr. Cuttino of Georgetown was requested to act as Treasurer till the next meeting.

"In 1792 the rules were re-considered, and after some further amendments, ratified and signed. A petition to the Legislature for incorporation was also signed, and committed to the Chairman to be forwarded. It was accordingly presented and incorporation obtained.

A SUMMARY OF THE RULES.

"This Committee shall be known and distinguished by the name of the General Committee for the Charleston Baptist Education Fund."

"Once a year, a Charity Sermon shall be preached in each church; at which time and place, collections shall be made from the congregation, and the money so collected, together with any donations or bequests received for the purpose, shall be applied towards forming and supporting a fund, to assist pious young men, designed for the work of the ministry, and destitute of other assistance, in obtaining education; together with such other religious and public uses, as may be approved by the churches, should the fund finally prove sufficient."

"A committee consisting of a delegate from each church, chosen for the purpose, shall convene at the same time and place with the Association. They may be members of that body, but invested with distinct powers as members of the committee. They shall receive the collections, determine on the manner of applying the fund, according to the foregoing Rule, and examine candidates for the churches' bounty. The management of the fund is exclusively invested in those churches which contribute to it. The committee thus formed is to continue one year, or to continue till a new election. A President, Secretary, and two Assistants, shall be annually chosen, and form a select committee to transact, when the General Committee is not in session, such business as the General Committee shall judge necessary."

"The President shall contract for the education of such persons as are taken on the churches' bounty, and the expenses consequent thereon shall be paid by the Treasurer, on the President's written order."

"The Treasurer shall give bond to the President, in double the value of all monies or specialties in his hands."

"No person shall be admitted on the bounty, but such as come well recommended, and appear, on examination, to be truly pious, of evangelical principles, of good natural abilities, and desirous of devoting themselves to the work of the ministry. Each person so admitted, shall be under the Committee, while pursuing a course of studies, and be liable to refund the money, expended on his education, within four years after the completion of it, if he does not, within that time, enter on the ministry to the satisfaction of the Committee. When there are more candidates than can be received on the bounty, preference will be given to those who are members of churches in this Association: secondly, to those who are most promising. If any person, while obtaining education under the patronage and direction of this body, shall embrace principles subversive of the great truths of the gospel, or

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abandon himself to an irreligious course of life, he shall, on proper evidence of the fact, and after suitable endeavours to reclaim him, if ineffectual, be dismissed."

"It shall be the duty of the Committee to use its best endeavours to obtain and apply for the general benefit of the churches, all property of the churches in this union, when the said churches are become extinct, and the property liable to revert to the public or become private property. And in making such appropriations, they shall consult the Association. The Committee shall have no power to interfere in any concern of a church, either spiritual or temporal, where power is not expressly delegated to them by the churches."

"Signed Nov. 7, 1792, by Richard Furman, Henry Holcombe, Edmund Botsford, Alexander Scott, Bradley Rhame, Benjamin Mosely, Stephen Nixon, Isham Gardiner, James Sweat.

"After the adoption of these rules, the following officers were chosen—Rev. Richard Furman, President; Rev. Henry Holcombe, Secretary; Col. Thomas Screven, Treasurer; Messrs. Thomas Rivers, sen. and John Gourlay, Assistants.

"Agreeably to a resolve of the last year, Mr. Joseph B. Cook was examined. He was regularly received on the establishment; and in the year following Mr. John M. Roberts. In 1794 they were sent to Rhode-Island College, (now Brown University) where the latter graduated in 1796, the former in 1797. Rev. Jesse Mercer, of Georgia, was assisted, in 1792, with 10*l.* and afterwards supplied with books.

"In 1800, Mr. Sydenham Morton and Mr. William Jones were admitted, and placed at the Academy of Rev. Mr. Roberts, near Stateburg. The same year a legacy of 100*l.* was left the fund by Mrs. Frances Legare, a member of the Independent or Congregational church in Charleston.

"In 1802 it was resolved to fix the period of students' continuing at their studies, at the time of their admission.

"In 1803 Rev. Samuel Eccles was admitted, and Rev. Davis Collins, who had been some time studying under the patronage of the committee, retired. In this year a valuable library, consisting of works of theology and general science, was purchased for the use of students, and deposited with the Rev. Mr. Roberts for that purpose. Mr. Ezra Courtney, recommended by the Ebenezer church, was examined and approved; 100 dollars was voted for his use this year.

"In 1804 died Col. Screven, who, from the first choice of officers, had acted as Treasurer. The Committee testified respect for his memory, approbation of his conduct, and sorrow for the loss of "so excellent a man, who did honour to his Christian profession, by a life of eminent piety and extensive usefulness."

In 1805, Mr. William T. Brantley, who had been studying at Mr. Park's Academy, at Jeffer's Creek, was recommended by Mr. Woods and Gen. Thomas; on which it was agreed, that the expenses of his education and board for the current year should be paid. Mr. Brantley was soon after examined in Charleston, by the Special Committee; approved, and placed under the care of Mr. Roberts. In the course of the year following he was admitted into the South Carolina College, where he graduated in 1808.

"Mr. Richard Todd, of Lane's-Creek church, was examined and approved in 1806. The thanks of the Committee were presented to Rev. Mr. Roberts for his gratuitous instruction of the students, placed under his care by the Committee.

"In 1808, Mr. James M'Keller was examined as a candidate for the churches' bounty, and unanimously approved.

"In 1809, Messrs. Jesse Pope and John Ellis were admitted; and Mr. Belcher in 1810.

STATE OF THE FUND.

	Dols. Cts.
"Contributions from the churches from 1791 to 1810	6831 : 63
Donation from the Religious Society	161 : 61
Donation from individuals	21 : 00
Legacy by Mrs. F. Legare	428 : 57
	7450 : 81
Interest	1029 : 21
	8480 : 02

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"Expended in the purchase of a library, and in the education, board, &c. of students - -	3397 : 70
"Amount of the Fund in money, bonds, and notes, Nov. 1810 - - -	5082 : 32
"Besides the above amount are two tracts of land on Little Pedee, the gift of J. Brown, containing together near 2000 acres, and valued at upwards of	900 : 00

About 1791, a proposition was laid before the Warren Association for raising a fund for the same purpose as the others we have mentioned. The measure was approved of, but not much appears to have been done until two years after, when the patrons of the undertaking obtained an Act of Incorporation.

By bequests, donations, and contribution, &c. this fund has been augmented to about three thousand dollars; it is nominally more, but it is doubtful whether some notes will be collected. A thousand dollars of this fund came from the late Richard Devens, Esq. a member of Dr. Morse's church in Charlestown, the same liberal gentleman who gave so much to our Missionary Society. Generous donations have also been made to this institution by Nicholas Brown, Esq. of Providence, Col. Dana of Newton, Dea. Goodwin, of Charlestown, Ebenezer Secomb, Esq. of Salem, and many others. The names of those who have been assisted by it, are Joshua Bradley, Thomas Rand, Jeremiah Chaplin, Nathaniel Kendrick, David Curtis, Thomas Power, Charles Wheeler, Samuel Glover, George Phippen, David Pease, and Joseph Baily, all of whom, except the two last, finished their educations at Providence. Messrs. Power, and Bailey have engaged in secular pursuits; the other ten are acting a respectable part in the Christian ministry. Although the dividends of this fund have not been great, yet they have afforded peculiar assistance to those above named towards defraying the expenses of their education. Elijah F. Willey and Herbert Marshall, now members of Brown University, are under its patronage.

A few years since, Levi Peirce, Esq. of Middleborough, presented to the Trustees of this fund an Academy, which he had built at his own expense. It stands near his house, at a place called the Four Corners, is 50 feet by 30, two stories high, and with the lot on which it stands cost about 2500 dollars. This liberal gentleman has given assurances of endowing this Academy with 2000 dollars, should the patrons of the fund and the brethren generally make exertions to forward his design. It is hoped that other funds will be added to the princely endowment contemplated by this distinguished benefactor; that a library will be collected, and things set in order, that we may have just what we want, viz. an Institution where brethren, who are not under circumstances to go the whole round of classical studies, may devote to literary pursuits what time they can spare.

HISTORICAL SKETCH OF THE THEOLOGICAL SEMINARY *Of the Presbyterian Church in the United States.*

The subject of founding a THEOLOGICAL SEMINARY, was first introduced in the General Assembly, May 1809, and sent down to the Presbyteries for their consideration and opinions.

At the meeting of the Assembly of the next year, 1810, the opinions of the Presbyteries on this subject were so far received, that the Assembly felt themselves warranted to proceed in the business, and to determine upon the establishment of a Theological Seminary.—Their resolution on this subject, is in the words following, viz:—"That the General Assembly will, in the name of the Great Head of the Church, immediately attempt to establish a Seminary for securing to candidates for the ministry, more extensive and efficient theological instruction than they have heretofore enjoyed."

At the meeting of the next Assembly, 1811, a constitution for the Seminary was adopted. This constitution has been for some years before the public. It admits into the seminary, only such students as bring satisfactory testimonials of piety and talents; and have passed through a regular course of academical study. It places the Seminary under

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the care and direction of the General Assembly of the Presbyterian Church in the United States. This body is to be considered at all times as its patron and the fountain of its powers, and appoints its Professors and Directors. The more immediate inspection and conducting of the institution, are committed to a Board of Directors, consisting of twenty-one ministers and nine ruling elders, who are chosen by the Assembly, and continue in office three years. This Board are required to report all their proceedings annually to the Assembly. The Assembly have the entire controul of the funds of the institution—and the Board of Directors can draw no money from the funds, but by an appropriation and order of the Assembly—and they are required to report from year to year in detail, all the items of the expenditures of the preceding year.

At the meeting of the next Assembly, May 1812, Princeton in New-Jersey, was fixed on as the site of the Seminary. A Board of Directors was elected, and Rev. Dr. Archibald Alexander was appointed Professor of Didactic and Polemic Theology. On the last Tuesday of June following, the Board of Directors held their first meeting. On the 12th day of August of the same year, the Board of Directors met again, and Dr. Alexander was solemnly inaugurated, and entered on the duties of his office. The number of students at the opening of the institution, was three.

At the meeting of the Assembly in May, 1813, the number of students was eight. By this Assembly the Rev. Dr. Samuel Miller was elected Professor of Ecclesiastical History and Church Government, and was inaugurated by the Board of Directors on the 29th day of September following. The number of students at the close of this session, was thirteen.

At the close of the next session, May 1814, the number of pupils was nineteen. In September following, the number was twenty-five. In the winter season, the number increased to thirty-six; and the last summer session, it was thirty-two. During this session, the students of the first class were licensed by the Presbyteries to which they respectively belonged,* and left the Seminary. The winter session has lately commenced, and the present number of students is forty-three.

At their meeting in May last, the Assembly, after mature deliberation, adopted the following resolution, viz.

"*Resolved*, That the Assembly do hereby authorize the Board of Directors to proceed, without delay, in purchasing materials for the erection of a principal edifice for the accommodation of the Theological Seminary, on such plan as they may think proper; and to lay the foundation of said edifice during the present year."

Agreeably to this resolution of the Assembly, the Board of Directors have, through the last summer, been preparing to commence the principal edifice for the Seminary, and did, on the 26th day of September last, lay the corner stone of said building.

This building is to be of stone—length 150 feet—breadth 50—height 4 stories, including the basement story. The estimated cost to complete it, 47,000 dollars. It is intended to be finished in the plainest style. The plan of the Directors is to get the roof on the next summer, and then take time to finish the several parts of the building as they may be wanted, and as the funds may permit. This building is to contain all the public rooms of the institution, as the refectory or dining room, kitchen, library room and lecture rooms. The rest of the building is to be made into lodging rooms for the students, and will, it is calculated, accomodate one hundred students; a number which we have every reason to hope, from the increasing extent and population of our church, and from the recent revivals of religion in our academies and colleges, will at no distant period, belong to the institution.

The Directors congratulate the religious public on the success of this institution. It had many difficulties to struggle with in its commencement, from the

* When students have finished their course in the Seminary, they are always remitted to the Presbyteries to which they belong, for trial and licensure; so that the Presbyteries retain the whole power of judging of their fitness to preach the gospel, and licensing them or not, as they may judge proper.

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embarrassments of our country in the late war; but it has been supported and has rapidly risen "in troublous times," and has thus far answered, and even exceeded, the most sanguine expectations of its warmest friends; and promises, if suitably patronized, to be a rich and lasting blessing to the church. As far as application has been made to the churches, a liberality has been manifested, which induces a belief that eventually sufficient funds will be obtained, permanently to establish and support it. Much has already been done by subscription, and a few bequests have been made. The amount which has been received into the treasury, and invested in productive funds, though very far from what is sufficient to support the institution, we consider as an earnest of what is yet to come from other parts of our church, and from the bequests which may from time to time be made by the wealthy, pious and liberal.

The public will readily perceive that a large capital will be necessary to support this institution, when it is considered that besides the expence of erecting buildings, and necessary incidental expences, the Professors' salaries are also to be paid out of the funds. It has moreover been a leading design of the institution, from its commencement, to afford aid to such students as may be unable to support themselves; and most of those who have been in the institution since its commencement, have been of this description. The funds of the Seminary, however, have hitherto allowed but very little to be appropriated to their aid.

This deficiency in the funds of the Seminary, has as yet been generously supplied by associations of benevolent females, who by giving, some two cents, and some one cent a day, and some only a cent a week, have afforded an important assistance to the students, without which there was no probability that many of them would have been supported in the Seminary.—No less than sixteen students were supported in the last year either in whole or in part by these associations—none of whom could probably have continued, but from this timely aid. And the Professors in their report of this generosity to the Board, added, 'notwithstanding the liberality of these associations, the aggregate amount has been insufficient to meet the demands made upon it; and the Professors of the Seminary have been obliged to decline receiving several young men of hopeful piety and promising talents, under the apprehension that the funds were not adequate to their support."

The following is an account of the different associations which have been formed for the above object, together with the sums which they have forwarded, viz.

1st. Female Cent Society of Philadelphia	$760 00
2d. Do. Do.	181 25
3d. Do. Do.	150 00
Female Cent Society of Princeton,	430 11
Do. Elizabeth-Town, N. J.	223 50
Do. the 2d Pres. Church, Newark, N. J.	255 17
Do. Rutgers St. Ch. N. Y.	42 00
Do. the Brick Ch. N. Y.	660 45
Do. Wall St. Ch. N. Y.	75 00
Do. Newburg, N. Y.	91 70
Do. Montgomery, N. Y.	153 00
Do. Pleasant Valley, N. Y.	30 00
Do. Marlborough, N. Y.	26 00
Do. Goshen, N. Y.	60 00
Do. Hopewell, N. Y.	26 00
Do. New-Windsor, N. Y.	54 00
Do. Bridgetown, Cumb. N. J.	37 50
Female Society of Cedar St. Ch. N. Y.	728 39½
Female Association of the 1st Pres. Ch. Newark, N. J.	220 00
Mite Society, N. Y.	390 00
Mite society of Wilmington, (Del.)	160 00
Female Ben. Society of Springfield, N. J.	41 31
A number of Ladies in Philadelphia,	70 00
	$4865 38½

In addition to the above, information has been received of the formation of a Female Cent Society, for the same object, at Lexington, Kentucky, consisting of ladies in Lexington and the neighbouring town of Paris, which has appropriated to the support of two students in the Seminary $267 90; and also of another, within a few weeks, at Morristown, N. J. And it is earnestly hoped that many other similar Associations, for the same object, may be formed by benevolent Females in other parts of our Church, as the necessities of the Fund

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for the support of Theological Students are at present very pressing.

In the Constitution, or plan of the Seminary, is the following section: "The intention and direction of testators or donors, in regard to money or other property, left or given to the Seminary, shall at all times be sacredly regarded. And if any individual, or number of individuals, not greater than three, shall, by will, or during his or their lives, found or endow a Professorship or Professorships, a Scholarship or Scholarships, or a fund or funds, destined to special purposes, said Professorships, Scholarships, or funds, shall for ever afterwards be called or known by the name or names of those who founded or endowed them."

The last General Assembly, resolved, that a sum not less than *twenty-five thousand dollars* should be considered as requisite to endow a Professorship, and a sum not less than *two thousand five hundred dollars* to endow a Scholarship.

If any person or persons, not exceeding three, shall give or bequeath twenty-five thousand dollars for the endowment of a Professorship, for instance, of Biblical Criticism, and Oriental Languages, such Professorship is, for ever, to bear the name or names of the founder or founders; and the interest of the sum thus given or bequeathed is for ever, to be applied to pay the salary of the Professor, in those branches. In like manner if any person, or persons not exceeding three, shall give or bequeath two thousand five hundred dollars for the establishment of a Scholarship, such Scholarship shall for ever bear his or their names; and the interest of the sum thus given or bequeathed, is for ever to be applied to the support of an indigent Theological Student in the Seminary.

THE PROFESSORS OF THE SEMINARY ARE,

Rev. Archibald Alexander, D. D. Professor of Didactic and Polemic Theology.

Rev. Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government.

The present Directors of the Seminary, elected by the last Assembly, are the following, viz.

MINISTERS.

Rev. Ashbel Green, D. D. Princeton, N. J. PREST.
John Woodhull, D. D. Freehold, N. J. V. PREST.
John M'Dowell, Elizabeth-Town, N. J. SEC'Y.
William Neil, D. D. Albany
James Richards, D. D. Newark, N. J.
John B. Romeyn, D. D. N York,
Robert Finley, Baskingridge, N. J.
Jacob J. Janeway, D. D. Philadelphia,
Gardiner Spring New-York
Andrew Flinn, D. D. Charleston, S. C.
David Comfort, Kingston, N. J.
John E. Latta, Christiana, Del.
Samuel Blatchford, D. D. Lansinburgh, N. Y
James Hall, D. D. Statesville, N. C.
Francis Herron, Pittsburg, Pen.
Asa Hillyer, Orange, N. J.
John Freeman, Bridgetown, Cum. N. J.
Henry Dwight, Utica, N. Y.
James Inglis, D. D. Baltimore,
James Blythe, D. D. Lexington, Ken.
John Chester, Albany.

RULING ELDERS.

Robert Ralston, Esq. Philadelphia,
Dr. John R. B. Rogers, New-York,
Samuel Bayard, Esq. Princeton, N. J.
Mr. William Haslett, Philadelphia,
Mr. Davie Bethune, New-York,
Mr. Robert Lenox, Do.
Col. John Neilson, New-Brunswick, N. J.
Dr. John Van Cleve, Princeton, N. J.
Mr. Zechariah Lewis, New-York,

Signed by order of the Board of Directors,

ASHBEL GREEN, PRESIDENT.

JOHN M'DOWELL, SEC'RY.

Jan'y. 1st, 1816.

[*Rel. Remb.*

A most pleasing revival of religion has lately taken place in the Congregational Society in Salisbury, N. H. The work has been remarkably free from noise, enthusiastic zeal, and disorder of every kind. The Spirit of Truth, attending ordinary means, and operating as "a still small voice," has, in a judgment of charity, brought many souls to the feet of Jesus, where they remain filled with love, clothed with humility, and adorned with a meek and quiet spirit. Within little more than a year, seventy one persons have been added to the Church. And more than ever before, we "behold how good and how pleasant it is for brethren to dwell together in unity." It is thought worthy of remark, that belonging to four houses in the Society, there are no less than twenty-six professors of Godliness, all of whom were, in infancy and childhood, favoured with parental and baptismal dedication to the Lord; and that there are now in the church about fifty young and unmarried

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persons. A number very lately gave evidence of repentance unto salvation, who have not yet made a public profession; others are now under serious impressions, and we trust the good work is progressing. Not unto us, but unto thy name, O Lord, be all the glory.

[*Concord Gazette.*

Richmond, Feby. 2, 1816.

REV. SIR,

Inclosed are some thoughts that passed my mind in the height of the vanity, and confusion of the late Ball. They can have little else than their sincerity to recommend them to your notice; being no figment of the imagination.

A Reader of "The Christian Monitor."

Serious Reflections of a Thoughtless Youth.

In despite of the admonitions of a correct conscience, I have been frequently plunged by passions, into what worldly people call fashionable amusement; but what are more wisely denominated, by dispassionate men, vice and dissipation. Seriously to attack any of those scenes, in which the fair sex act a very conspicuous part, and in which, to a sensible and reflecting man, they appear less amiable, than in the lowest avocations of domestic drudgery—because there he sees no eye flash with jealousy—no lip bit with envy—no cheek furrowed with despair—would, I fear, be to incur the lasting displeasure, of my companions in folly: But why fear this; since it is my determination, to renounce their ruinous practices?

The immediate occasion of the following reflections, was a splended entertainment which was graced by the presence of men, to whose wisdom is confided the affairs of State—by men famed for their love of country, and by women who love dearly to hear their names associated with charity and every other virtue. Here the man forgot he was a statesman—here the woman thought of nothing but her personal charms. I, perhaps I alone, looked on the busy, thoughtless crowd, with ideas like the following. Could these poor infatuated mortals but consider, that whilst they are forgetting the miseries of the world in excess of revelry and pleasure, thousands of their fellows are perishing by excessive poverty—Could they but consider, that whilst absorbed in self adoration, (instead of adoring him only who is worthy to be worshipped) their Creator, is charging them with dereliction of duty—Could they but reflect, that the price of a few hours of sensual gratification would educate twenty-five or thirty poor orphan boys, and make them useful citizens—Could they reflect, that the gaudy superfluity of attire, with which they are tricked off, would make many a naked and shivering wretch warm and comfortable—How differently, surely, if there glow one latent spark of Christian virtue unextinguished in their bosoms, would they act! Such was the impression wrought on me, by these reflections, that thenceforth I resolved never more to be a contributor to a scene, at which my conscience revolted. TYRO.

LITERARY NOTICE.

MAYO & DU-VAL, Booksellers, Richmond, propose Publishing by Subscription, the Catholic DOCTRINE OF A TRINITY, proved by above an hundred short and clear arguments, expressed in the terms of the Holy Scripture, by the late WILLIAM JONES, M. A. F R. S. Rector of Paston, in Northamptonshire, and Minister of Nayland, in Suffolk.

The work here offered to the Public, has met with very general approbation; as will be evident to every one, when it is known that it has passed through seven editions in England, and one in this country; and is now nearly out of print. Nothing of the same size is equal to it for a clear, comprehensive and forcible statement of the truth, relative to *that most important subject* of which the Author treats.

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. FEBRUARY 17, 1816. [NUMBER 33.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I was much pleased with the general tenor of the strictures on a late Baptismal Ball, which appeared in the number for December last. To one part of the paper, however, I hesitate in giving my concurrence. I allude to the writer's opinion on the fashionable accomplishment of dancing, which "he does not condemn when restrained within reasonable hours, and practised in unexceptionable company."

Having several children, whom I am anxious to educate on Christian principles, and whom I would not unnecessarily restrain in the enjoyment of such recreations and accomplishments as are compatible with the Christian character, I must confess it would be a gratification to me to know the sentiments of the Christian Observer on this point, having myself considerable doubts as to the propriety or necessity of dancing forming a branch of the education of children, to qualify them for any station in society; and as I am apprehensive that the admission of the sentiments contained in the paper alluded to, without any note to qualify or contradict it,* will be construed by the readers of your work generally to be the opinion of the conductors, I am on this account also anxious to see an explicit opinion on the subject.

I. O.

To the Editor of the Christian Observer.

It was with much pleasure that I read the very excellent observations on a baptismal ball, contained in your Number for December last; but uniting in opinion with another correspondent, I. O. whose short letter lately appeared in your work, I request the insertion in your useful publication, of a few observations on the subject of dancing, as an acomplishment permitted to be taught in some Christian families.

Upon what principles such a permission is given, it is not easy to conceive. I never heard of any argument that appeared to have the least soundness in it, except the expectation of acquiring grace in attitudes and movements. Now I do not think this an object sufficiently important; and if it were, a question would remain, whether it might not be as well attained under the tuition of a serjeant of the Guards; at least as far as opening the chest, throwing back the shoulders, giving a firm step, and an erect position to the body. The graces derived from dancing, in many instances, too nearly approach to affectation. If graceful movements and easy attitudes were really the object, the minuet only would be taught, but minuets are out of fashion; and as to the hopping, skipping, and capering of what were called country dances, (what they are named at present, I know not,) such *steps* do not seem to me to be well adapted to reasonable beings. I have heard some persons plead for dancing as an healthy exercise; but in this respect, to compare walking or running in the open air, with an exercise which expands the lungs to the contaminated atmosphere of a ball room, would be too preposterous for a moment's attention. But the consideration which appears to me to demand the most particular attention, is the use which may hereafter be made of this accomplishment; and the inducement which may be founded

* Such an inference would certainly be very unfair. It is obvious, that if we were to introduce notes of dissent from particular sentiments of our correspondents, we should be rendering ourselves responsible for all from which we did not express our dissent.

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in a taste for dancing to frequent parties, and partake of amusements, which a Christian parent would hardly approve. It is true, that while young persons are immediately under the eye of such parents, these consequences might be prevented; but in cases of death, or removal, who can tell what the society will be into which such young persons may be introduced; and what a strong argument it would be to address to them, "Can you suppose, for one moment, that such excellent persons as your father, and mother, would have had you taught dancing, in order NOT to have it practised? They certainly meant that you should do what they taught you to do."

For many years, to which I now look back with regret and deep repentance, dancing was one of my favourite amusements; and I therefore had innumerable opportunities of experiencing in myself, and witnessing in others, its demoralizing influence; and I am disposed to conclude, that the more of elegance and of personal grace is introduced into it, the more it is to be shunned as a dangerous temptation. It is the tendency of dancing to add fresh attractions to personal display, and a higher zest to the feeling of personal vanity. Whatever is attended by such effects, does not seem to be in unison with that modesty and reserve which St. Paul recommends; and that can scarcely be a proper accomplishment for a Christian, which, when executed in perfection, was deemed by a celebrated heathen writer, to be inconsistent with the character of a modest woman. The music also, which is composed for this frivolous amusement, is of a character equally light and trifling. Now, to render the eye familiar with seductive graces, and the ear accustomed to frivolous sounds, does not seem perfectly congruous with that spirit which pervades the Gospel.

If it be said, that I reason rather against the abuse than the use of dancing, and that the best things may be abused without affording a fair argument against their use, the reply is obvious. The observation implies, that there is a real good an acknowledged use, in the pursuit which is defended. But this is not the case with dancing; as it may most reasonably be contended that there results from it no *good* whatever, and that all which can be supposed useful may be attained by other and safer means. But were the use admitted to the fullest extent that can be pleaded, let it be remembered, that such use applies only to the body, and that the danger is to the soul; and such a consideration ought to close the discussion, and make parents who are anxious for the salvation of their offspring, hesitate at least, before they teach their children this art.

One point, sir, remains, and I have done. Sorry I am to observe, that there are arising many gradations in the religious world; the result of a sort of fashion in religion. There are many, who, without being real Christians, wish to be thought so. Now many of these people indulge in companies and societies, in a style of living, and in plans of education for their children, which appear to be rather inconsistent with their profession. Such characters are very apt to shelter themselves, whenever it is possible, under the example of those who are considered as more religious than themselves. The children of such persons, in all probability, learn to dance; and if any question be made of its propriety, most readily they immediately quote the example of those, whose high character may exempt them from every suspicion of insincerity. Perhaps they may be persons who stand in the very first rank in the religious world, and whose piety it would be impossible to doubt. The argument would be deemed unanswerable; but what a difference there may be in the application? With one party, the accomplishment may prove really innocent; but what may it not prove with the other? It would be very easy to enlarge on this remark; but I trust the conclusion will be obvious to your readers.

Mr. Wilberforce, in his admirable work on Christianity, has, with an eloquence which spreads a charm over all that flows from his pen, pointed out several amusements that are proper for a Christian. What a sorry figure would dancing have made in that beautiful passage! To beings with immortal souls, how invaluable is time! far too precious to be wasted in the acquisition of such useless, not to say hurtful, accom-

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plishments. How many pursuits, how many branches of useful knowledge, are entirely neglected in general education; and is it not to be lamented, that young ladies, after employing for years many hours every week in music and dancing, are often found entirely ignorant in that most useful science, economy, which is so rarely taught on principle. Among your many valuable correspondents, I earnestly wish, that some one would consider this important subject for the benefit of your readers. The number of families who are ruined, through ignorance of the means of proportioning their expenses to their income, affords perpetual proofs how little this subject is understood; and yet the precepts might clearly be drawn from that great source of true knowledge, the Holy Scriptures. The husband or the wife who is deficient in economy, cannot be liberal, generous, charitable, or just; nor can a virtue, which has its grand foundation in self-denial, be an improper study for a Christian.

When we consider that the Holy Scriptures represent us as strangers and pilgrims upon earth, where we have no continuing city, they seem to call upon all parents in the education of their children to be in the highest degree solicitous to instruct them with a view to this state. The future situation of daughters especially cannot be known, nor, consequently, the necessity or propriety of the common female accomplishments; but we may rest assured that these accomplishments are not the best calculated to promote their Christian progress in any case; and in some situations have a direct contrary tendency. And surely this is a consideration that should make the deepest impression on the minds of all parents, before instruction is permitted in an art, void of every moral or religious tendency, of no use in the material object of self-employment, and which is so far from being a resource in a solitary situation, or in moments of vacuity, that it demands a measure of gaiety, and a species of dissipation before it can be exercised; and if it should prove, by reason of their excelling in it, particularly pleasing to young persons, it may probably lead to danger. Is such a pursuit, then, advisable for those who are setting out on their pilgrimage through the dangers, temptations, rocks, shoals, and quicksands of life? Is not instruction in such an art somewhat too direct a breach of the injunction against conformity to the world?

I am, &c. A. Y.

To the Editor of the Christian Observer.

The following is a transcript from an autograph of Dr. Watts. It originally belonged to my maternal grandfather, who was united to the congregation of that eminent dissenter. Every reader acquainted with his writings will, I doubt not, recognize in this little production the spirit and fervour of Dr. Watts. The original I prize as an interesting relic, and regard it with all the veneration which becomes a Protestant.

J. M.

"To the Minister that shall assist att ye ordination of Mr. Price in ye Church of Christ meeting in Burry Street.

"My dear & Reverend Friends, Fathers & Brethren,

"During the time of my long affliction & confinement your kind offices to the Church, Your rich supplys of my absence, & your constant prayers for me have given me no small support & consolation. Your Work of Love is ever before the Lord & your Reward with your God.

"The concern of mind I have had for the welfare of this Church makes me rejoyce in their solemn appointment of my worthy Brother Mr. Samuell Price to minister unto them in all holy things: And I take this Occasion publickly to testify my most hearty approbation of his being joynd with me in the pastorall care & oversight of this flock: For I believe it to be the most proper & effectuall means for their preservation & encrease during my absence, & for their more abundant edification & comfort, when the Lord shall finish his Chastising work, & restore me again to their service, which I wait & hope for thro' the prayers of the Saints on Earth, & ye mediation of my Great Intercessor in heaven. The sweet Experience I have had of the knowledge and piety of my Dear Brother, of his sincere zeal for God & hearty Love to this Church, of his Great dilligence & faithfullness in assisting me these many years in the Work of preach-

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ing, give me the most perfect satisfaction & pleasure in his being called to all other services together with me. While you are pleading with God for mercy for this Church & a fresh Effusion of the Spirit upon him, & large Success in his Labors, my soul shall meet you att the mercy seat and say, Lord, outdo all their Petitions.

"I assure myself I have no need to ask you to put in a word for me att the Throne: But tis my desire that Patience, Resignation to the Will of God, and great Refinement in this furnace may be the matter of your requests as much as my Health and recovery. And I entreat that my God may receive prayse in publick for his supporting Grace & the constant light of his Countenance under his dark & heavy dispensations, even when I have had the fairest and deepest convictions how much I have deserved them. O may his Spirit ever rest upon you, and never suffer you to provoke him, as I have done by any degrees of negligence in your glorious work, that you may never fall under the Same sharp discipline.

"Salute the Church where you now worship with my most fervent Love in the Lord Jesus. I design, if God assist, to visit them with a few lines shortly upon this Occasion, and att all times to shew how much I am devoted to the service of their faith and joy.

"I am
My Dear & Reverend Friends
Yours most affectionately
in our Blessed Lord
ISAAC WATTS.

Theobalds, March 1st. 1713–14."

ANECDOTES,

Calculated to show the Utility of distributing Religious Tracts.

An *Officer* of the *Royal Navy*, being on a visit in *Bristol*, his friend presented him with a *Tract*; as soon as he ascertained what it was, he threw it from him with disdain, thinking himself insulted by being placed on a level with the poor; for whose use *alone* he considered Tracts were intended. The lady was not thereby intimidated, but observing that he was fond of smoking a pipe in the summer-house, she placed the "SWEARER'S PRAYER" on the floor, as if by accident. Observing it lying there, he had the curiosity to examine what it was: finding it a Tract, he was on the point of throwing it away; but being alone, and having no witness, his pride did not take the alarm, as in the former instance. He read it with astonishment, and with gratitude to GOD for not having cut him off in his sinful courses—became an anxious inquirer "What must I do to be saved?"—was directed to CHRIST JESUS THE LORD, whose blood cleanseth from all sin—found rest to his soul, and became as eminent in *piety* as he had been for *profaneness*."

"A poor woman seeing the Tract, "SIN NO TRIFLE," fly out of a window, ran across the street. took it up, and read it with attention. It was made the means of convincing her of sin —drove her to a throne of grace, and then to inquire after the faithful preaching of the Gospel. When she became acquainted with the efficacy of the *all-atoning blood*, she thought it her duty to return the Tract to the house from whence it blew; she knocked at the door. told the servant the circumstance and offered him the Tract. He said he was sure it could not be from that house, for they *never troubled themselves about RELIGION there!*

"The master of the house passing through the hall, inquired what the woman wanted? He was told her errand: thinking her a poor fanatic, he told the servant to ask which window she saw it come from. She pointed it out; when he went jocosely into the drawing-room, to a lady who was on a visit there, and asked her if she was turned *Methodist?* relating the fact of a Tract having dropped from her bed room window. The lady acknowledged that some person had put a *Tract in her hand in the street*—she had read it with peculiar emotion, and she trusted, with great profit—had laid it on her toilette, but had missed it some time.

"The poor woman was called in, told her artless tale, was rewarded for her honesty and dismissed by the lady with advice to hold on in the ways of holiness. The master of the house requested permission to read this wonderful Tract; and became a truly pious character. There

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is also reason to hope well of the footman who attended, and was favored with a perusal of this *Messenger of Peace.*"

"A Lady of rank returning from a rout at a very unseasonable hour, found her waiting maid dozing with a Tract before her which she had been reading; her eye caught the title, and she became agitated; while the maid was undressing her, she ventured to inquire the cause of her trepidation——"Oh!" exclaimed the lady, "that little book which lay before you—ETERNITY!—ETERNITY—ETERNITY!—what a state am I in, should *Eternity* begin *this Night!*"

"The pious servant embraced this favourable opportunity of speaking to her mistress, with trembling respect, on the concerns of her immortal, never dying soul. The Tract, the conversation, and frequenting the House of God, where the Gospel was faithfully preached, issued in her *reformation of manners, conversion, present peace*, and sure and certain *hope* of everlasting happiness through CHRIST her REDEEMER."

[*Rel. Rem.*

FOR THE CHRISTIAN MONITOR.

Awake thou that sleepeth. Eph. V. 14.

This epistle, with many others of the apostle Paul's, was written when he was a prisoner at Rome. The principal object in writing to his Ephesian brethren, seems to have been, to remind them of the state from which they had been redeemed, to manifest his joy in their faith, and exhort them to perseverance. He charges them to "have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame even to *speak* of the things that are done of them in secret. But all things that are reproved, are made manifest by the light. Wherefore he saith, "awake, thou that sleepest: arise from the dead, and Christ shall give thee light."

It was often the custom of Christ and his apostles, to illustrate the doctrines which they taught, by metaphors and similes, drawn from the most common occurrences of life. By this means, the sublimest truths of the gospel, were brought within the comprehension of the meanest capacities, and conviction powerfully enforced upon the conscience. The figure made use of in the words first quoted, is very striking, and but little attention is necessary, to discover that there is a strong similarity between man in a state of nature, and a person in sleep.

1. A person in sleep, is insensible of the danger that surrounds him. If the building in which he sleeps is wrapt in flames, he knows it not. Thousands may fall by his side, and ten thousand at his right hand. Perhaps at the very moment that he dreams of safety, and the enjoyment of a splendid feast, or a noble banquet, the assassin aims a deadly dagger at his heart. Thus man, in a state of nature, is insensible of the dangers that surround him. If he reads the word of God, or hears it preached, he learns that "God is angry with the wicked;" that they "shall be turned into hell with all the nations that forget God." He learns also, that hell is a place of unutterable torment. Still he feels secure: he cannot realise that it means *him*. Though "God whet his glittering sword to take vengeance on the wicked;" tho' "hell yawns from beneath" to receive his disembodied soul; he eats, he drinks, he sleeps, as undisturbed, as if he had made a league with the grave, a covenant with destruction," and should never pass through the dismal regions of death.

2. A person in sleep is wholly inactive as it respects improvement, either in mind or estate. Let him sleep ever so long, and he will awake as ignorant, and as poor, as when he first closed his eyes. Says Solomon, "I went by the field of the slothful, and the vineyard of the man void of understanding: and it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down." While a man remains in a state of nature, he gains no spiritual knowledge. "The things of the spirit of God are foolishness unto him; neither can he know them." Should a man be converted at the age of seventy, he would then be but a *babe in Christ.* While man remains in a state of nature, he is inactive as to the interest of his immortal soul. He lays up no "treasures in heaven."

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His attention is engaged in other things, than the one thing needful. He sins away his day of grace, death comes, and where is he? His soul is unwashed in the blood of the Lamb." He has no kind friend to lead him through death's dark vale: no mediator to intercede at God's right hand: no Jesus to pity, and pray, "Father forgive." None of these has he secured in his probationary state. —In the agonies of despair, he hears his doom, and sinks into the gulph of woe, where hope never darts one solitary ray.

3. A person in sleep is unable, and unprepared to defend himself. His situation is a defenceless one. Sinners likewise are unprepared to meet dangers and trials. Life to them, is truly a "thorny path." In afflictions, they repine, and inwardly curse the hand that afflicts them. They are unprepared to meet death. He is to them a king of terrors, an unwelcome messenger, an unconquerable foe. They have no shield to defend themselves from his poisonous darts; no balm to heal his deadly wounds, no antidote to counteract his fatal sting.— But how will they meet the more terrific scenes of the judgment day!

4. A person in sleep is insensible of the flight of time. The night steals away imperceptibly, and the morning comes before he is aware of it. So to the sinner, time flies with a silent, rapid flight. Life is gone before he is aware; death approaches unexpectedly; he awakes, and behold he is in eternity.

5. Persons in sleep often dream of good which they never possess, and pleasures which they never enjoy.

Sinners dream of heaven, and hope hereafter to enjoy its seraphic pleasures. They cry "peace, peace, when sudden destruction cometh upon them." They are rich in this world, but have no treasures secured in heaven. Their language is, soul, eat, drink and take thine ease, for thou hast much goods laid up for many years. But in the solemn night of death, when their souls are required, they will find themselves poor and naked, and miserable. The hopes with which they buoyed up their souls, will vanish like "the baseless fabric of a vision." They will then find, to their eternal sorrow, that God is not a "God *all mercy*." Though he now bears long with them, and with-holds his dreadful ire, yet his jealous eyes mark every deed, and vengeance slumbers but to awake with tenfold fury, and sink the daring rebel to the lowest hell.

6. Persons in sleep often have their slumbers disturbed by unpleasant dreams.— But they are soon past, and sleep returns again with all its powerful influence.— Tho' lightnings flash, and thunders rend the heavens, they are insensible of it. The ungodly sometimes have their carnal slumbers disturbed. They are aroused from their stupidity for a season.— And, alas! how soon many of them hush their consciences into peace; compose their fears, and in spite of all the thunders of God's law, and the flashes of vindictive justice, slumber on, 'till with them, the heavens are no more.

Happy are all those, who awake from this dreadful lethargy, before it is forever too late, and prepare for a dying hour, and an awful day of final retribution.— "Awake, thou that sleepest! Arise from the dead, and Christ shall give thee light."

JUVENIS.

[*The insertion of the following communication may perhaps be thought to be a deviation from that line of conduct which the Editor had prescribed for himself. He however is not of that opinion. His view of the subject is this; the Monitor is intended for the general benefit of Christians of all denominations. The Editor publishes as he can obtain* intelligence, *the proceedings of all societies for the promotion of the Redeemer's Kingdom; he endeavours to exhibit truths as he thinks, important to all; and when he undertakes the office of censor, it is errors in judgment or practice, if not universally prevalent, yet common to many, that he ventures to condemn. He is so convinced of this, as to challenge any person to lay his finger on a passage in the Monitor, which does not apply, as far as censure goes, not only to many individuals, but to many societies. If the Editor knows any thing of the structure of his native language, and of the meaning of his own words, he can safely make the challenge. But if this be so, the Editor is much at a loss to know by what means his heart is searched, and intentions and purposes discovered there,*

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which are not avowed in words, which cannot be derived from the plain grammatical import of his sentences. It is farther remarked, that the conductor of a paper like the Christian Monitor, from the very nature of his duty, is obliged to seek information of the state of the whole Church, through its various divisions and dispersions. In this way his views become more general, than otherwise they would have been: and hence, remarks which are intended to have a general effect, are applied by those whose attention is more confined to particular, or it may be, individual cases; and what the Editor was conscious proceded from Charity, is construed by an unhappy mistake, into an invidious attack on those who differ from him. The Editor laments this, but he *cannot help it. He however thinks that when such mistakes are made, it is nothing but fair to afford to those whose feelings have been wounded an opportunity of stating to the public, their views on the particular point in question. On this principle the following piece is admitted. The remarks which have been made above are* general. *In relation to this communication, the Editor would only suggest to his corespondent, that he ought to be very well assured that a principle, which puts all who differ from him out of the church of Christ, is correct, before he adopts it.*

Rich'd Feb'y 2d ; 1816

To The Christian Monitor

Dear Sir,

In a Conversation with you some days passed on the subject of Your *Observations*, on The 9 Chapter of Luke 49th. verse, which appeared some weeks ago in your paper ; You were kind Enough ; to Say, that you would publish any remarks, that might be offered on the Subject, of those *Observations*. I accept your offer ; and shall beg leave to Say a few things, on that part of the publication, which touches on the Subject of *Communion*. In the first place then, I cannot admit the correctness of the charge which you make, against those Christians who oppose the practice of *general Communion*. Why accuse them with an improper Spirit.— They declare their opposition in this Case, to be the result of their best judgement, a judgement, made up, by mature reflection, after a diligent Examination of the Scriptures. If this be the fact (and it would be arrogance to deny it) surely their practice does not proceed from an improper spirit, if it does from a week judgement. Would it not have been more friendly to have convinced them of their Error, by sound reasoning, than to bring the heavy accusation against them which you have done, unsupported entirely (as they think) Either by Scripture or Argument ? Sir I am of the number of those who advocate the doctrine of *Close Communion*. The following are briefly some of the reasons, which influence my opinion on this Subject. In the first place I think the word of *God* requires, regeneration & Baptism as prerequisites to Communion. In this you agree with me. In the next place I think, if Either of these are wanting, there is a deficiency in qualification for communion which cannot be dispensed with. On this point too I presume we agree in opinion. The question now is What is Baptism, or the right manner of Baptising. this is the only one of the prerequisites about which we shall differ, and on this subject permit me to say, that I as conscienciously believe a profession of Faith in the *Lord Jesus Christ*, and a Subsiquent immerssion of the Body in Water Essential to the right administration of Baptism, as you do, that light and heat are Essential properties of the *Sun*. Consiquently, if Baptism be a prerequisite to Communion, I Cannot admit those to be possesed of the prerequisite, for which we both contend, who have not been immersed on a previous proffession of faith. Another reason for my practice is this, if I admit the doctrine of *General Communion* to be Correct, I must in order to be consistent, admit the validity of *Infant Baptism* ; This Sir, I Can never do, unless it Can be made appear from the word of God to be an institution of Heaven, which I Verily believe can never be done. Again it is my decided opinion, that Church felloship is a nessesary and important term of Communion, for to me, it is quite Evident, that a mixed Communion of persons from the different Churches, comeing together with all their different Views on Religious

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subjects, would rather tend to produce Confusion than harmony. The Scripture has declared that two cannot walk together Except they be agree'd and Experience has proven the maxim true. The Various Conflicting doctrines, & sentiments of the different Religious Sects, while they are much to be deplored and while they distress the pious Christian of Every name, are nevertheless in my opinion insuperable barriers to *General Communion.* Indeed Sir I confess to you, that under existing circumstances, I Cannot think that a mixed communion would be even desirable. I very much question whether it would tend to the Glory of God, or the Good of the Church, even if the scruples were remov'd from the minds of those who now oppose the practice. Thus have I plainly and briefly stated, a few reasons for not holding with *General Communion.* Much more might be said on the subject, but it was not my intention, to do more than bearly to notice the publication, to which this letter refers, this I have done, and shall therefore Close, with an Earnest supplication, to *Almighty God* that he would Graciously & Speedily remove Every thing, that hurteth or offendeth in all his holy mountain, and that he would hasten, the happy period when we shall all be of one mind, and one heart, and when we shall all know, all love, and all practice, the truth as it is in *Christ Jesus.*

Yours in the hope of the
Gospel
Et. Pr.

Industrious Female.

I once knew a lady (observes one,) noble by birth, but more noble by her virtues, who never sat idle in company, unless when compelled to it by the punctilio of ceremony, which she took care should happen as rarely as possible. Being a perfect mistress of her needle, and having an excellent taste in that as in many other things, her manner, whether at home or abroad with her friends, was to be constantly engaged in working something useful or something beautiful; at the same time that she assisted in supporting the conversation with an attention and capacity which I have never seen exceeded. For the sake of variety and improvement when in her own house, some one of the company would often read aloud, while she and her female visitants were thus employed. I must add, that during an intimate acquaintance of several years, I do not remember to have seen her once driven to the polite necessity of either winning or losing money at play, and making her guests defray the expense of the entertainment.

What a happy simplicity prevailed in ancient times, when it was the custom for ladies, though of the greatest distinction, to employ themselves in useful and sometimes laborious works! Every one knows what is told us in scripture to this purpose concerning Rebecca, Rachel, and several others. We read in Homer of princesses drawing themselves water from springs, and washing with their own hands the finest of the linen of their respective families. The sisters of Alexander the Great, who were the daughters of a powerful prince, employed themselves in making clothes for their brothers. The celebrated Lucretia used to spin in the midst of her female attendants. Among the Romans, no citizen of any note ever appeared in public in any garb but what was spun by his wife and daughters. It was a custom in the northern parts of the world, not many years ago, for the princesses who then sat upon the throne, to prepare several of the dishes at every meal. The depravity of the age has indeed affixed to these customs an idea of meanness and contempt; but, then, what has it substituted in the room of them? A soft indolence, a stupid idleness, frivolous conversation, vain amusements, a strong passion for public shows, and a frantic love of gaming.

The habits of industry, says an elegant female writer, cannot be too early, too sedulously formed. Let not the sprightly and the brilliant reject industry as a plebeian quality; as a quality to be exercised only by those who have their bread to earn, or their fortune to make.

PUBLISHED EVERY SATURDAY,
BY DU-VAL & BURKE.

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. FEBRUARY 24, 1816. [NUMBER 34.

[*Some of the facts stated in the following paper have heretofore been published in the Monitor—Yet the Editor thinks proper to give a place to this commution; because of its importance, and of the deep interest which every member of society ought so take in the subject.*]

(CIRCULAR.)

The Directors of the Newark Bible Society, urged by the necessity of the occasion, humbly beg leave to call up the attention of a benevolent Public, to the consideration of a subject, the most interesting and important that can possibly occupy the rational and enlightened mind: It is the cause of the Bible—the cause of the Glorious Redeemer. The loud and repeated cries of the poor and the destitute, from various sections of our country, for that precious Book which is able to make them wise unto salvation, must be their apology for the liberty assumed in this appeal to christian beneficence. On our Southern and Western frontier, the distress is peculiarly great: the applications of Christ's poor on the Ohio and the Mississippi, the Missouri and the Illinois, sounding in our ears, proclaim in accents too loud to be unheard, and too moving to be disregarded, the great spiritual darkness and gloom which overshadow those thriving and beautiful regions of our land. Light is to be diffused, under the Divine blessing, by the agency of human charity.—In our day miracles have ceased; God works by means, and does he not require those on whom he hath been pleased to bestow a superabundance of this world's goods, to impart a portion of their wealth for the relief of their perishing fellow-creatures? And what treasure so rich, what charity so exalted can be bestowed as the *word of eternal life?*

To shew the deplorable situation of many parts of the United States, and to make known more extensively the great and increasing wants of multitudes within our borders, who are daily living and dying without a knowledge of the Scriptures, the Board beg leave to subjoin a few extracts from a very interesting report of a Missionary tour through that part of the United States which lies west of the Allegany Mountains, performed under the direction of the Massachusetts Missionary Society, by Mess. Samuel J. Mills and Daniel Smith, during the years 1814, and 1815. The Board regret that the limits of this letter will not allow of more liberal extracts; what follows, however, it is presumed, will be sufficient to convince all whom these facts shall reach, that even in this enlightened and highly favoured land, there now remain large tracts of populous country, where sit enthroned darkness, ignorance, and the very shadow of death.

These Missionaries set out in the summer of 1814. In November following they write from St. Louis, Missouri Territory:

"At Lancaster, (Ohio) we called on the Rev. Mr. Wright, a Presbyterian Clergyman. He has formerly been a laborious Missionary; and has much information respecting the religious state of the western country. In Ohio, in his opinion, as many families as one in five, are not possessed of the Scriptures.—According to this estimate more than *thirteen thousand* Bibles are necessary, in order that there may be one to each family. The Illinois Territory is deplorably destitute of Bibles. In Kaskaskias, a place containing from 80 to 100 families, there are, it is thought, not more

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than 4 or 5. We did not find any place in this Territory where a copy of the Scriptures could be obtained."

"We could not ascertain that there had ever been any Bibles or Testaments sent into this Country for gratuitous distribution, and comparatively but a few families are supplied with either. Some, who are anxious to obtain the Bible, and able to purchase it, have been for years destitute. One man, whom we saw in this Territory, informed us that for 10 or 15 years he had been using exertions to obtain the Sacred Scriptures, but without success. Notwithstanding there are many ready and able to purchase the Scriptures, still there are many others who cannot with convenience supply themselves; and must for years, perhaps as long as they live, be destitute of the Bible in their families, unless their wants are relieved by others who have ability and a disposition to supply them."

"From the best estimate we could make with respect to the proportionate number of destitute families in the three Territories, Indiana, Illinois and Missouri, we are led to believe that 10 or 12,000 BIBLES *are necessary in order to supply each destitute family.*"

"You will readily perceive, that living as most of the people in the Territories do, 1000 or 1500 miles from any place where the Bible is printed, very many of them must for a long time remain destitute, unless their necessities can be relieved, at least in a considerable degree by the Managers of Bible Societies in the different States."

Of Kentucky, these Missionaries write—

"The want of Bibles and Religious Tracts is very great in this State.—— Throughout the Western Country, the call is much more pressing than the religious public in the older states are accustomed to suppose. Could the true state of the destitute be presented, funds, we are persuaded, to a much larger amount would be contributed to extend to them more effectual relief. The State of Kentucky, according to the last census, had a population of more than 400,000 souls. THIRTY THOUSAND Bibles are probably wanted to supply all the destitute families. There are about 80,000 people of color, principally slaves, within the limits of the State. It is very rare that a Bible can be found in the possession of any of them, though many of them can read; and were they possessed of it many more would soon learn. One of the Managers of the Bible Society informed us that he had given a few Bibles to these people; and that they had received them with tears of joy. They invoked the blessing of God on those who furnished the Bible for distribution, and on the distributors. They said they valued them more than all things else of which they were possessed; have not these blacks peculiar claims upon us? If their cries for the Word of Life do not enter into our ears, they will into the ears of that God, who hears the ravens when they cry; and he may visit us in judgment for neglecting them."

Of Tennessee, they observe—

"The want of Bibles and other religious books in this State, is probably as great as in Kentucky." "Perhaps one fourth of the population has not a Bible. According to this estimate, which we think is too favorable, more than 10,000 Bibles are wanted in order to give a copy to each destitute family."

March, 1815, the Missionaries write concerning the Mississippi Territory—

"The whole of this Territory is exceedingly destitute of the Sacred Scriptures. Very few Bibles have ever been distributed in it. The degraded Africans, the number of which is about 20,000, are almost without exception destitute of Bibles. *Five thousand* copies of the Scriptures, we believe, would not more than supply the destitute. Unless, therefore, some more efficient means are used to enlighten that benighted portion of our country, the day of glory will dawn upon the rest of the world, long before its darkness will be dispelled."

Of the State of Louisiana they remark, April, 1815—

"There are some American families, in this part of our country, [West Florida] *who never saw a Bible, nor heard of Jesus Christ.*——It is a fact that ought not to be forgotten, that so lately as last March, *a Bible in any language could not be found for sale or to be given away in New Orleans.* And yet 8,000 Bibles would not supply the destitute in this State."

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The Missionaries conclude their report, which occupies 64 8vo pages, with the following affecting appeal:

"From the estimates made in the preceding pages, it appears that SEVENTY-SIX THOUSAND FAMILIES are destitute of the sacred volume in this portion of our country. These estimates are not ungrounded and exaggerated conjectures. They are the result of much inquiry and patient examination. It is our sober conviction, that at least 76,000 Bibles are necessary for the supply of the destitute. And the number is every year increasing. Most of those who emigrate from the older States are poor; there are many young men who go into that country, and are married afterwards—and never have an opportunity of supplying their families with Bibles. *The number of Bibles sent there by all the Bible Societies in the U. States is by no means as great as the yearly increase of the destitute.* The original number still remains unsupplied. When we entered on the Mission we applied to the oldest and wealthiest of these institutions, for Bibles to distribute in the Western Country: but we could obtain only one solitary donation. The existing Societies have not yet been able to supply the demand in their own immediate vicinity. Some mightier effort must be made. Their scattered and feeble exertions are by no means adequate to the accomplishment of the object. It is thought by judicious people, that half a million of Bibles are necessary for the supply of the destitute in the U. States. It is a foul blot upon our national character. Christian America must arise and wipe it away—the existing Societies are not able to do it—*they want resources.*

"SAMUEL J MILLS,
"DANIEL SMITH."

Many other equally interesting facts are detailed in this report:——Besides, scarcely a religious publication of the day appears, which does not contain similar accounts of the deplorable situation of many portions of our beloved country. And must we resort to foreign aid for the relief of the destitute in our own land? Have we no resources within ourselves;—no Bibles,—no fellow feeling,—no zeal,—no bowels of mercy? Is it not time for Christians to awake from their slumbers, to arise in their might as a strong man out of sleep, and by a vigorous exertion, in humble dependence upon the divine blessing, endeavor to rescue the thousands of their brethren, perishing for lack of vision, and daily rushing down to the gates of eternal death, for want of that blessed Gospel which would be as a lamp unto their feet, and a light unto their path.

CHRISTIAN BROTHER, of whatsoever name or denomination, does not your heart burn within you; is not your pity excited, your sympathy kindled, and all the kindly virtues, the nobler feelings of the soul awakened at the above recital? Can you be content to remain an inactive spectator of passing events—of the rapid increase of Bible Societies throughout our country, as well as the whole civilized world—of the constant multiplication of translations of the Scriptures into the various languages of the heathen—of the wonderful extension of gospel light in our day, the beams of whose splendor and power have already penetrated even to the remotest corners of the earth? Can you forbear coming up to the help of the Lord? Surely the night is far spent and some glorious day is about to dawn upon the world—some bright era about to succeed the amazing exertions which are making for the universal dissemination of the word of God. Shall not we also be up and doing, ready to hail its appearance; shall not we too be active in diffusing that light by which it will be ushered in?

The Board earnestly solicit your aid in this important work, and they will thankfully receive, through the undersigned, their committee, any donations that may be presented for this object. It is not for the particular interest or advantage of this or that sect or party that we solicit the charity of the benevolent; we desire to know but one interest, one common union of Christians of every denomination in the great cause of our common Lord and Redeemer. Should it any where be found more convenient to transmit contributions through the medium of any similar institution, the Board will feel equal gratification as if their particular association were made the medium of distribution. Through whatsoever channel the streams of Christian charity

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may flow to that *dry and thirsty land where no water is*, to God alone be rendered all the glory.

They cannot close this letter without soliciting, very respectfully and affectionately, Ministers of the Gospel of all denominations whom it shall reach, to publish the same, or parts of the same from their respective pulpits, to receive donations, and obtain contributions either by congregational collections, or by any other mode they may deem most advisable to carry the design of this Circular into effect.

DAVID JONES,
BURR BALDWIN,
J. C. HORNBLOWER,
JAMES CRANE,
WILLIAM WARD,
} Committee.

Newark, January 1816.

[*The following letter is published for the purpose of giving information to the members of the several Bible Societies in Virginia. It relates to a subject of great importance. The interest which the whole Christian world is taking in Bible Societies; their rapid increase; their great, and continually enlarging resources; their simple and sublime object, render them institutions of vast magnitude. The Editor has many things to say on this subject for which there is now no room. At present, he will only suggest, that it appears to him to be a matter of unspeakable importance, that there should be formed in the* UNITED STATES, the land of perfect religious freedom, *such an institution as will command the respect, and admiration of the whole world.—And that in this grand Association, all men of all religious denominations should be united, without the least respect to party distinctions. The present condition of the world seems most imperiously to require that the United States should take a leading and most active part in this work of love.*]

TO THE SEVERAL BIBLE SOCIETIES IN THE UNITED STATES OF AMERICA.

BRETHREN,

It is with peculiar pleasure that I once more address you, on the interesting subject of the extension of the Redeemer's Kingdom, by disseminating His Gospel wherever it is not known. After serious reflection, I determined again to solicit a meeting of Delegates from such Bible Societies as shall cordially join in this measure. Having laid this proposal before the Bible Society of New York, it took a more enlarged view of the plan, and adopted the following resolutions.

Resolved 1st. That it is highly desirable to obtain, upon as large a scale as possible, a co-operation of the efforts of the Christian community throughout the United States, for the efficient distribution of the Holy Scriptures.

2nd. That as a mean for the attainment of this end, it will be expedient to have a convention of Delegates from such Bible Societies as shall be disposed to concur in this measure, to meet at on the day of next, for the purpose of considering whether such a co-operation may be effected in a better manner than by the correspondence of the different societies as now established; and if so, that they prepare the draft of a plan for such co-operation, to be submitted to the different societies for their decision.

3rd. That the Secretary transmit the obove resolution to the President of the New Jersey Bible Society, as expressive of the opinion of this Board, on the measures therein contained, and at the same time signifying the wish of this Board that he would exercise his own discretion in bringing the subject before the public.

In pursuance of the foregoing resolutions requesting me to designate the time and place at which the proposed meeting of delegates from the different Bible Societies in the United States shall take place; after mature deliberation, and consulting with judicious friends on this important subject, I am decidedly of opinion that the most suitable place for the proposed meeting is in the City of New York, and the most convenient time, the second Wednesday of May next; and I do appoint and recommend the said meeting to be held at that time and place—should it please a merciful God to raise me from the bed of sickness to which I am now confined, it will afford me the highest satisfaction to attend at that time, and contribute all in my power toward the establishment and organization of a society which, with the

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blessing of God, I have not the least doubt will in time, in point of usefulness be second only to the parent institution, (the British and Foreign Bible Society) shed an unfading lustre on our Christian community, and prove a blessing to our country and the world.

ELIAS BOUDINOT,
President of N. J. Bible Society.
Burlington, Jan. 17, 1816.

Extracts from the Diary of the late learned and pious President Edwards.

Saturday, Jan. 12, in the morning.—I have this day solemnly renewed my baptismal covenant and self-dedication, which I renewed when I was received into the communion of the church. I have been before God; and have given myself, all that I am and have to God, so that I am not in any respect my own: I can claim no right in myself, no right in this understanding, this will, these affections that are in me; neither have I any right to this body, or any of its members. No right to this tongue, these hands, or feet: No right to these senses, these eyes, these ears, this smell or taste. I have given myself clear away, and have not retained any thing as my own. I have been to God this morning, and told him that I gave myself *wholly* to him. I have given every power to him; so that for the future, I will challenge or claim no right in myself in any respect. I have expressly promised him, and now do promise Almighty God, that by his grace I will not. I have this morning told him, that I did take him for my whole portion and felicity, looking on nothing else as any part of my happiness, nor acting as if it were; and his law for the constant rule of my obedience, and would fight with all my might against the world, the flesh, and the devil, to the end of my life. And did believe in Jesus Christ, and receive him as a Prince and a Savior; and would adhere to the faith and obedience of the gospel, how hazardous and difficult soever the profession and practice of it may be. That I did receive the blessed Spirit as my teacher, sanctifier, and only comforter; and cherish all his motions to enlighten, purify, confirm, comfort, and assist me. This I have done. And I pray God, for the sake of Christ, to look upon it as a self-dedication; and to receive me now as entirely his own, and deal with me in all respects as such;—whether he afflicts me, or prospers me, or whatever he pleases to do with me, who am his. Now, henceforth I am not to act in any respect as my own. I shall act as my own, if I ever make use of any of my own powers to any thing that is not to the glory of God, or do not make the glorifying of him my whole and entire business; if I murmur the least at afflictions; if I grieve at the prosperity of others; if I am in any way uncharitable; if I am angry because of injuries; if I revenge my own cause; if I do any thing purely to please myself, or avoid any thing for the sake of my ease, or omit any thing because it is great self-denial; if I trust to myself; if I take any of the praise of any good that I do, or rather God does by me; or if I am any way proud.

Monday, Jan. 14. The dedication I made of myself to God, on Saturday last, has been exceedingly useful to me. I thought I had a more spiritual insight into the Scripture while reading the 8th chapter to the Romans than ever before. Great instances of mortification are deep wounds given to the body of sin, hard blows that make him stagger and reel;—we thereby get firm ground and footing against him. While we live without great instances of mortification and self-denial, the old man keeps whereabouts he was; for he is sturdy and obstinate, and will not stir for small blows. After the greatest mortifications, I always find the greatest comfort. Supposing there never was but one complete Christian in all respects, of a right stamp, having christianity shining in its true lustre, at a time in the world, resolved to act just as I would do if I strove with all my might to be *that one* that should be in my time.

Tuesday, Jan. 15. It seemed yesterday, the day before, and Saturday, that I should always retain the same resolutions to the same height, but alas, how soon do I decay! O, how weak, how infirm, how unable to do any thing am I! What a poor, inconsistent, miserable wretch, without the assistance of God's Spirit! While I stand I am ready to think I stand in my own strength; and am ready to triumph over my enemies,

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as if it were I myself that cause them to flee; when alas! I am but a poor infant, upheld by Jesus Christ; who holds me up and gives me liberty to smite to see my enemies flee, when he drives them before me; and so I laugh, as though I myself did it, when it is only Jesus Christ leads me along, and fights himself against my enemies. And now the Lord has a little left me, how weak do I find myself! O, let it teach me to depend less on myself, to be more humble, and to give more of the praise of my ability to Jesus Christ. The heart of man is deceitful above all things, and desperately wicked; who can know it?

Saturday, March 2. O, how much pleasanter is humility than pride! O, that God would fill me with exceeding great humility, and that he would evermore keep me from pride! The pleasures of humility are really the most refined, inward and exquisite delights in the world. How hateful is a proud man! How hateful is a worm that lifts up itself with pride! What a foolish, silly, miserable, blind, deceived, poor worm am I, when pride works.

DOMESTIC INTELLIGENCE.

REVIVALS OF RELIGION.

A good work has for some time been progressing in the (Presbyterian) congregation of the Rev. Mr. PATTERSON, Northern Liberties [Philadelphia.] Hundreds hear the messages of grace, every evening in the week, with unusual solemnity. About 100 are supposed to be subjects of sensible conviction, and between 15 and 20 are believed to be the happy recipients of quickening, saving grace. Nor are the refreshing showers of divine mercy exclusively poured down on this Society; the Rev. Mr. *White's* (Baptist) congregation, in the same district, has experienced no small degree of the heavenly blessing.

Religious Remembrancer.

Extract of a letter from a gentleman in the state of Vermont, to his correspondent in this city, dated

Middlebury, Vt. Feb. 6th, 1816.

"The rivers of salvation are yet rolling their pleasant waters through our land. It appears that the millenium is near at hand; for the Spirit is descending and entering the hearts of many persons. As we look around we can almost see the sun of millenial glory in the horizon; and that it will rise and reach the zenith we are fully assured. But shall we be found fellow workers in the Lord at that joyous day? The Lord only knows; it is not necessary that we should know it, as it is uncertain, therefore let us work while our day lasts, for the night of death soon cometh, wherein no man can work.

"How it revived my drooping spirits to hear that the conference which I attended for some time, continues to flourish; I pray that your hopes may be verified as they respect a work of grace.—The new Sunday School was not established when I left Philadelphia. How exhilarating it is to hear that the young men and women are coming forward and devoting themselves to the Lord, that is, in training up many shoots of immortality "in the nurture and admonition of the Lord." What an arduous yet pleasing task it is to instruct youth in the way to everlasting life.

"The news of the revival at Boundbrook was very acceptable, this is another proof of the reality of religion, and the power of free and sovereign grace. O! my friend, I have news to communicate which will make your heart to rejoice, and sing praises unto the Lord.

"In Vermont, there are two recent revivals, viz. In St. Albans where 50 have been led to see their lost condition by nature and their remedy. And Westminster, where 40 have found the blood of Christ is precious to their souls.

"In Massachusetts, there are *six* places near this, which have been visited with showers of Divine grace, viz.—In Bloomfield, 50 have been led to cry unto God to have mercy on their souls; Mr. Fitch is the established minister. In Sheffield, 30 have been born into the kingdom; Mr. Bradford ministers there in holy things. In Williamston and Sandersfield the revivals are very great. Besket, Great Blanford, where Mr. Keess is settled, serious, yet 20 have obtained a hope. In Granville 60 have found the soul-humbling doctrines of the cross precious to their souls.

"Connecticut is still favored. At

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Winchester the awakening is extensive —Goshen, serious; Colebrook, of which you doubtless have heard, 100. And the last I heard about Salisbury stated the number of converts at 200.

"Last night, at conference, a gentleman mentioned that there was a considerable revival in the ARMY and NAVY at *Sackett's Harbour*; that many of the officers were led to cry out, "Sirs, what shall we do to be saved?" O that the Lord would carry it on and make it an army well disciplined in religion. How destitute our army and navy is left with so few chaplains. I hope that the time may speedily come, when our flag (which was so bravely defended by our countrymen) shall be supported by the prayers of our army, navy, and in fact our whole country.

"If you hear of any body coming to Middlebury, Troy, or Albany, do not forget to send me a good bundle of the latest Tracts, for there is no Tract Society here.

"Our Schools here succeed beyond our most sanguine expectations.—The young ladies of Middlebury have taken a very active part in the Sunday School."

ib.

RELIGIOUS NEWSPAPERS.

It must be highly gratifying to the friends of religion in our country, to observe the increase of periodical papers devoted to the Christian cause. Since we commenced the publication of the *Religious Remembrancer* (two and a half year ago) we have had the pleasure of of knowing that three other papers of a similar character have been established, in situations well adapted to the purpose of diffusing evangelical intelligence;* besides these we also notice a religious tincture given to several of the political prints in various parts of the United States. In stating these facts, we refrain from adventuring a calculation in regard to the benefits which it is probable will result to the community from the weekly promulgation of such a great variety of information, which must necessarily be communicated, through a medium so convenient and cheap, to the public. We cannot however conceal the pleasure which we experience, in being assured that our humble exertions have not been in vain. We have heard, that in some instances, through the instrumentality of the *Religious Remembrancer*, serious reflections have been produced in the minds of those who had hitherto been regardless of their spiritual concerns, and also that this paper has proved a messenger of comfort to others, whose exercises of soul required some sollitary application for their relief. If such have been the effects of a single publication, what great good may we not hope will result from the circulation of a number of similar papers!—Contemplating this happy result, we feel peculiar satisfaction in stating, that JOHN E. CALDWELL, Esq. of New-York, has announced his intention to publish, in that city, a "religious newspaper," to be called "*The Christian Herald*," to embrace every subject relative to the Redeemer's Kingdom, excluding unprofitable controversy, speculative essays, and political subjects not having an immediate and material connection with the interests of Christianity.

Mr. CALDWELL's reputation for evangelical piety, mental industry, valuable talents and literary acquisitions, is such as to warrant the expectation of a religious periodical work, under his direction, worthy the patronage of the Christian community. *ib.*

* "The Weekley Recorder," Chillicothe, Ohio: "The Christian Monitor," Richmond, Va.: "The Christian Visitant," Albany N. Y.

ANECDOTES.

The Mahometan Slave.

A Mahometan Slave was so unfortunate as to let fall a dish which he was handing to the Caliph Hassan, who was severely scalded by the accident. The trembling creature expecting immediate imprisonment or death, instantly fell upon his knees, and quoting a passage from the Koran exclaimed, "Paradise is promised to those who restrain their anger." "I am not angry with you," replied the Caliph with a meekness as exemplary as rare. "And for those who forgive offences," continued the Slave. "I forgive thee," answered the Caliph. "But above all for those who return good for evil," adds the Slave. "I set

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thee at Liberty," rejoins the Caliph, "and give thee ten Dinars."

How much more excellent are the Christian Scriptures; and how superior the motives which urge us to *forgive one another even as God for Christ's sake hath forgiven us!* If Christian Masters (however dignified) were influenced by the holy precepts of their most holy Prophet, what very different scenes should we sometimes witness? It is only for the Christian to *let his conversation be as becometh the gospel*, and he will exhibit a character more amiable than the Grand Caliph.

—

Persecution Prevented.

It was reported in the papers of Richard Earl of Cork, that towards the conclusion of Queen Mary's reign, a Commission was signed for the persecution of the Irish protestants, and to give greater weight to this important affair, Dr. Coke was nominated one of the Commissioners. The Doctor on his way to Dublin, halted at Chester, where he was waited upon by the Mayor, to whom in the course of conversation he imparted the object of his Mission, and exhibited the leather box that contained his credentials. The Landlady of the Inn where the interview took place being a Protestant, and having overheard the conversation, seized an opportunity (whilst the Doctor was attending the Mayor to the bottom of the stairs) of exchanging the Commission for a dirty pack of cards, on the top of which she facetiously turned up the knave of clubs. The Doctor, not suspecting any thing, secured his box and pursued his journey. Arriving at Dublin on the 7th of October, 1558, he lost no time in presenting himself to Lord Fitz-Walter and the privy council; to whom after an explanatory speech, he presented his credentials in the box, which, to the astonishment of all present, contained only a pack of cards! The Doctor, greatly chagrined, returned instantly to London, to have his Commission renewed; but while waiting a second time on the coast for a favourable wind, the news reached him of the Queen's death.

Lord Fitz-Walter afterwards related the circumstance to Queen Elizabeth, which so much pleased her, that she afterwards allowed the good protestant woman, (whose name was Elizabeth Mattershad), an annuity of 40*l.* per annum.

—

Sir James Mackintosh when at Paris paid a visit to the Deaf and Dumb Institution there. The Abbe Sicard introduced several of his pupils to him, to one of whom, Massieu, at Sir James' request, the following question was submitted :—

"Doth God reason?" Massieu, on seeing the question written, at first appeared perplexed, but soon after returned this decisive and logical solution—"God *sees* every thing! God *foresees* every thing! God knows every thing! To reason is to doubt, to hesitate, to inquire, the highest attribute of a limited intelligence: God, therefore, doth not reason." The Abbe, when here, a short time since, with Massieu, was met at the Custom-House by a gentleman acquainted with the anecdote above related, and who begged of him again to propound the same question to his pupil, which he politely did, and the answer returned was, "Men reason but in order to find truth: God, who knows truth, is not in want of reason, and does not reason."

Brotherly love.

The God of heaven is pleas'd to see
A little family agree;
And will not slight the praise they bring,
When loving children join to sing.

For love and kindness please him more
Than if we give him all our store;
And children here who dwell in love,
Are like his happy ones above.

The gentle child, that tries to please;
That hates to quarrel, fret and teaze;
And would not say an angry word:
That child is pleasing to the Lord.

Great God! forgive, whenever we
Forget thy will, and disagree;
And grant that each of us may find
The sweet delight of being kind.

PUBLISHED EVERY SATURDAY,
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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. [illegible] 2, 1816. [NUMBER 35.

[*The following Review of a poem, known to many of our readers, will, we are sure, be acceptable. LORD BYRON is a man of genius and a poet—His writings are in a high degree popular. It is important that their moral tendency should be well understood.*]

The Giaour, a Fragment of a Turkish Tale. By LORD BYRON. 5th Edition, with considerable additions. London, 1813.

IF any edict were issued to incarcerate this particular poem, something after the manner of the unfortunate female whose history it records, we should be well content to have it in its prison, instead of blazoning it upon the page of criticism. But the state of things is widely different. The "Childe Harold" was sure to secure a pretty general reading for any poetical production of Lord Byron's. That poem was recommended to multitudes by its genius; to some, by its irreligion; to others, by its accurate delineation of the feelings and passions of a class of characters always abounding in a luxurious country; to some, by its insolent contempt of established opinions and institutions; to the bad, by its occasional sensualism; to the good, by its exemplification of the misery of vice, and by certain passages in which lofty truths were conveyed in masculine and elevated language. It was a robe of many colors, and had a patch for almost every eye. Thus constituted for popularity, it was abundantly read, criticised, applauded, and condemned; and naturally left all parties in a posture of mind, to read, criticise, condemn, or applaud any other gift the noble author might be pleased to lay upon the altar of literature. Accordingly, the Giaour was no sooner issued than bought up. Edition trod upon the heels of edition; and before we had time to determine whether we ought to review it, the fifth with large *additions* (we wish we could add *subtractions*) is laid upon our table. Though several motives, therefore, would have induced us not to notice the work, we can no longer be silent under the perpetually reiterated question, "How do you like the Giaour?" We wish the answer could be made as brief as the query; but as it cannot, our readers will bear with us in a reply, which we promise to make as little prolix as possible.—We shall first add a few observations to those we before offered, on the excellences and defects of his Lordship's muse and mind, and then proceed to illustrate them by some extracts from the poem before us.

One great attraction in Lord Byron, is the strength and nature of his coloring. We conceive that few poets ever put their readers in more complete possession of a country they have never seen, than his Lordship of the coasts, country, and population of Greece. And this end he accomplishes not by a labored and minute exposition of particulars, but by a few simple touches, which at once seize and display the characteristic features of the landscape. The poem before us exhibits a striking proof of this peculiar power in the description of modern Greece, part of which we shall hereafter present to our readers.

Another feature of attraction in his Lordship's composition, is the habit of associating moral sentiments with the scenery before him. Lord Byron is by no means a mere spectator or artist, as he treads amidst the wonders of nature or the relics of genius. He pauses at every spot calculated to awaken the stronger affections of the mind. Studying the dumb language of the landscape, he extracts, not indeed the best lesson

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which it is calculated to teach, but one which at least produces considerable excitement: he thus allies matter to mind —and finds "tongues in the trees, books in the running brooks;" though he fails, as a happier constitution of mind would have enabled him, to find "sermons in stones, and good in every thing."—— There is the sort of difference between Lord Byron and Thompson, for instance, that there is between Tacitus and Livy. Though he sometimes, we venture to say, makes the landscape talk nonsense, and sometimes a species of sense to which nonsense would be preferable, still it is generally eloquent in his hands. In this busy and thinking age, such a quality as this cannot fail to constitute a title to popularity. Many who have no time merely to look, rejoice to look and think in the same glance.

A third attraction of Lord Byron's poetry, is the extraordinary vigor of his language. This quality also adapts the author for a busy age. Poetry is designed to teach by pleasing; and nothing is likely to please which occupies more time than the reader can safely or comfortably give. Now the noble Lord will very rarely try his patience, or detain him long from worthier pursuits. In the present instance, indeed, he has so extravagantly accommodated himself to the perpetual hurry of the days we live in, as utterly to omit all those parts of the poem which he conceives would be least interesting; to build a fabric of picturesque fragments; to present us, in imitation we suppose of one of the Roman epicures, with a dish exclusively of singing birds. Now, on this score we cannot defend either his judgment or taste. We cannot bring ourselves to think the shattered skeleton of a regiment quite as fine a spectacle as a complete regiment. Nor should we independently of the associations which ruins may bring along with them, be disposed to lavish the same praise upon the fragment of the Pantheon as upon the Pantheon itself. The fact is, that it is these very associations which bestow at least one half of the picturesque effect upon the relics of antiquity. It is not simply the "marble waste" of ancient Athens we admire; but no sooner does the eye survey its dilapidated grandeur, than a procession of lofty and affecting visions pass before us. We seem to see the heroes who fought and died beside the altar of Liberty. Amidst the groves and porches, the scattered memorials and relics of Grecian wisdom, we seem again to hear the voice of Socrates and Plato. It is not the dumb ruins which charm us; it is the spirits which appear to walk among them; it is the mighty scenes and images which they conjure up; it is the train of magnificent ideas they suggest to the mind; it is the admiration they awaken in us of men shut out from the glorious light of revelation, who struggled in many instances so hard and so successfully to discover truth amidst the falsehoods and absurdities of their monstrous superstition. But, if this be true, that the beauty of ruins is to be sought in the associations which they create, then the man who *erects* a ruin wholly mistakes the real source of the gratification they afford. It suggests no train of feelings; awakens neither admiration nor melancholy; excites no wish, either to imitate the good, or to escape the crimes and calamities of the bad. And such, we contend, is precisely the case with artificial fragments in poetry. They suggest to us no feeling but those of suspicion and inquiry, whether a want of skill in the artist to produce an entire edifice did not compel him to erect a half-one. Imperfection is no part of the sublime or beautiful. If a wise man stutters, it is because he cannot speak plain: if he limps, it is because he has not the free use of his limbs. And ruins, deprived of their associations, are defective just to the amount in which they fall short of a whole. Symmetry, harmony, completeness, have their associations also—but, with these, ruins can have nothing to do.—But we have insensibly wandered from general praise of Lord Byron's poetry, to the condemnation of a particular example of it; and have thus forestalled one of our future objections. The praise of vigor and condensation of expression, which we had begun to bestow upon him, he undoubtedly deserves. It must be owned, indeed, that he roams far and wide for his masculine words; that he is frequently coarse in aiming to be strong, and sometimes obscure in laboring to be magnificent. But still he has succeeded in conveying strong ideas

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in Herculean language. It is somewhat singular that it should be possible to express sentiments more briefly and strongly in verse, artificially constructed, than in prose: and yet such is the fact. Pope states it as one of his reasons for putting the Essay on Man into verse, that he could not otherwise attain to the same condensation and brevity. And it certainly is a chosen office of poetry to compress weighty sentiments into a small space; to absorb the current coin, which like the Spartan money, has much bulk and little value; and to issue its own notes, by which a man may carry his fortune in his waitcoat pocket. Lord Byron is in this sense a better poet, perhaps, than any of his contemporaries. We heartily wish, that the sentiments he has thus enshrined in his vigorous language, were not often more worthy of forgetfulness than preservation; to be kept as cinders in the urn, rather than as mummies in their cases. But here the opinions of the author are evidently more in fault than his skill.

We have now pretty much exhausted our topics of commendation: our Review of Childe Harold will shorten the catalogue of his faults. Something, however, justice, morality, and good taste require of us.

When we say that *justice* requires some notice of his poetical misdemeanors, it is partly from the exaggerated commendations which it has pleased certain critics to bestow upon him. In the infancy of his poetical career, his Lordship had felt the fangs of that critical monster, whose brightness, fierceness, and locality entitle it to be called the Ursa Major of modern criticism. Having, however, handled it pretty roughly by an instrument designed for the purpose, he seems to have secured to himself a full indemnity against all future offences. He has let his rash assailants off, we conceive, only on the pledge, that like hired clappers, they shall in future praise whatever he may choose to write; reserving the loudest applause for the most manifest faults. Nothing but this can explain their laborious defence of "fragments." Nothing but this can, we think, account for their unbounded eulogy of a poem which more unrestrained critics will be apt to deem a somewhat opaque mass of images and sentiments, streaked here and there by the lights of genuine poetry.

The offences against "*morality*" in the poem are almost innumerable. It is rather peculiar to Lord Byron, among poets, as we have already had occasion to observe, to excite all the interest of his readers for thoroughly unworthy objects. We know not who is the most shameless offender against all the laws and better feelings and rights of man; the Childe Harold, or the Giaour. If the latter personage was not mad, it is devoutly to be lamented: apology there is none for offences such as his. Lord Byron is, we conceive, a man of considerable powers.—He has at all events sufficient largeness of view to discover that morality is essential to the welfare of states. By his rank, he is a constituted guardian of the state; nay, a privileged adviser of the crown itself. Let him, then, reflect upon the manner in which he is discharging his solemn function. His present distinction among his countrymen, the star of his nobility, in this; that he has endeavored to ally lofty with vicious qualities; to kindle our admiration for persons whom every honest man ought to loath: to present to our idolatry wretches at whose approach good men must tremble. We do not simply appeal to his love of fame, which we confidently believe would instruct him to aim at permanent celebrity, by appealing to the better feelings of the mind—by winning the esteem of those whose admiration he seeks;—but we appeal to his honor; to his humanity; to that "love of the people" of which he is not slow to boast; to his public spirit; to his experience of the indissoluble connection between morals and prosperity, gained amidst the prostrate cities of Greece: and we beseech him not to add himself to the infamous catalogue of those who have endeavored to make vice reputable, who have ruined their country by overthrowing its altars and expelling its gods. In some countries and ages, the names of poet and prophet have been identified. In others, poetry has been the ally of religion and morality. The two great poems of Homer were written, one to display the crime and the consequences of adultery, the other, the reward of conjugal love, and both to uphold the popular mythology. The Æneid records his triumphs who bore, as the cho-

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sen relics of his ruined fortunes, an aged father and his household gods. The strains of Tasso chaunt the obsequies of Crusaders, and the deliverance of the City of God. Of Milton, and Racine, and Cowper, we need not speak. All felt the policy, and most of them the desire, of calling out those feelings and passions which are the best relics of the fall; of enlisting the conscience on the side of their verses, and securing our love while they invited our admiration. Surely Lord Byron has no such love of innovation as to fancy that he can lay a new basis for fame, or strike out a perfectly novel system of national happiness. If not, let him be contented with the precedents of all ages. Let him not covet a celebrity, like that of him who fired the temple of Ephesus, conferred by the singularity of our vices; but those amaranthine honors which God gives, and which the world can neither give nor take away.

But the present poem offends also considerably against the canons of *taste*.—Passing over the flippancy, the puerility, and the licentiousness of some of the notes; all which qualities are so many violations of pure taste; we shall notice the faults of this kind in the poem itself. That to which we chiefly allude is the laboured similes or rather parallelisms with which the poem abounds. It is an old rule, not "to make similes run upon all fours." The mischief of the practice is, that as no two things are alike in all points, for then they would be the same thing, he who leads us very curiously to search for points of resemblance, forces us also to notice the points of dissimilarity. Lord Byron is a capital offender upon this score; and it is the greater offence because evidently not the consequence of forgetfulness, but of labour; not of accident, but premeditation.

Another defect in the present poem is, its occasional inaccuracy of language. If some parts of the work did not convince us of the ease and fluency with which the author writes, we should be tempted to attribute his inaccuracies to a want of skill; but we rather imagine that his industry is more in fault than his powers of composition.

Having thus noted a few of the excellences and faults of the poetry of Lord Byron, we shall proceed to give a slight sketch of the Giaour, and to make some extracts from it confirmatory of our preceding observations.

Giaour is the Turkish word for an infidel, be he a real Christian, or a profligate ruffian, like this particular Giaour. In the serai of an emir of the name of Hassan, is a female of the name of Leila, whom the Giaour, to show his abhorrence we apprehend of Mohammedanism, and his zeal for the true religion, proceeds to seduce. Hassan discovers the attachment, and, in a paroxysm of jealous rage, wraps her in a sheet, rows her out to sea, and plunges her into the devouring waters. Having thus satiated his revenge, he proceeds to console himself under his loss by wooing another lady. But little knows he what is to be anticipated from the fury of a Christian of Lord Byron's creation. On his journey, he is beset and assassinated by the Giaour. The murderer, for such in plain prose he appears to us to be, sick of the world and himself, lacerated by his passions, haunted by the visions of former joys, friendless and unprincipled, retires to a monastery—not indeed to lay to his wounded bosom the balm of religion, not to master his passions or propitiate his God, but to rave amidst its shades and cells on the charms of Leila, on the crime of Hassan, and on the extreme purity and propriety of his own conduct. In his dying moments, he discloses to a venerable friar the history of his stormy life, and makes the confession, which, perhaps, the friar would have done as well, in conformity with the obligations of his order, to have kept from the world. Such is the tale, for a brief statement of which we beg our readers to remember their obligations to ourselves; as the readers of Lord Byron by no means make themselves masters of it in the same space of time or with the same degree of labour. The story itself is such as evidently admits of a good deal of poetical ornament; and though a bad poet could make nothing of it, a good one might, Lord Byron does, make a great deal. There are parts of the poem, which, if our admiration were not disturbed by the constant extravagance of the sentiments, and the want of nature and keeping in the characters, we should be tempt-

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ed to rank high ámidst the best specimens of poetic skill.

The first quotation we shall give is illustrative alike of the genius and the incorrect taste of the author.

"He who hath bent him o'er the dead
Ere the first day of death is fled;
The first dark day of nothingness,
The last of danger and distress;
(Before decay's effacing fingers
Have swept the lines where beauty lingers,)
And marked the mild angelic air—
The rapture of repose that's there—
The fixed yet tender traits that streak
The langour of the placid cheek,
And—but for that sad shrouded eye,
That fires not—wins not—weeps not—now;
And but for that chill changeless brow
Where cold obstruction's apathy
Appals the gazing mourner's heart,
As if to him it could impart
The doom he dreads, yet dwells upon—
Yes—but for these and these alone,
Some moments—aye—one treacherous hour,
He still might doubt the tyrant's power,
So fair—so calm—so softly seal'd
The first—last look—by death reveal'd!
Such is the aspect of this shore—
'Tis Greece—but living Greece no more!
So coldly sweet, so deadly fair,
We start—for soul is wanting there.
Her's is the loveliness of death,
That parts not quite with parting breath;
But beauty with that fearful bloom,
That hue which haunts it to the tomb—
Expression's last receding ray,
A gilded halo hovering round decay,
The farewell beam of feeling past away!
Spark of that flame—perchance of heavenly birth—
Which gleams—but warms no more its cherish'd earth!" p. 4.

This fine passage is followed by a lofty address to the prostrate cities of Greece; cities prostrated (let his Lordship remember) chiefly by the licentious indulgences of the people. Indeed he himself proclaims this source of their ruin:

"Enough; no foreign foe could quell
Thy soul, till from itself it fell,
And self-abasement paved the way
To villain bonds, and despot sway"

Turning, however, from the melancholy ruins of Grecian grandeur, the bard soon enters upon his tale.

"*Who* thundering comes on blackest steed?" It is the Giaour: and then follows an awful and powerful portrait of him, as he first hesitates, and then rushes on to the murder of Hassan. After a splendid picture by anticipation of the palace of Hassan, before and after his death, the story suddenly goes back to the procession, conveying the sheeted Leila to her watery grave. The immersion of the body is well described, p. 20.

"Sullen it plunged, and slowly sank,
The calm wave rippled to the bank;
I watched it as it sank—methought
Some motion from the current caught
Bestirr'd it more,—'twas but the beam
That chequer'd o'er the living stream.—
I gazed, till vanishing from view,
Like lessening pebble it withdrew;
Still less and less, a speck of white
That gemm'd the tide, then mock'd the sight;
And all its hidden secrets sleep
Known but to genii of the deep,
Which trembling in their coral caves,
They dare not whisper to the waves."

This is followed by a well-executed simile, comparing, or rather identifying, a captive butterfly with a ruined maid. The parallel is of the protracted kind of which we have complained. The comparison also wants tenderness and majesty; and, though pretty as a song, or as mere *vers de societe*, is we think, out of place where it is.

Then comes another simile also overlaboured, and somewhat obscure, but indicating the hand of a master, p. 22.

"The mind that broods o'er guilty woes,
Is like the scorpion girt by fire,
In circle narrowing as it glows,
The flames around their captive close,
Till inly searched by thousand throes,
And maddening in her ire,
One sad and sole relief she knows,
The sting she nourished for her foes,
Whose venom never yet was vain,
Gives but one pang, and cures all pain,
And darts into her desperate brain.—
So do the dark in soul expire,
Or live like scorpion girt by fire;
So writhes the mind Remorse hath riven,
Unfit for earth, undoom'd for heaven,
Darkness above, despair beneath,
Around it flame, within it death!"

The strength of his Lordship's pencil will be discovered in the following description of one of his heroes mourning his calamities in a state of solitude. p. 47.

"Even bliss 'twere wo alone to bear;
The heart once left thus desolate,
Must fly at last for ease—to hate.
It is as if the dead could feel
The icy worm around them steal,

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And shudder, as the reptiles creep
To revel o'er their rotting sleep,
Without the power to scare away
The cold consumers of their clay!"

Nor is the picture which follows this inferior to it, p. 48.

"The keenest pangs the wretched find,
Are rapture to the dreary void,—
The leafless desert of the mind,—
The waste of feeling unemploy'd.
Who would be doom'd to gaze upon,
A sky without a cloud or sun?
Less hideous far the tempest's roar,
Than ne'er to brave the billows more—
Thrown, when the war of winds is o'er,
A lonely wreck on fortune's shore,
'Mid sullen calm, and silent bay,
Unseen to drop by dull decay;—
Better to sink beneath the shock,
Than moulder piecemeal on the rock!"

From the concluding part of the poem, in which the Giaour makes his dying confession, we have neither space nor much disposition to quote. Parts of it are indeed exceedingly powerful; but the great mass savours too much of Newgate and Bedlam for our expurgated pages. We do not, of course, mean to fasten any of the Giaour's sentiments upon the author. But we heartily wish that his Lordship had not endeavoured to create any spark of interest for such a wretch; and had painted his own abhorrence of these desperate and abandoned lovers in as strong language as that in which the Giaour proclaims his love.

We cannot conclude without acknowledging one obligation which society owes to Lord Byron. He never attempts to deceive the world by representing the profligate as happy. It is difficult to say which is the more hopeless and agonizing culprit—the surly "Childe," or the stormy "Giaour." We thank him for the honesty with which he thus traces causes to their consequences, in a matter of such paramount importance to human kind. None will be allured, we conceive, by his pictures to seek their comforts in the field of unlicensed pleasures, or unbridled passions. And his testimony is of the more value, as his situation in life must have permitted him to see the experiment tried under the most favourable circumstances. He has probably seen more than one example of young men of high birth, talents, and expectancies, on whom the eye of an anxious country rested, and for whom the loftiest niche of distinction and the richest rewards of virtue and piety were prepared, sink under the burden of unsubdued tempers, licentious alliances, and enervating indulgence. He has seen these high pretenders to this world's good become objects of contempt to the world, of pity to the thoughtful, of sorrow to the pious. He has *seen* all this; nay perhaps———But we check our pen—and will conclude with a wish devoutly felt, that his usefulness may be commensurate with his talents; and that he, who has *thus* taught us to dread vice, may go on to display the dignity and the happiness of virtue. [*Ch. Obs.*

FOR THE CHRISTIAN MONITOR.

ON SOCIAL LIBRARIES.

In every populous neighbourhood there ought to be, and easily might be a social library. I am anxious to fix the attention of my fellow citizens upon this subject, and excite them to feel an interest in it. Let me ask the simple question, why has God made us rational and accountable beings? Is it that we may employ our faculties, and spend our lives, in eating, drinking, sleeping, and hoarding up riches without limit or object? Is it for such low purposes as these that our Creator has implanted within us the seeds of reason, fancy and taste; and has made us capable of exalted affections and enjoyments? No, surely. The mind is the better and higher part of our nature, and could never be designed by him who made it to be the mere servant of the body, the slave of mean and trifling pursuits. By our very constitution, God calls upon us to cultivate our minds with knowledge; to study, as we have opportunity, the various works of his hands, and especially his own inspired book; to the end that we may, in every thing, adore his wisdom, power, and goodness, and find a sublime felicity in these noble exercises.

Do you avow that you hate books, and care nothing about mental improvement? Well, this is candid. But be consistent. Proclaim yourself to be merely the smartest animal upon earth. Proclaim that you covet no gratifications more dignified than those of sense and appetite.

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Renounce the claims of a reasonable being and a Christian. Let me be rightly understood. It is not ignorance, simply considered, that I mean to censure; for I know that in a world like this much ignorance is unavoidable. The thing that tries my patience, is the contempt of attainable information, the willing destitution of useful and ornamental knowledge.

I am aware that it is vain to talk of instituting a social library, unless the people have some previous conviction of the value of books and reading. But let not the few who feel the importance of the object be too soon discouraged from making the attempt. If a good collection of books, though a small one, were once procured, it would excite and strengthen the taste for reading. Even those who had the smallest degree of this taste would be prompted to try whether they or their children could get any compensation from the library for the money which they had laid out upon it.

You plead perhaps, that though you would like to read, books would be of no account to you for want of time to peruse them. I answer that, granting there may be a few so situated, even in this happy, plentiful country of ours, it is generally not so. I must be permitted to say, from the surest kind of evidence, *I know better*. I know it to be possible, in a life of close labour and business, to redeem many an hour for reading. Only let a love of books be cherished, a thirst for knowing something beyond the bounds of one's own chimney corner. Especially let the knowledge of religious truth and duty be contemplated as a thing of high moment. Learn to check with rigour the degrading habits of idle running about, foolish talking, and useless sleep. It will then be found, probably beyond expectation, that much time may be redeemed for the purpose I am recommending. O that I could prevail with my readers heartily to make the experiment!

You plead that money is too scarce to expend much of it in buying books.—Stay a minute, if you please. How much money do you spend annually in *liquid fire*, as spirituous liquors have been justly and beautifully called; in costly finery of dress, which fosters the silliest vanity; and in other luxuries, childish and useless, if not pernicious? Or perhaps you are sinking into the vile servitude of avarice, which raises the cry of scarcity and want in the midst of abundance, and so goes on crying forever. But to answer your plea more directly, I admit that the expense of a large library is not easily to be borne by an individual, unless he be wealthier than is common. To obviate this very difficulty I am advising the formation of social libraries. Take a circle of about twelve miles diameter. Let fifty heads of families, or others, within these bounds pay five dollars a piece at the commencement, and one dollar a year additional for five years. The whole would amount to five hundred dollars. Let this money be judiciously laid out in the purchase of books on religious and other interesting subjects, to be deposited with a careful librarian as near the centre as practicable. What a rich and convenient treasure would this be to a large neighbourhood! And surely all this might be readily accomplished, if people were tolerably disposed to do it. I have seen a good many parts of Virginia in my time; and I think I am not acquainted with any neighbourhood in which such an expenditure would be felt as a serious burden. In towns, the inducements to such institutions are still stronger than in country places.

PHILANDER.

SACRED TO THE MEMORY

OF THE

REV. JAMES FRANCIS ARMSTRONG,

Pastor of the Presbyterian Church in Trenton, who departed this life on the 19th day of January, 1816.

He was born in the year 1750, in the township of West Nottingham, in the present state, then province of Maryland. His father, who was a respectable elder in the church, and an eminently pious man, early placed him at a classical school in Fag's Manor, under the direction of the reverend and deservedly distinguished Mr. John Blair, afterwards Vice President and Professor of Divinity, in the College of New-Jersey. Mr. Armstrong, in this elementary stage of his education, was marked as a youth of prompt talents, and promising hopes. After having passed through the usual

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course of the classics at that seminary, he was removed to the College of New-Jersey, in the fall of the year 1771, and entered the Junior Class. He was at that time a young man of very sprightly parts, and passed his examinations with reputation. But his father being peculiarly solicitous for his moral improvement, induced the President, the Rev. Dr. Witherspoon, to receive him as a member of his family. Here he contracted that profound reverence for his venerable preceptor which marked all his conduct in the College, and was a distinguishing feature in his character, to the latest period of his life.

In the year 1773, he was admitted to the degree of Bachelor of Arts; and having continued to cultivate the studies of Theology, between two and three years longer, he was licensed to preach the gospel about the commencement of the Revolutionary War for the existence and independence of the American republic. A zealous friend of his country, he early entered the revolutionary army as a Chaplain; and being of a vigorous and athletic constitution, and of great bravery, as well as sincere piety, he served in this arduous war, according to the demands of duty, or the exigencies of the times, both as an enterprizing soldier, and a faithful minister of the gospel; and it was not a little to his honor, that, in the midst of so many scenes of peculiar temptation, he was never ashamed of the gospel of Christ; but came through all its perils and seductions, with a character without reproach as a brave citizen, and his holy ministry unstained by any unhallowed conformity to the manners of the world.

Having received a cordial invitation to assume the pastoral charge of the Presbyterian church in Trenton, he entered upon it in the year 1785, with the humility and faith of a christian bishop. Connected with the serious duties which this office imposed upon him, he accepted the additional charge of the church at Maidenhead, and in fulfiling the multiplied services of the vineyard of his Lord he continued as his health would permit, till the period of his death. Towards the decline of life, he was visited with rheumatic affections of uncommon severity, occasioned by the arduous services to which his active spirit exposed him, during his military career. These he bore with uncommon fortitude, and pious resignation to the will of Heaven. They necessarily created some partial interruptions in his parochial obligations.

But the zeal of his ministerial friends to serve him contributed to render these interruptions little felt. The warmth of his fraternal affections and his devotion to the service of the church, cheerfully called to his relief, whenever it became necessary, every aid which his brethren, who loved equally the ardour of his piety, and the generous warmth of his friendship, could bestow.

The character of his discourses in the pulpit was generally fervent, the principles of his theology orthodox and scriptural. In his friendships he was ardent and sincere; in his piety he was devout, keeping a register of the religious exercises of his mind for many years; and tho' firm and established in his own principles, he embraced with distinguished candor and charity, all who appeared to be the sincere disciples of his blessed Saviour. [*Trent. True American.*

STEREOTYPE BIBLE.

The Kentucky Bible Society has passed a resolution to procure a set of STEREOTYPE PLATES for printing the Scriptures. The money subscribed for this purpose they propose to refund in Bibles at first cost; and the names of all such subscribers with the amount of their subscriptions are to be published in the first impression.

BIBLE SOCIETIES.

To complete the number of 110 Bible Societies, mentioned in our last, as the number at present within the U. S. we should have added, 1 in Kentucky, 2 in Tennessee, 1 in Louisiana, 1 in Mississippi Territory, 4 in Indiana Territory, 1 in Missouri Territory, and 1 in Illinois Territory. [*Recorder.*

☞ "A Constant Reader" has been received, and will appear in our next.

NOTICE.

THE monthly concert of prayer will be held on Monday next, at the Baptist Meeting-House, at half after 3 oclock.

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. MARCH 9, 1816. [NUMBER 36.

For the Christian Monitor.

DEAR SIR,

It is generally conceived that the dying words of an individual are calculated to make a deeper impression than the sentiments uttered at any other period of his life; and when any are found who have been illustrious for learning or piety, distinguished by power or wealth, or even conspicuous by prodigality or impiety, their last sentiments are sought after with avidity and diligently transmitted to posterity.

It appears that Religious exercises are esteemed peculiarly worthy of a place in your Christian Monitor, and it is therefore presumed that the following anecdote will be rendered acceptable to you for all the reasons aforementioned, and be admitted to a place in your weekly publication. It is not expected that it will appear in the poverty of expression, in which it is conveyed to you. The writer can only narrate in homely phrase the facts faithfully impressed on his memory; the task is yours to give them a dress at once, simple and majestic, calculated to fix the attention of the wanderer and excite the feelings of the heedless.

In the month of June 1812, a minister of eminence delivered in the Capitol a discourse on this text, "There is one God and one mediator between God and man, the man Christ Jesus." After a sublime description of the great I AM, and a just and lively portrait of man in a state of nature, as an alien and a rebel to his God, the gracious plan of salvation through Faith, flowed in animated strains from his hallowed lips. Believers rejoiced and were built up on their most holy foundation; Infidels were shaken; some, doubtless, secretly ejaculated 'what shall I do to be saved;' and others, had they spoken, would have said "thou almost persuadest me to be a Christian." Before he closed, he stated to his audience that he would relate to them facts which came under his own observation, which in his judgment, aptly displayed the all-important truths he had made the subject of their consideration.

"In the State of North Carolina there lately lived a young man of splendid native genius; his parents were opulent and affectionate, their wealth was liberally dispensed to procure the best of instructors the continent of America could furnish, to guide the studies and perfect the talents of this promising hope of their declining years. At one of the most celebrated universities to the north, he rapidly traced the circle of science, and obtained his diploma with more than usual eclat. But alas, with all his acquirements, he knew nothing of himself or of his God. The seductions of Deism had early insinuated themselves through the fatal eloquence of a Hume, a Rousseau, and a Voltaire. He returned clothed with learning and persuasive powers, not to bless, but to curse society. Revealed religion was the sport of his fancy and the subject of his keenest satire. He had youth, health and all that the world esteems. He looked forward with exultation to a long and honorable life. But how different was the destiny that awaited him in the eternal purpose of him who creates and can destroy. He was suddenly attacked by a hemorrhage of the lungs, which continued to increase, so that the most eminent of the faculty and he himself despaired of his recovery. At the approach of death, sable darkness rested on eternity; his moral scheme faded as the baseless fabric of a vision. In this awful state of agonized suspense I was sent for, by his earnest request.

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As it had pleased the author of all good to direct my steps near the mansion of wo, I soon arrived: but my heart was pained with the afflicting intelligence, that it was too late. The blood was then gushing in such a torrent that nature must rapidly be exhausted, or suffocation ensue from the want of power to discharge its copious evacuations. I was soon cheered with the glad tidings that what no remedy could retard, had, as it were, by miracle stopped of itself, and that the patient was quiet. I was introduced into his chamber directly, as he would take no denial, so soon as he learned that I was in the house. O, my friend, said he, as I approached, how thankful I am for your kindness in visiting the most miserable of mortals. You know all my former sentiments of the Bible—I feel I am about to die and all my former philosophic hopes desert me—I am about to launch into a boundless ocean without the glimmer of a solitary star to guide me—I am about to plunge into a deep profound, and there is no foundation on which to rest. Do my dear sir, open to me the plan of salvation, as you understand it in the sacred volume. I directly obeyed the welcome injunction, and preached faith in a crucified Jesus, who, though to the Jews a stumbling block, and to the Greeks foolishness, yet to those who believe, is the power of God & the wisdom of God. His attention was unremitted, and he vehemently exclaimed as I closed, Oh! in how different a light do I now view those things. I am truly persuaded they are from God, but I cannot apply them to myself, in as much as I am too great a sinner; and it must be inconsistent with the justice of God, to pardon in the agonies of death, a creature who has ungratefully used his abundant gifts to revile and deride the mercy manifested through a Redeemer.

I remarked that so soon as the light of the spirit shone into the heart of any poor depraved creature (for there is by nature no difference) that he saw himself a helpless and hopeless sinner, and he had cause to take encouragement therefrom to call mightily on him who is able to save to the uttermost, all who feel the burden of their sins and would come unto God by him—that this inestimable truth had been illustrated by an acceptance of one of the Thieves who was crucified at the same time with our Saviour, who received Grace to acknowledge the justice of his damnation, and to ask for pardon. He was silent and seemed deeply to meditate for a moment, and cried out in agonizing and broken exclamations, alas! that man was ignorant and had not been taught the beauty of virtue, he was poor and too easily encouraged by evil example to plunder that his necessities might be supplied—but above all, he had never seen nor heard of a Saviour until the moment of his suffering. My case is the reverse of this. I had a liberal education, opulent and tender parents, and in a word, I have often heard the name of Christ preached in vain. God could extend mercy to this thief; to me the wrath of his indignant justice belongs. His agitations then became so violent that the alarming symptoms of his disorder returned, and I was compelled to retire. In mercy however he had an interval and I was urged to return. He looked on me with a haggard eye. I am on the rack, he said and no hope—Oh! pray for me. I then addressed a sin pardoning God in broken but fervent accents,—my cries uttered in weakness were raised in strength, and the sceptre was held out to this forlorn son of Adam. He was calm and meditative during the exercise of prayer, and when I looked on him at the conclusion, his darkness was dispelled by the Sun of Righteousness who had risen on his benighted soul with healing in his beams. Jesus had said be not afraid, it is I—the tempest was hushed into peace, and he with a heaven-born smile declared that he felt unspeakable joy. My burden, says he, has been taken off. I feel that I can enter on Eternity with transport. Are these says he, evidences of the pardon of sin. I told him that a power to rejoice in the Redeemer, as he had expressed, was certainly the evidence of faith, and that I would give him the hand of fellowship as born of God and heir of the promises. He was tranquil during my stay, and his testimonies rose in successive fulness until he shouted and gloried in rapturous praises to the richness of the mercy of God in Christ—and on my departure he said, may God spare you for a blessing to his people—You have been the instrument of recall-

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ing the most distant wanderer—Go, my esteemed friend, raise your voice and proclaim to my deluded associates and to all the world, that I who during my whole life had reviled my Redeemer, was, in my dying moments called by his matchless Grace to believe on him for a remission of my mountain of sins, and that cleansed by his precious blood I entered eternity with joy unspeakable and full of Glory.—In this happy state he died; the speaker ceased, and the congregation dissolved in tears of sympathy, in one general Anthem sung the hymn of Sovereign Grace. He who hath ears to hear, let him hear what the Spirit speaketh to the dying Believer."

A Constant Reader.

For the Christian Monitor.

The whole human race is very properly divided into two great classes. The children of God, and the children of this world. The characters of these two classes, are as opposite in their natures as light and darkness. The principles by which they actuated, as different as good and evil. And the ends to which they lead, as distant us Heaven and Hell. Everlasting life, or everlasting death, awaits every individual of Adam's posterity. Yes, reader, to one of these classes *you* belong, and as fast as time can wing its silent flight, it is bearing you along to your eternal destiny. In the word of God, almost innumerable rules are laid down, by which you may try yourselves, and ascertain your standing. I beseech you to do it immediately, and do it faithfully. In the words of the Apostle, "give *all diligence* to make your calling and election *sure*." To aid you if possible in this great work, (and I pray God to add the aids of his spirit,) I shall offer a few observations on I. John, IV. part of 7th verse. ***Every one that loveth, is born of God.***

The love here referred to by the Apostle, is that great and fundamental principle in the christian character, without which it cannot exist. Whenever it fixes its residence in any heart, it gives a holy impulse to all its actions, a heavenly influence to all its affections. It raises the mind above the objects of time, and fixes it on God and Heaven. It is an emanation from the Deity himself, and is the result of an holy impress of his image on the soul. Therefore "every one that *loveth*, is born of God."

This love then being a sure criterion by which we can judge ourselves with safety, let us enquire more particularly, what are its operations; and the objects of it affections.

Its operations.

1. It tends to purity. "He that hath the hope that this love inspires, purifieth himself as God is pure." By nature the heart of man is "a cage of every unclean bird." All his desires, affections, and actions are polluted with sin, that abominable thing which God hateth. When his eyes are opened to see himself, he appears odious in his own sight. He can have no complacency in himself, only in proportion to his conformity to a God of purity. It then becomes his daily prayer, his constant endeavor, that he may be purified from all "filthiness of the flesh," that he may be freed from all sin, and, in his capacity, be as pure as God himself is pure. "He that is born of God doth not commit sin. In this the children of God are manifest, and the children of the devil."

2. It actuates to obedience. "For this is the love of God, that we keep his commandments." Said our Saviour to his disciples, "by this shall all men know that ye are my disciples, if ye do whatsoever I command you." A mere outward conformity to God's law, is not sufficient. The *heart* must be conformed. He that lusteth in his heart, in the sight of the heart searching God, hath committed an actual transgression. The Pharisees observed the letter of the law to an iota. And yet "I say unto you, unless *your* righteousness exceed theirs, you shall never enter into the kingdom of Heaven." "He that saith I know him, and keepeth not his commandments, is a liar; and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected."

3. It leads to self denial. "For whatsoever is born of God, overcometh the world." Those who are born from above, have a constant warfare to maintain, as long as they continue in the body. For the flesh is constantly lusting against the spirit, and endeavoring to bring it into captivity to the law of sin and death.

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The humble christian, fears nothing so much as his own heart's lusts. The enemy from which he apprehends the most danger, lurks *within*. The world is constantly presenting its allurements, to draw forth these lusts into exercise. Temptations present themselves on every side, and with a dauntless obstinancy, plead for indulgence. It is, therefore, only by a course of continual watchfulness, mortification, and self denial, that the christian is enabled to hold on in his course, and at last to triumph over every foe. "He that is begotten of God, keepeth himself, and that wicked one toucheth him not."

4. It flows out in love to the brethren. "We know that we have passed from death unto life, because we love the *brethren*." Christians view each other as children of the same parent, members of the same family, parts of the same mystical body. Is one of their brethren in affliction and distress—they sympathize with him, and as far as possible alleviate his sufferings. If one of the members suffer, all the members suffer with it. Is one of their brethren in poverty—to him is extended the liberal hand of charity. In short, the christian spirit, is a spirit of brotherly love. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, the love of God dwelleth not in *him*."

The exercises of this love being *holy*, things of a holy nature, will be *the objects of its affection*.

He that possesses this love, loves holiness *wherever* he sees it, and the strength of his affection, is in proportion to the degree of holiness exhibited. God then being the most holy of all beings, is the *supreme* object of his affection. With the Psalmist he can say, "whom have I in heaven but thee, and there is none upon all the earth that I desire beside thee." He loves the attributes of God. In the immutability of his councils, in the unchangeableness of his love, is his strongest consolation, his only ground of hope. "I am the Lord, I change not, therefore ye sons of Jacob are not consumed." He contemplates the Omnipotence of God with pleasing emotions. Viewing himself, as he is by nature, fully bent on evil, and resolute for destruction, he rejoices that there is one able to rescue him from perdition: that his "help is laid on one *mighty* to save:" on one "stronger than the strong man armed:" one who is able to subdue all his spiritual foes. The Omniscience of God, which is so terrible to the wicked, is his delight. Inasmuch as God is able to relieve all his distresses, and supply all his wants, he rejoices that they are all known to him: that he has such a high priest as can be touched with the feelings of his infirmities. When the world puts a wrong construction on his actions, or imputes them to wrong motives, he can appeal to God; "Thou knowest my heart." He is pleased with the sovereignty of God's providence. Whatever infinite Wisdom directs, he knows "is wisest, best." His happiest moments are when he can exalt God on the throne, and humble himself low at the footstool. "Be thou exalted, Oh! my God," is the language of every pious soul. All the moral perfections of God, his holiness, justice, and mercy to him are lovely. Christ also, the second person in the Godhead, is equally the object of his affection. "Every one that loveth him that begat, loveth him also that is begotten." The Saints also are lovely in his eyes. Wherever he sees the image of his Maker enstamped, it commands his esteem and veneration. The word of God is his delight. With the sweet singer of Israel he says, "Oh! how love I thy law: it is my meditation all the day. It is sweeter than honey to my mouth." The Bible to the christian, is more precious than all other books. He prizes it "more than gold: yea, than much fine gold." The *house* of God, is to him the very "gate of heaven. A day spent in the courts of the Lord, is better than a thousand elsewhere." The sabbath of the Lord is precious to him. It affords to him an opportunity to withdraw from the world, shut out its corroding cares, and hold uninterrupted communion with his God. It affords to him a striking emblem of that "eternal rest, that remaineth for the people of God." He delights also in the duty of prayer. It is the breath of his soul. Without it he languishes and dies. Often in his retired moments, his soul is elevated to Pisgah's top, and he gains a full view of the promised land, the heavenly Canaan. By

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faith he feeds on "the clusters of Eshcol," and has a large foretaste of the joys of heaven. It animates his hope, fires his zeal, and he presses on with redoubled vigor, towards the "Mount Zion above."

Thus I have endeavored to point out some of the distinguishing traits of the Christian character. The subject affords an ample scope for self examination. As rational beings, as expectants of future bliss, we cannot search too thoroughly, the ground on which we build our hopes for eternity. Many no doubt have gone to the very gates of heaven with full confidence of admission, who have been saluted by the righteous Judge with these soul rending words, "I never knew you; depart." It is possible that we shall be of that dreadful number. Indeed if our character does not in a good degree resemble that which has been painted in this essay, it is highly probable that we shall. O Eternity! who can measure the length, the breadth, the height, or the depth of eternity? When millions of millions of ages have passed away, should the unhappy sufferer ask how long he is yet to endure the wrath of God, those hollow vaulted caverns would echo back Eternity! "Say ye to the righteous it shall be well with him, for he shall eat of the fruit of his own doings. Woe to the wicked, it shall be ill with him, for the reward of his hands shall be given him."

JUVENIS.

CHRISTIAN MONITOR.

After having for some time intermitted our narrative of missionary societies, we shall shortly resume it; but deem it proper to state previously, some reasons why we have gone so much into detail on this subject.

The readers of the Monitor cannot but have observed that in various parts of the Christian world unusual efforts have, for several years, been made, and are now making, to extend the knowledge of divine truth, and diffuse "the saving health" of the gospel throughout all nations. In this labour of love the *people* of England have taken the lead; and are in fact doing more than all other Christian nations united. One of the most important missionary societies in the world is the society for missions to the East, established by the English Baptists. The men who manage this institution in England, are men of enlarged views; and they have adopted measures of the greatest importance for carrying into effect their benevolent purposes. The most active and influential of their missionaries are also men of high intellectual endowments. They have made astonishing progress in acquiring a knowledge of eastern languages; into a variety of which they have made translations of the holy Scriptures, which to a very considerable extent have been circulated in Asia. But when we consider how many millions of inhabitants swarm in that quarter of the globe, and calculate the time that it will require, in pursuance of any measures heretofore adopted, to make known among them the gospel of salvation, our hearts sink within us at the prospect. Feeling thus, we are disposed to rejoice in any attempt to encrease the resources, and enlarge the means of this institution. Accordingly when the Baptists in the United States, formed their society for foreign missions, intended, it is understood, to co-operate with their brethren in other countries, we were highly gratified, and from our hearts wished them "God speed."

The formation of a board of foreign missions among the congregational churches in N.England afforded us equal pleasure. Hereafter our readers shall have a full account of the proceedings of both these societies. They are mentioned here for the sake of observing, that our detail of missionary labours has been given, and will be continued, for the purpose of exciting, and continuing, and encreasing an interest in the success of these noble institutions. They depend for their very existence upon the bounty of the pious and benevolent. And we presume that there can be no more effectual mode of calling forth the exercise of this charity, than a statement of the progress of true religion among the heathen. The conversion of every Hindoo is a powerful appeal to the understanding and the heart of all who hear of this important event; and, whoever may be instrumental in effecting the change, if we have the temper of Christians we shall rejoice in it; and the more, if we have in any way aided in this good work.

An union of efforts to christianize the

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heathen may have a very happy effect in another way; it may promote that brotherly kindness which is in part the glory of true religion; and break down those walls of separation, which divide even the real followers of the Saviour.

In reference to both the effects above mentioned, we take a deep interest in the progress and prosperity of *Bible Societies*. And this, especially, as they are institutions in which the whole Christian world may unite, without any reasonable apprehension of collision. To the Bible we all appeal as the common standard of truth; and from it Christians of every denomination deduce doctrines confessedly the same in all fundamental points. It is most delightful to contemplate the efforts that are now making in the whole Christian world, to send the Scriptures to all that are destitute of them—This however has become a common theme.

There is a view of this subject, which as far as I know has not yet been taken, of deep interest to us as a nation. I mean the connection which it has, or may be made to have with our national character. The Editor begs the serious attention of his readers to the following remarks on this part of the subject.

Every accurate observer of human nature knows the powerful effect of religion upon the human heart: it produces attachments which nothing can break, it calls forth affections which nothing can repress, and creates energies which nothing can subdue. As far, then, as a people is instrumental in propagating a principle so powerful in its operations, that people acquires a name and an influence which nothing else can give.

Let us, keeping this truth in mind, consider the present state of the world. And here the first object which strikes the view is the British and Foreign Bible Society. A gigantic institution which now commands a fund of not less than four hundred and fifty thousand dollars pr. annum. In the catalogue of its members we find a host of Dukes and Lords, of ministers of state, and members of parliament. In fact, it is a national society; the funds of which are appropriated with astonishing liberality to all similar institutions throughout the world. Under its auspices, Bible Societies are springing up in every country in Europe, and are gradually extending through Asia, and Africa, not to mention in this connection, the United States. The British and Foreign Bible Society has its agents, that travel from one country to another, and erect new societies granting in one place a donation of three hundred, and in another, that of a thousand pounds according to circumstances. This is regarded, and justly too, as unexampled generosity. And the effect is this; by the donation of one hundred pounds, this society secures to itself the most fervent gratitude, and the warmest attachment of probably a thousand friends. As the measures adopted by them meet with success, the number is encreased. Already the world resounds with the praises of British generosity and piety. When in addition to this we consider that every year British missionaries are going forth, supported at the expence of the people, to propagate the gospel of Christ in foreign lands; and that they are endeavouring and with the most encouraging prospect of success, to christianize nation after nation, we must be blind not to see that the operation of these causes, mighty as they are, will create an influence in favour of the people of England, of the most extensive and powerful kind. It will give to the inhabitants of that little Island a control, a power, a dominion of universal extent; and in a very great degree proportioned to the prevalence of religion among the nations. For a long time the Editor has meditated deeply on this subject; and the more he thinks, the more he is persuaded that it deserves most serious attention. But let him not be misunderstood. Far be it from him to permit any mean national jealousy to creep in, and influence his speculations. Far be it from him to suffer the malignant influences of foreign politics to warp his judgment or contaminate his feelings. He rejoices that the blessings of the gospel are, in the providence of God, sent to the benighted nations, be the messengers of this best gift of heavenly mercy who they may. Yet he cannot forbear wishing, and putting his whole soul into the wish, that his countrymen would also make this a national concern, and vie with their fellow Christians in foreign coun-

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tries, with a holy emulation, in this labour of love. We are rising fast in rivalship with them, in those things which the mere worldlywise man thinks constitute national glory: why should we not emulate them in the blessed work of carrying the light of divine truth, and the consolations of the gospel, to the benighted nations of the earth?

A few of the reasons why the Editor so devoutly wishes that this subject may excite a general interest in this country will be stated for the consideration of his readers.

1. *This is the land of religious liberty.* Here we are trained from our infancy to acknowledge no one as our master, but Christ. Every yoke is broken from our necks, and there is every reason to hope that the principles which prevail will have perpetual influence in this nation. Now missionaries going from among us, will carry with them the habits and sentiments of *their country*; and wherever they succeed in planting a church, there they will naturally sow the seeds of religious freedom. This would be bestowing a blessing indeed; worthy of Americans to confer.

2. Because our constitution prohibits Congress from legislating on the subject of religion, and we have no splendid national establishment, it has been represented that we are a nation of infidels. And there is reason to believe that many in various Christian countries have given credit to these calumnies; and have, on this account, conceived strong prejudices against us, and against the form of our government. Now it seems to me highly important that the world should be convinced that we can be free and pious too; that without governmental compulsion or rewards, we offer the unforced and unbought homage of our hearts to the God and father of our Lord Jesus Christ. It does seem to me that it would have a most happy effect for the *free citizens of the United States* to be seen taking a place with the foremost in the efforts now making to meliorate the moral and religious condition of the human family; to raise our fellow men from the degrading superstitions of polytheism and idolatry, to the pure and spiritual worship of the common Father of all; and communicate to them the fulness of the blessing of the gospel."

3. But in the views which the Editor has taken of this subject, he has reference, as before intimated, not only to the benefits thus to be conferred on the tribes and kindreds of the earth, but to the national character of the United States. This is a subject on which no man, who knows what the phrase, *my country*, means, can feel indifferent. The heart dilates at the very thought that wherever the ensign of America waves, it is associated, in the minds of all who behold it, with deeds of hardy enterprize, and heroic valor; and with a conviction that they over whose heads it waves, have

> "Hearts resolved, and hands prepared
> The blessings that they hold, to guard"

But we wish that even more exalted and refined ideas may be added to this train of associations. Let American Christians arouse in all their energies, employ a part at least of their ever encreasing resources in spreading the gospel among the nations; and then, in whatever breeze the star-spangled banner of the union floats, it will remind all who see it of the blessings pronounced on those who turn many to righteousness, "who shall shine as stars in the Kingdom of Heaven for ever and ever;" it will be thought an apt representative of a nation engaged in this labour of love; it will typify not merely the triumphs of freemen over their enemies, but of heavenly light over earthly darkness; of the *virtues* of the free and willing servants of God, over the *vices* of heathenism; of the cross of our Lord and Saviour, over the powers of darkness.—This work is to be the work of the people—Let the people then study the signs of the times; let them follow the call of providence, and go forth to the work of the Lord; and the period will arrive when "all nations shall rise up and call us blessed;" in every land our name will be "as a sweet smelling savour;" and every vessel will return to our shores, bearing the blessings and the thanks of souls ready to perish, that by our instrumentality were rescued from the jaws of ruin. Verily this is an object worthy of our highest and holiest ambition; worthy of the united exertions of a nation of freemen.

Many, however, will be disposed to

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laugh at all this as the wild project of an enthusiast. But let them consider that this work is already undertaken; that it is going on, and will proceed, whether we afford our aid or not. The question then is, whether *we the people of the United States*, will share in the glory, and reap our part of the reward; or whether we will leave it to others to acquire all the advantages that will result from the acknowledgment of them as benefactors of the human race. How can a citizen of America, feeling, as all ought to feel, his own honor, and comfort and happiness identified with that of his country, restrain the wish that a new scene of emulation may be exhibited to the world —and in this strife of love, this contention in brotherly kindness, we may at least,

"Set our foot as far, as who goes farthest?"

The object of the Editor, in all that he has said, is, in the first place, to recommend the formation at once of an AMERICAN, AND FOREIGN BIBLE SOCIETY; in which may be united the talents and influence, and resources of all christians of all denominations in the United States; and by which not only the destitute in our own country may be abundantly supplied, but the scriptures may be sent to every nation under heaven in their own language.

In the next place, if "I who am less than the least" of all God's ministers, may take this office upon me, I would say to our Baptist and Congregational brethren who are engaged in the work of foreign missions, go on with renewed zeal and ardour in this great and good work. It is Heaven's own cause, and it will prosper.—And let christians of every name arise and go forth in the strength of the Lord God, to perform his labour; and the time will come when the utmost bounds of the earth shall hear the joyful sound of salvation.

But it ought not to be unnoticed that to prepare us for acting the part to which providence seems now, loudly, to call us, there is need of particular and immediate attention to measures of *internal improvement*. The moral and religious state of our country requires our prayers, our vigilance, and our best efforts.—— There are among ourselves thousands of "baptised" and unbaptised "heathens," whose situation is the more deplorable, because they sin against greater light, and more affecting demonstrations of divine love, than those who never heard the gospel. An active and enterprising spirit of improvement in respect to political economy has gone forth among us.— We have reason to hope too that the measures recently adopted for the intellectual culture of our countrymen will, when carried into effect, as we devoutly wish that they may, be productive of much good. We rejoice in these things, and render our humble tribute of thanks to the men who projected, and adopted these important measures. But still we know that "a man may have the abilities of an angel, and yet die a fool;" we are therefore deeply solicitous that, to the education which is about to be afforded to the people, may be superadded, that moral and religious discipline, which will restrain our young citizens from the paths of vice, and prepare them for the exhibition of such examples of virtue *here*, as dignify and exalt human nature, and for those high intellectual and moral enjoyments, which the beneficent God has reserved for all who are qualified to participate in them. This is said in the full belief that,

——The pulpit (in the sober use
Of its *legitimate*, *peculiar* powers)
Must stand acknowledg'd while the world shall stand
The most important and effectual guard,
Support and ornament of virtue's cause.

TO BE CONTINUED.

NOTICE TO CORRESPONDENTS.

We thank "A Constant Reader" for his communication, and shall be glad to receive many more in the same stile.

We also acknowledge our obligations to our friend "Juvenis." for his repeated favours; and hope that he will continue them.

"Pacificus," will appear in our next.

We take this opportunity of making a general acknowledgment to our Correspondents; and solicit a repetition of their kindness. Any thing calculated to promote faith, charity and piety; or to advance the interests of sound learning among us, will be gratefully received. The Editor invites the co-operation of the candid, the liberal, and intelligent of every name, in diffusing through the country that knowledge which is able to make men wise unto salvation; and in calling into exercise those feelings and affections which exalt human nature, and qualify the subjects of them for that place

"Where saints in light our coming wait,
To share their holy happy state."

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. MARCH 16, 1816. [NUMBER 37.

FOR THE CHRISTIAN MONITOR.

Advice to Professors of Religion.

Severe, indeed, is the trial which the religion you profess has lately had to undergo. Measures which seemed to threaten the very existence of the church of Christ upon earth, have been concerted with great address, and much zeal has been employed in the desperate undertaking—To very good purpose, however, there is reason to believe—to the advancement of the cause they were intended to destroy. Thus have "the wise been taken in their own craftiness," and the wrath of man been made to praise God.

But have we not reason to fear that the great work in which we are engaged will be very much impeded by our own divisions and unchristian disputes? So it appears to me. And I should esteem it an important service to vital piety, could I suggest any thing in this address, calculated to induce the different religious denominations to cherish towards one another, with emulous attention, that charity which hopeth all things, and endureth all things.

But are we not to contend most earnestly for the faith once delivered to the saints? Most undoubtedly we are. There is, however, a previous duty which ought by no means to be neglected—that of ascertaining what this faith is. And this will require a very impartial as well as diligent examination of the holy scriptures, the only infallible standard of religious truth.

That all the fundamental doctrines of the gospel are as plainly revealed in the scriptures, as we could reasonably desire, will be readily admitted. But to gospel truth in its purity and splendor there is in the heart of every man a strong native opposition. To deny this would be to deny a fundamental article of the Christian faith—that we are by nature in a state of deep apostacy from God.

Now should any man oppose these humbling doctrines; justification through the righteousness of Christ; the necessity of regeneration; the necessity of supernatural agency to accomplish this great work in the heart of a sinner; or the necessity of holiness, holiness both of heart and life in order to salvation; we must by no means bid him God speed. These doctrines must be maintained against every assailant. This however may, in my opinion, for the most part be accomplished to the greatest advantage, not by entering the lists of controversy with any one; but by preaching plainly and faithfully the pure unsophisticated gospel of Christ, as it is exhibited to us in the holy scriptures.

And here I must take the liberty to observe that there is a great difference between a fundamental error and an error in fundamentals. A building that is chiefly founded upon a rock may stand firm and unmoved, even though a part of it should have no better support than the unstable sand.

To ascertain in every instance whether a doctrine is to be classed with the essentials, or the non-essentials of the Christian faith might, it will readily be acknowledged, be a difficult task: Nor is this by any means necessary. The distinction, however, between these very different classes of divine truths appears, for the most part, to be as obvious as it is important. And it is a distinction of which a preacher of the gospel ought never to lose sight. For, other circumstances being the same, the zeal employed by him in establishing a controverted re-

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ligious sentiment, should always be in perfect correspondence with its importance in the Christian scheme. This, however, does not appear to be uniformly the case.

That there ought to be an evident distinction between the church and the world is a sentiment very plainly expressed, and repeatedly inculcated in the word of God. And this requires government. But what form of church government has a right to be considered de jure divino, or of divine authority, is a much contested point. The object of this address does not require me to express my own sentiments upon the interesting subject. I must, however, take the liberty to observe, that the obscurity which rests upon it ought to be considered as complete proof *that no particular form can be of essential importance in the church of Christ.*

And similar observations will, if I mistake not, apply to the various modes of religious worship which have obtained in our most respectable churches. Whether we pray by a form, or without a form, the devotion of the heart will always meet the divine approbation: but where this is wanting no forms can be of any avail. In a word, I am entirely convinced, that if a large proportion of the time that has been employed in vindicating some favorite form of religious worship or church government, had been appropriated to the more important purpose of obtaining and promoting the spirit of genuine devotion, it would have been better both for the church and the world.

I am also disposed to think that too much pains have been taken, both in opposing and defending the right of believing parents to dedicate their infant offspring to God in the ordinance of baptism. This subject does, indeed, seem to involve a deeper interest than either the form of church government or the modes of religious worship. But still it is, confessedly, a dispute about one of the circumstantials of religion. It can with no propriety be considered as affecting any of the essential articles of the Christian faith.

And shall the peace of the church of Christ be disturbed on account of such articles! Let it not be. Have you, my brethren in the gospel ministry, attentively considered the nature of our sacred office? Often are we called upon to preach to some of our people the last sermon they will ever hear. And shall the time allotted us for snatching sinners as brands from the fire be devoted to unnecessary disputation!

By insisting much upon the distinctive sentiments of our own party we might, it is probable, gain some proselytes from other denominations. But are we sure that such conduct would meet the approbation of the Great Head of the church? It cannot, surely, be a matter of essential importance under what name an immortal soul is saved from the wrath to come.

What is it, think you, that induces the people of the world to entertain unfavorable sentiments of our holy religion? Have they considered attentively its holy and benign genius, and carefully examined the sure foundations upon which it rests? By no means—but they rightly judge that a revelation intended to teach us the way to a happy immortality, must be so plain in all its most important articles, that an honest inquirer cannot fail to understand them; they will also expect the wisdom that cometh from above to be peaceable as well as pure.—What, then, is the inference which they will be likely to deduce from our unchristian disputes? Will it not be unfavorable to the religion we profess? We have certainly too much reason to apprehend this unhappy result. And should this be the case, how shall we account for it to the Judge of all the earth?

But should our sacred charge be invaded, and strenuous exertions employed to unsettle their faith, and seduce them from our communion, are we not, in such a case, to defend ourselves and the people committed to our care? Not in every instance. It is not every assailant that can have a just claim to such attention. But should this measure become necessary, we must take particular care to conduct the defence in such a manner that, instead of giving the adversary an occaaion to reproach, it will shed a new lustre upon the Christian name.

We must, however, beware that while we avoid the errors of the misguided partizan, we do not fall into the opposite extreme. It must, certainly, be our du-

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ty to profess the truth in its greatest purity. Nor am I by any means an advocate for a cold and loose attachment to the denomination which, after the most impartial examination, we are constrained to prefer. But what are we to consider the most effectual measures which it will be in our power to adopt for promoting the interests of our own party? Not, surely, mutual jealousies and endless debates. Would all parties unite with one heart and one soul to promote to the utmost of their power the interests of genuine religion in all, the prosperity of each would, there is reason to believe, be in this way most effectually promoted.

And may we not hope that these considerations will be allowed all the weight to which they are entitled. Are we not brethren--children of the same Heavenly Father—disciples of the same Savior—exposed to the same temptations--engaged in the same Christian conflict? And do we not hope to dwell together forever in the same heaven, where party distinctions will have no place? And shall we fall out by the way? Forbid it, Great Prince of Peace! Amen.

PACIFICUS.

From the Religious Remembrancer.

REVIVALS OF RELIGION.

It was our design to have published, at an earlier period, the following interesting narrative of the state of religion within the bounds of the Synod of New York and New Jersey, as recorded in their minutes for A. D. 1815; prior engagements, however, have occasioned an unexpected delay of its appearance, nevertheless, we presume it will even now, be received by the readers of the Religious Remembrancer, with cordiality, and moreover be a mean of affording no small degree of satisfaction to many whose fervent prayers daily ascend to the throne of God for the prosperity of Zion and the extension of the Redeemer's kingdom.

THE NARRATIVE.

The committee appointed to form a connected narrative of the information received on the state of religion, brought in their report, which being read and amended, was adopted and is as follows, viz.

The Synod, in listening to the information, given by their members, of the state of religion within their bounds, are led to adore that holy sovereignty that dispenses its favors to whom and wheresoever it will. At one time they behold portions of the vineyard of the Lord refreshed by the dews of heavenly grace, or watered with more copious showers of the reign of righteousness; while others are either parched by spiritual drought, or are chilled by the cold blasts of a long and dreary winter.—At another time, they are called upon to rejoice, that the rain of the Spirit, and the sunshine of mercy, have moistened and cheered these same dreary regions; whilst those, once so highly favored, are left to languish in formality and indifference. Again, they are pained to perceive, that other portions of the vineyard remain, year after year, apparently without dew or sunshine. But in the midst of these varied dispensations of his holy Providence, the Synod are fully convinced, from the information which they have received, at their present session, that on the whole, the cause of truth and righteousness is making accellerated progress through their bounds.

In the Presbytery of Long Island, though the triumphs of the cross have not been so splendid the year past, as in some former years, yet the Lord has not left himself without witness, in that he hath here also done good to Zion. Partial revivals have taken place in Southhold, East, and Westhampton and Shelter Island. The hearts of God's people have been refreshed, and a number of precious souls have been snatched from the jaws of the devouring lion, by the power of the divine Spirit. In the congregation of Auquebogue, at the time of declension and discouragement, when the people of God were almost ready to hang their harps upon the willows, unexpectedly the Spirit of God was poured out, and many were awakened to an anxious concern for the welfare of their souls. The work continues, and a goodly number have been hopefully converted.

Though a lamentable degree of coldness and languor prevails in many places in this Presbytery, yet it is evident, on the whole, that sound morality, and vital godliness, are making very considerable progress.

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Those moral and benevolent societies, which are the offspring of Christianity, are constantly increasing, and the vices of profane swearing, sabbath-breaking, and intemperance, are becoming less frequent.

The Synod would next advert to the information received from the Presbytery of Hudson. While they lament, that in several congregations within the bounds of this Presbytery, a state of lukewarmness, and of criminal indifference to eternal things, prevails—while they are grieved to hear that, in some congregations, sabbath-breaking, intemperance and profanity are prevailing vices—the Synod desire greatly to rejoice, before God, on account of his unmerited goodness to several congregations. With them the past year has, indeed, been a year of the right hand of the Most High. In Goshen, where the Spirit of the Lord has been poured out for two years past, it has for the last two months descended like showers that water the earth. Praying societies are crowded, and the solemn silence that reigns, through a numerous audience, is interrupted by the sigh of anguish, which bursts from the soul that is pierced by the sorrows of the Almighty. From 80 to 90 persons have been hopefully converted, during the last year: and it is believed that a hundred more are awakened to a serious concern for their future welfare.

In Scotchtown, the work is no less wonderful. It began here sometime in July, and spread with great rapidity.—The largest private houses were soon unable to accommodate the praying societies. Fifty-six, in this congregation, have already been added to the church, as the first fruits of this precious revival, and many more are rejoicing in hope.

This revival has been equally, if not more extensive, in some neighboring congregations, not under the care of the Synod. The aspect of several other congregations is at present very encouraging to the friends of Zion. Prayer meetings are more numerously attended; the house of God is more crowded on the Sabbath; and the anxious inquiry is frequently heard, *What shall I do to be saved?* In Westtown within six weeks past, fifty or more are awakened to serious inquiry; and nineteen are hopefully converted.—Thus our blessed Immanuel is riding forth gloriously conquering and to conquer. What the Lord has done, and is still doing, in this region of country, is certainly calculated greatly to animate the heart of every true disciple of Jesus. The Synod rejoice that HE, who holds all hearts in his hands, is disposing so many persons, of both sexes, to unite together in those various associations, which are calculated to ameliorate the condition of man, and to promote the cause of true religion.

Within the bounds of the Presbytery of New York, no special revival of religion has taken place during the last year. The Synod are, however, happy to learn, that in most of the congregations, in the Presbytery, good attention has been paid to public worship, and to praying societies. In several congregations, a considerable number has been added to the church. A laudable attention is paid to the instruction of children and youth, and likewise to the improvement of public morals. But it is with pain the Synod learn that, in some congregations, a spirit of lukewarmness and indifference very generally prevails.

The Synod would next advert to the information received from the Presbytery of Jersey. In several congregations in this Presbytery, the Synod are sorry to hear that a spirit of languor too generally prevails; yet it is pleasing to learn, that the fruit of former revivals is manifested in an increased attention, in some congregations, to the improvement of public morals, and to the religious instruction of the rising generation.—Though the extensive revivals, in several congregations, which were reported to the Synod, at last stated meeting, have now subsided; yet it is gratifying to hear, that their fruits still remain, and afford solid proof that the work was the Lord's. Few instances of apostacy are known to have taken place. The Lord is still at work in this favoured portion of his vineyard. In Rahway and in Woodbridge, where a sleep almost resembling that of the grave, had for a long time prevailed, the Lord has poured out his Spirit, during the past year, in a copious shower. In the former place about seventy; and, in the latter, about eigh-

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ty have been added to the church.—— Though the work, in both places, has now, in a measure, subsided, yet its blessed influence still remains, and is sensibly felt. In Morristown, the prospect is flattering. A considerable number, most of them of the youth, are now anxiously enquiring what they shall do to be saved. Several, already, entertain a trembling hope, that Jesus has spoken peace to their souls. In the congregation of Orange, a number, during the past year, have been hopefully converted. On the whole, the information from this Presbytery is cheering to our hearts; and affords convincing evidence, that the visitations of the Holy Spirit will continue to increase, with the increasing number of praying people.

From the Presbytery of New-Brunswick, the information which the Synod have received, is, on the whole, of an exhilarating nature, and some parts of it peculiarly interesting. In the month of June, a revival commenced in Baskingridge. At first, it was almost wholly confined to the students in the Academy, most of whom were awakened to anxious enquiry, at length the work began to be diffused abroad and the divine influence descended upon many with a delightful power. The work is still progressing. Forty-eight have been added to the church, amongst whom, are included ten students in the Academy. The Synod were gratified to learn, the instrument which appears to be more particularly blessed for the awakening of the young, is a very laudable attention to their instruction in the Holy Scriptures. In the language of their pastor, "the *word* of the Lord has been the *sword* of the Spirit."

In the congregation of Boundbrook, the Lord has again appeared, clothed with power, and swaying the sceptre of his grace. Within the last two months, the Spirit has been remarkably poured out. It is thought that 70 or more are now under serious impressions, and 20 hopefully converted. The work progresses.

In Lamington, within five weeks past, the Lord has been pleased to remember his church, in their low estate, and has come for the deliverance and salvation of his people. In the congregation of Allentown and Nottingham, a number, at present, are under deep and solemn impressions, and the prospect is encouraging.

Since the last meeting of the Synod, a remarkable and interesting revival of religion has taken place in the college at Princeton, information of which is already before the public. The Theological Seminary is in a flourishing state, and is thought to have a happy influence upon the surrounding country. The number of its students, at the close of its last session, was *thirty-two*. Though in several parts of this Presbytery a considerable degree of spiritual languor prevails, and, in some, gross immorality abounds; yet the cause of sound morality and vital piety is evidently advancing. On the whole, its religious aspect is uncommonly encouraging. The Synod are gratified to learn, that in some of the congregations of this Presbytery, the youth are collected into classes, for instruction in the Scriptures.

Upon review of the whole of the information on the state of religion, throughout our bounds, while the Synod see much, which ought deeply to humble them, they have more than usual cause for gratitude and praise.

The increasing number of moral, charitable, Bible and Praying Societies, is by no means among the least important signs of the present times. It is peculiarly gratifying to find the hands of so many pastors upheld by the united prayers of so large a number of praying females in their different associations. Ye mothers and daughters in Israel! persevere in the blessed work. So doing, you will greatly enrich your own souls—you will be instrumental to the conversion of many sinners, and thus you will increase the joy of heaven.

Already is the night far spent—the morning dawns. Already are there many signs, indicative of the approach of better days. "Surely I come quickly," saith the blessed Saviour, and may every heart be prepared to respond—AMEN; "Even so, come Lord Jesus."

[To the above animating account of the mighty conquests of grace, published by the Synod, we have the satisfaction of adding, that in the places mentioned,

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the saving operations of the Holy Spirit in the hearts of men are still manifest, especially in *Morristown*, and *Boundbrook*. In *New-York* in the congregation of Mr. SPRING, it is evident that God is displaying his sovereign power in subduing sinners to himself; at this time, we may without the fear of exaggerating the number, affirm that between 50 and 60 are the subjects of pungent conviction. May the influences of the Holy One be felt in all our churches, and may the Sun of Righteousness shed his renovating rays into the souls of a countless multitude of the inhabitants of our guilty world.—*ib.*]

CHRISTIAN MONITOR.

Observations continued from page 288.

The importance of the pulpit, in the use "of its legitimate, peculiar powers," (to borrow the language of the Christian poet before quoted) as a mode of conveying instruction, and of meliorating the moral condition of the people has not been duly appreciated in this country.—The Editor has not time, at the present moment, to enlarge on this subject. He can only now observe that the consequences of this deficiency extend much more widely, and are much more disastrous than many imagine.

One effect, indirectly at least, arising from this indifference is, the permission of every one that chooses to undertake the vocation, to enter the ministry of the gospel. We speak here of the allowance given by public sentiment and practice. On this subject we beg the attention of our readers to the following extract from the "*Address of the General Convention of the Baptist Delegates for Missionary purposes, assembled in the meeting-house of the First Baptist Church in Philadelphia, on Wednesday, 18th May,* 1814:"

"The efforts of the present convention have been directed chiefly to the establishment of a foreign Mission; but, it is expected that when the general concert of their brethren and sufficient contributions to a common fund shall furnish them with proper instruction and adequate means, the promotion of the interests of the churches at home will enter into the deliberations of futute meetings.

"It is deeply to be regretted that no more attention is paid to the improvement of the minds of pious youth who are called to the gospel ministry. While this is neglected the cause of God must suffer. Within the last fifty years, by the diffusion of knowledge and attention to liberal science the state of society has become considerably elevated. It is certainly desirable the information of the minister of the sanctuary should increase in an equal proportion. Other denominations are directing their attention with signal ardour to the instruction of their youth for this purpose. They are assisting them to peruse the sacred writings in their original languages, and supplying other aids for pulpit services, which, through the grace of the Holy Spirit may become eminently sanctified for the general good. While we avow our belief that a refined or liberal education is not an indispensible qualification for ministerial service, let us never lose sight of its real importance, but labour to help our young men by our contributions, by the origination of education Societies, and if possible, by a general theological seminary, where some at least, may obtain all the advantage, which learning and mature studies can afford, to qualify for acting the part of men who are set for the defence of the gospel. Improvement of this nature will contribute to roll away from the churches the reproach of neglecting to support the ministry of the word. They will be unwilling to receive for nothing that which has cost their ministers much.

"Finally brethren, "be ye steadfast, "immoveable, always abounding in the "work of the Lord, forasmuch as ye know "that your labour is not in vain in the "Lord."

From the Religious Remembrancer.

EARLY PIETY.

At the United Prayer Meeting held on Monday evening last, the 4th. inst in Pine-street Presbyterian Church, [Philadelphia] the Rev. Dr. R——, who was requested to deliver one of the addresses usually expected on these interesting occasions, related the following anecdote, which had a peculiarly solemn effect on the whole audience, particularly on the YOUTH of both sexes, who were present in the house of our God.

Some time ago, when a powerful revival of religion took place in several

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parts of Massachusetts, a young lady in Boston of respectable connections, fashionable life, and improved education, was, among the number in that town, brought to an experimental knowledge of our Lord and Saviour Jesus Christ. As "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation," she in the prime of life, amid her gayest friends and companions, was by grace enabled to "come out from among them," and publicly to devote herself to a covenant God and his people.

On an occasion so deeply impressive and gratifying, looking around and perceiving several of her former companions, she was moved with Christian affection and addressed them in words to the following effect "Farewell, my beloved youth and dear friends, farewell; we must now part *forever!*—"Forever"—No, let me recall the word and recommend to you my JESUS and my Redeemer. Embrace him too, and then we shall not part *forever*, we shall go on our way even now, rejoicing together. But if you continue strangers to him, we must *part;* and unless you are brought to experience the regenerating and sanctifying influences of the Holy Spirit of our God—as I said at first, "we must part *forever!*"—She concluded in singing:—

"*How happy are they,*
Who the Saviour obey," &c.

and "*Ye glittering toys of earth adieu!*
A nobler choice be mine;
A real prize attracts my view,
A treasure all divine."

Such prayer meetings, Mr. Scott, are prayer meetings indeed! Detested bigotry is banished from the sacred place; the evangelical ministers of the Cross, and the sincere followers of the LAMB, of various religious congregations, uniting, warmly uniting, in "wrestling with the God of Jacob," cannot but be prevailing Israelites with HIM who never said "Seek ye my face in vain."—We of course, agreeably to the promise, cannot but anticipate the "little stone" speedily becoming "a great mountain," and the *millions* of the human family now lying in darkness, gross darkness, very soon "tasting, seeing, and knowing, that JEHOVAH is gracious."—IMMANUEL, "God with us," will then, Oh, glorious day; "Be King of *nations*, as he is now King of *saints*."

AN ATTENDANT.

☞ *We notice with pleasure, that among the various associations, auxiliary to the Philadelphia Bible Society which have lately been formed, a* MARINE BIBLE ASSOCIATION *has been organized in our city. This institution, it is probable, will be of essential advantage to 'those who go down to the sea in ships, that do business in great waters.'* ib.

OBITUARY.

Departed this life, on Sabbath, 10th March, at the house of the Rev. *J H. Rice*, in the City of Richmond, Mrs. JUDITH RANDOLPH, relict of the late *Richard Randolph*, Esq. of Bizarre.

The last scene of this lady's life is worthy of being recorded for the consolation of her friends, and the edification of all who may read the record. Those who witnessed the solemn event will bear it in remembrance as long as the powers of memory last.

Mrs. Randolph had been endowed with an understanding of uncommon excellence; and had cultivated it with more care and assiduity than most of our countrywomen are accustomed to do.

She had been educated in the knowledge and belief of the doctrines of Christianity; but had not, until about eight years ago, made them a subject of very serious attention, or particular examination. A dispensation of providence threatening a very severe bereavement was made instrumental in awakening her attention to the peculiar doctrines of the gospel. The result was, that she found them suited to her wants; and embraced them with a firm faith, which, by the grace of God, continued unshaken to the last.

During the time that the writer was acquainted with the subject of this obituary, he thought that he had rarely if ever seen a more consistent Christian. A remarkable instance of the firmness of her faith, and its efficacy in supporting the mind under the heaviest afflictions was exhibited, in the manner in which she bore the loss of the son of her hopes, a youth of high promise, who died in August last, at Cheltenham in England.

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When attacked by her last sickness, Mrs. R. expressed a full conviction that she should not recover. And although the disease did not exhibit to her attendants, during almost the whole progress of it, very alarming symptoms, nothing could persuade her that it would not prove fatal. To the representations of her friends that this persuasion might have an injurious effect, she constantly replied that she had no fears of death; and that their apprehensions on this subject were entirely unnecessary. She was willing to live, if it should please God to prolong her life; or to die, when it should seem good to him to remove her from this world of sorrow: expressing, at the same time, a decided preference to the latter, so far as it might be proper for her to entertain a wish on the subject.

Often in the course of her illness, she declared that her sufferings were extremely severe, but would say, "It is the Lord, let him do with me what seemeth to him good." And it is worthy of remark that religious exercises, such as singing, prayer, and the reading of the Bible, seemed uniformly to afford strength to suffer with patience; and to calm the mind when the torture of the body was most severe.

On the Saturday before she died she used these remarkable words, "O that it were possible for me to express how vain and empty all worldly things now appear to me."

Sometimes toward the close of this last scene the operations of the mind were impeded by the disorder of the body; but during the final struggle, nothing of this was observable: on the contrary, the writer of this never saw her nor any other person, more calm, collected, and self possessed, than at the time that has been mentioned. There was no enthusiasm, no powerful excitement, no extravagance: there was not even a moment's forgetfulness of female delicacies and decorums; and yet there was a full apprehension that death was doing his last work. In this situation she repeatedly declared that the exceeding great and precious promises of the gospel were her stay and support. The night before her death, upon understanding that the next day was sabbath, she fervently prayed that it might please God on that day to take her to his rest. The last words distinctly articulated by her were, "CHRIST IS MY ONLY HOPE." And upon being asked "Is he not now precious to you?" She emphatically replied, "*O yes, yes!*"—Shortly after this she became speechless; but when unable to utter more than broken sentences, she still gave strong signs of hope, and even of a confidence that nothing could move. In this situation, she gave an indication to the friend upon whose bosom she expired, that her sufferings were severe: "And yet," said that friend, "you would not exchange your situation for that of any of us?"—Her look and gesture said, in terms more impressive than language could utter, "No—it is my desire to depart and to be with Christ; which is far better." On its being mentioned that the sabbath had begun to dawn, it was suggested to her that she was just entering on that "rest which remaineth for the people of God," that sabbath which never shall end; she looked up, and seemed at the moment to enjoy that peace of God which passeth all understanding.

Thus died Mrs. Judith Randolph—who in her life, and in death, showed herself to be a constant friend, and a sincere christian.

He who writes this humble memorial, knew her well; and bears his testimony to her worth. But what is the judgment of man? She has gone to her father and God; and has received the sentence of the Judge of all. As far as we are allowed to anticipate this sentence, no doubt can be entertained but that she has heard pronounced on her soul "Well done good and faithful servant; enter into the joy of your Lord."

Reader! thou too must die. Number thy days; and *now* apply thy heart unto wisdom! It is the religion of Jesus Christ alone which can cheer thee in thy dying hours. Embrace it by a living faith; and mayest thou die the death of the righteous, and thy last end be like his!

And now dear friend, farewell! "*but not* FOREVER;" "for this corruptible shall put on incorruption, and this mortal shall put on immortality; and then shall be brought to pass that saying, death is swallowed up in victory. O! Death, where is thy sting? O! Grave, where is thy victory?"

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. MARCH 23, 1816. [NUMBER 38.

RELIGIOUS INTELLIGENCE.

[*The following is taken from the* PANOPLIST, *a highly respectable and useful religious Magazine published in Boston, from which the Editor of the Christian Monitor is permitted to make such extracts as he thinks proper.*]

PROGRESS OF BIBLE SOCIETIES.

The following intelligence is contained in a letter from a gentleman of respectability, addressed to the Editor of the Panoplist.

"A letter received lately from London advises, that the British and Foreign Bible Society are forwarding directly to New-Orleans 1,000 copies of the Spanish New Testament, 500 of the French New Testament, and 100 of the French Bible, for gratuitous distribution. The same letter advises, that in Russia the Bible is printing, under the direction of the Russian Bible Society, in sixteen different languages. Another letter informs me, that the Moscow Bible Society has lately received subscriptions from the distant regions of Siberia, for 4,000 Rubles, collected among the peasants. At Astrachan, a Society of East Indians is formed for distributing the Scriptures, and these East Indians are principally Bramins. This is thought an important fact. At Theodocia, a depository is formed for the Greek, Armenian, and Georgian Scriptures; and a supply in the Armenian tongues is sent to Constantinople from London. At Stockholm, four presses are constantly engaged in printing Bibles, and cannot supply half the demand. At Copenhagen, a Bible Society has lately been formed, under the patronage of the King, and many of the highest order of the Nobility."

Some account of Abdool Messee, a converted Mahometan, now employed in Hindoostan, as a catechist or reader, by the Church Missionary Society for Africa and the East.

The subject of this Memoir was born at Delhi. His original name was Shekh Salih. His father is considered a learned man, and gains a livelihood by teaching children. Shekh Salih was instructed by his father, and made considerable proficiency both in the Persian and Arabic Languages.

When he was about twenty-one years of age (he is at present thirty-six,*) he came with his father to Lukhnow, in quest of employment; and, after some time, became Moonshee, first to an English Merchant, and then to an Officer in the East India Company's service. At this time Abdool was so zealous a Mussulman, that he induced a Hindoo Servant of the above Officer to become a Mahometan. The master finding some fault with him for his officiousness, he was so offended as to leave his employ, and return to Lukhnow, with a determination of having no more communication with the British. After this he engaged in a variety of pursuits, and visited different parts of the country, being always very attentive, and endeavoring to render others so, to the Mahometan Observances.

At length, after having been about a year in some situation under the Nabob of Lukhnow, he went into the Mahratta Country, and engaged as a trooper in the

* The following account was written by the Rev. Daniel Corrie, a Chaplain in the service of the East India Company, December, 1812. Of course, Abdool Messee is now in his fortieth year. Mr. Corrie is represented by the American Missionaries, as being a very pious and excellent man.

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service of Ibraham Ali Khan, one of the chieftains of the Javudpore Rajah. It is to be observed, that Indian Soldiers of this description answer more to English Yeomanry than dragoons. Each man finds his own horse and accoutrements, and is at liberty to leave the service whenever he pleases.

This step Abdool speaks of as the beginning of God's mercy to him; for while under the command of Ibrahim Ali Khan; Meer Khan, another chieftain, at that time in the service of the same Rajah, was sent to murder Rao Scivac Sing, the rival of the Javudpore Rajah. This transaction is well known in India.—Meer Khan swore on the Koran that he came to mediate a peace between his employer and the Rao, whom he no sooner decoyed into his tent, than, having gone out on some pretence, he caused the cords of it to be cut, and ordered his attendants to stab the visitors involved in its folds. The ill fated Rao cut his way through the folds of the tent with a dagger, and bravely defended himself until overpowered by numbers: his head was severed from his body; and, after being carried about in triumph, was sent to the Rajah. The Scivac Sing, Abdool relates, was a young man of very interesting appearance; and pity for his untimely death, with the horror excited by the sight of his head exposed as a spectacle, raised a feeling of disgust at the perfidy of mankind. Abdool had hitherto been a stranger to such treachery; and considering, as he says, that he was liable to be made the executioner of equally inhuman measures, he resolved on quitting the army, and earning his bread in some peaceful way, by any labor however degrading. This determination he put in practice; and, returning to Lukhnow, supported himself by preparing green paint.

At the end of about a year, Abdool went to Cawnpore to visit his father, at that time engaged as private tutor in the house of a rich native, who lived in the premises next to those of the Rev. Henry Martyn. He here heard of Mr. Martyn's preaching to the poor natives, who assembled on the lawn before his house on Sundays. He determined to go, as he expressed it, to see the sport. Mr. Martyn was explaining the Commandments to the people, when Abdool went to hear; and he was struck with the observations that were made, and considered them as both reasonable and excellent. He had previously been perplexed about the contradictions maintained by the different Mahometan Sects, and this Christian Instruction appeared to him better than any he had as yet received! He told his father what opinion he had formed, and begged him to get him some employment at Cawnpore, where he might hear more of these things. His father was acquainted with a friend of Sabat, who was then living with Mr. Martyn; and, through his friend, Abdool was engaged, in May 1810, to copy Persian Writings for Sabat. He obtained a lodging on the premises, without making known his wishes. Here he had many opportunities of obtaining the information which he desired, particularly by inquiring of the native Christian children the subjects of the lessons which they had learned in school; and, by this mode, he was enabled to gain some insight into Divine Truth.

When Mr. Martyn had finished his translation of the New Testament into Hindoostanee, the book was given Abdool to bind. This he considered as a fine opportunity, nor did he let it slip. On reading the word of God he discovered his state, and perceived therein a true description of his own heart. He soon decided in favour of the Christian Religion; but still concealed what was passing within him, till Mr Martyn being about to leave Cawnpore, on account of his health, Abdool could no longer refrain from asking his advice with respect to his future conduct, earnestly desiring, at the same time, to be baptised. It was agreed that he should go down to Calcutta with Sabat and Mr. Martyn, from whom he received a solemn warning of the danger of a false profession. During the short period of Mr. Martyn's stay at Culcutta, he was not entirely convinced of this man's real change of heart; recommending him, therefore, to the notice of the late Rev. David Brown, he departed without gratifying Abdool's wish for baptism. After five months' further delay, Mr. Brown, having observed his conduct, and being satisfied

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with it, baptised him in the Old Church, on Whit Sunday, 1811.

On this occasion Mr. Brown wrote to a friend: "On Sunday last, I publicly baptised Shekh Salih. It was a most solemn and heart-affecting occasion. Private notice was given, that it would be in the afternoon. Good people of all ranks attended; and, in the evening, I preached on the subject. This has made a very serious impression at Calcutta. I have had great satisfaction in the event. The circumstances of his case were remarkable. May we every Whit Sunday witness similar wonders of grace! I made full investigation, and was thoroughly satisfied with the Shekh's account of his conversion. His Christian Name is Abdool Messee, "*Servant of Christ;*" a particular circumstance leading to the selection of that name."

From this period, he was noticed by some of Mr. Brown's congregation, and gained from their instruction a growing acquaintance with his own fallen state, and the remedy provided for it through the Savior. Abdool himself expresses a decided persuasion that his baptism was attended with a peculiar blessing: although, before that time, he had learned, in general, that he was a fallen and sinful creature, yet now he began to account himself in every respect a sinner, and his humility and circumspection have been in proportion to his increasing knowledge of himself, together with his clearer and more enlarged views of the Gospel.

It has been his custom, of late, to preach on the Sabbath-days at the house of M. De R. to a number of poor native Christians and others, who assemble there weekly for instruction. His method was to note down, at large, hints suggested by a friend; being unacquainted, as he said, with the analogy of Scripture, and being afraid to teach what he did not thoroughly understand. From these notes the writer of this has heard him preach in a very feeling and forcible manner, to the evident conviction of his hearers. Of these, five Mahometans were so far impressed as to desire baptism, which, after a probation apparently satisfactory, was granted them, though their subsequent conduct has not answered the expectations that were formed at the time. From Whit Sunday 1811, till last July, Abdool continued to reside in Calcutta.—Much opposition he met with from the Mahometans, who made him many offers of money, &c. if he would renounce Christianity or leave the place. Twice, on frivolous pretences, he was summoned before the British Magistrate, and discharged with costs. Under these circumstances, his temper has appeared to great advantage, and invariably such as one should have wished. To put an end to these vexations, he was advised to remove to Chinsurah in July, where his conversation and example produced a good effect on many, especially on a Roman Catholic Portuguese, and the son of an Armenian Priest, who have both expressed an intention of following him up the country, that they may enjoy his company and partake of his labors.—So often have I been deceived by these people, that I almost fear to speak decidedly of any of them; but I know, where the Spirit of God vouchsafes to enlighten the mind and sanctify the heart, the work will stand; and, judging from present appearances, I should be more disposed to fear for myself than for Abdool. I keep a journal of his public labors, which, should it please God to bring us to the end of our journey, I will send you. He has several native children in the boat with him, whom he teaches, as we go along, to read and to learn passages of the Scripture by heart; and when the natives argue with him about caste, he sometimes asks the children if they remember any passage of Scripture in answer, which one or other of them usually does, to the admiration of the poor ignorant people. He has composed many hymns to native measures, which he sings with the Christian children and servants after we come to for the night; and often, during the darkness and stillness of the evening, he and his little church in the boat make these sandy plains and lonely wilds echo with the Beloved Name. I often, in reference to these things think on Isa. xxxv, 1, 2,—But let me be sober, and watch unto prayer, that He with whom is the residue of the Spirit would be pleased to perfect that which is lacking in us, and, for the glory of his own Name, bring forth judgment into victory.

D. C.

December 17, 1812.

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NATIONAL BIBLE SOCIETIES.

The following account of the National Bible Societies is extracted from the eleventh Report of the British & Foreign Bible Society.

At the last Annual Meeting, the Members of the British and Foreign Bible Society were encouraged to indulge the pleasing hope, that the pacification of Europe, which then happily prevailed, would lead to a more extensive adoption of the principle of their Institution; and your Committee, in reporting their Proceedings during the Eleventh Year of its establishment, have the satisfaction to be able to state that this expectation has been amply verified.

The Bible Societies which have been instituted on the Continent, during the period in question, are equally numerous and important.

Your Committee will first notice, in regular succession, those Societies, the formation of which was materially assisted by the presence, advice, and exertions of their zealous and active coadjutor, the Rev. Robert Pinkerton, during the course of his return to Russia.

The Netherlands National Bible Society

Was established at Amsterdam, under the presidency of his Excellency Mr. Roel, Minister of the Interior. Among other encouraging circumstances attending its formation, it is gratifying to remark that many Catholics subscribed themselves Members of it.

The example of Amsterdam was almost immediately followed by Rotterdam and other places. There are now 31 Bible Societies in the United Netherlands, all of them considered divisions of the Parent Institution at Amsterdam.

A plan has been adopted for instituting Bible Associations at Amsterdam and in its environs. That city and its suburbs, comprising nearly 200,000 inhabitants, will be divided into 32 districts, in each of which a Bible Association will be formed.

The Grand Duchy of Berg National Bible Society

Is the next in order. It was established at Elberfield, in Wupper Valley, equally famous in Germany for the extent of its manufactories, its diversity of religious denominations, and the pious character of its inhabitants. *In the cause of the Bible they were all united.* The sphere of operation of this Society includes a very large population, of which a great proportion are Catholics.

It is affecting to add the information reported by Mr. Pinkerton on good authority, that many thousands of them never saw a Bible; and that among some, even the meaning of the word Bible was totally unknown. Of this society his Excellency Baron Von Gruener, Governor-General of the Grand Duchy of Berg, was chosen President.

A letter from one of the Secretaries of the Society concludes with these words: "We thank you for having drawn our district also into the circle of your union; and join our prayers to your's, that the Spirit of our Lord Jesus may powerfully carry his word to the hearts of men."

The Hanoverian National Bible Society

Is next to be noticed. "In Hanover, as in Petersburg, I saw" says Mr. Pinkerton, "the Lutheran, Calvinistic, and Catholic Clergy, join hands to promote the good cause; and some of these persons assured me, after the Meeting that though they had been teachers of the same religion in this city for many years, yet they had never had an opportunity of speaking to each other. Oh! what a blessed plan, which is capable of bringing together the long divided parts of the Christian Church!

"When the chief Catholic Priest entered the room, he came straight to me, grasped my hand in the most cordial manner, and with a countenance beaming with joy, said, "I rejoice that I have an opportunity of uniting in such a glorious cause. I am decidedly of opinion that the Scriptures should be put into the hands of every class of men, and that even the poorest and the meanest should have it in their power to draw Divine Instruction from the Fountain Head.'"

The President of this Society is his Excellency Baron Von Arnswalt, Minister of State, Privy Counsellor, and President of the Ecclesiastical Court.

His Royal Highness the Duke of Cambridge has obligingly complied with a solicitation to be its Patron.

Prussian National Bible Society.

The zeal of Mr. Pinkerton was no less favorably received at Berlin, where the Prussian Bible Society has been estab-

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lished under the Presidency of his Excellency Lieutenant-General Von Dierecke, Tutor to the Crown Prince of Prussia. The plan of the Society having been presented to his Prussian Majesty, he was graciously pleased to approve it, and to confirm its laws: and as a further proof of the interest which his Majesty feels in its success, he has granted to the Society the freedom of the Letter-Post.

Your Committee cannot resist the temptation of gratifying the General Meeting with an extract from a letter, addressed to the British and Foreign Bible Society, by the President, Vice-Presidents, and Committee of the Prussian Bible Society.

"Blessed are ye, revered Gentlemen, for devoting the earthly treasures with which the goodness of the Most High has enriched your favored Isle, not only to the alleviation of the temporal distresses, but also to the propagation of heavenly blessings, that you may communicate the glad tidings of that salvation procured to the human race at a price infinitely more precious than that of silver and gold, to all nations, for their permanent benefit. The Divine Author of this salvation pronounced the preaching of the Gospel to the poor, one of the symptoms of his first advent; and thus may the dissemination of the same blessed Gospel in the cottages of the indigent, prove an auspicious omen, that He, whom so many have entirely disowned, is again at hand; and that the children of men are preparing themselves anew to receive Him into their hearts, and to consecrate their life, in all its various relations, to Him in whose name alone salvation and true joy are promised to the world."

Your Committee feel authorised to indulge the pleasing expectation of the happiest results from the proceedings of a Society, under the direction of persons impressed with such feelings, particularly as its object is so fully in unison with the sentiments of the King, and the Ministers presidimg in the principal departments of the Government.

It may be proper to add in this place, that the Bible Society which had existed at Berlin since the year 1805, and with which your Committee had maintained a most pleasing and useful correspondence, has now merged in the National Institution of the Prussian Bible Society.

Saxon National Bible Society.

From Berlin Mr. Pinkerton proceeded to Dresden, where he had the happiness to witness the establishment of the Saxon Bible Society, under the presidency of his Excellency Count Hohenthal, the Minister for Religion. For a most interesting account of the formation of this Institution, your committee must refer to a letter from the Rev. Dr. Dœring, Chaplain of the Court of Saxony, regretting that the limits of their Report admit only the following selection from the conclusion of it:

"Thus the Saxon Bible Society was formed. Universal was the impression, and loud the gratitude expressed both towards the Parent Institution in London, and its worthy Member, Mr. Pinkerton. Tears of joy glittered in many an eye, and the name of the Lord was glorified. May he command his blessing on this holy union!"

Polish National Bible Society.

Mr. Pinkerton, in passing through Warsaw, held also a preliminary meeting in the palace of Prince Czartorisky, a nobleman of the first rank, talents, and respectability, for the purpose of forming a Polish Bible Society; at which meeting, certain regulations were proposed and adopted, subject to the approbation of his Majesty the Emperor of Russia.

Of Poland, it is asserted, there is such a want of the Scriptures in that country, that a copy of the Bible is scarcely to be obtained at any price. It is to be hoped, therefore, that the proposed Institution will be regularly formed, and that its exertions will be commensurate to the spiritual wants of the people, and bestow on them that blessing which they so greatly need.

The Societies which have been enumerated, were established in less than three months after the last Annual Meeting. Of all, it may be observed, that the proposal for their institution received a most ready and cheerful acquiescence; that at the Meetings convened for this purpose, the greatest joy and harmony prevailed; and finally, that from the rank, abilities, and respectability of the Presidents, Vice-Presidents, and Directors of these Associations, there is every reason

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to hope, that their example will have an extensive influence. and their exertions a most beneficial effect.

(TO BE CONTINUED.)

The following letter was written by Mr. Thom, a missionary at the Cape of Good Hope, to the Rev. Mr. Codman, of Dorchester. The United States brig Syren had been captured, and carried into the Cape. While detained as prisoners of war, the crew experienced the kindest treatment from Mr. T which they acknowledged, on their arrival in this country.

REV. SIR,—My life may be very short, and my talents are few; therefore I have little inclination to increase the number of my correspondents. However, if I write for Christ, or his cause, I am perhaps doing as much good as by preaching a sermon. Dr. Swift, late of the United States brig of war Syren, mentioned to me that he lives in the same town where you live; and Mr. Lewis of Union Chapel, Islington, showed me some of your letters. I therefore consent to Dr. Swift's request to write you a few lines respecting my own labors and those of others. I have been here two years and a half. My station was India, but Divine Providence opened a wide door among my own countrymen, the Scots soldiers here, which is not likely yet to be shut. God is for us, who then can be against us? In the 93d regt. of Highlanders, since gone to America, there were 150 decided Christians. Most of them were awakened in Africa. Christ meets with sinners in every part of the world. Now almost 200 of another regt. hear the Gospel twice or thrice a week. Among your countrymen, the crew of the Syren, I have labored twice a week. Thrice a week I have also preached in Dutch. I have more work than I am able to perform; but we may expect extraordinary grace when we are called to labor in extraordinary services. Our church consists of fifty members. Six converted heathens and Mahometans will be baptised next week, and thirty soldiers appear to be deeply impressed with divine truth. It is not to be expected, that all professors from among the Heathen will stand; but really few comparatively have turned back. Among the soldiers, as it in general is, there has been some wildfire; but God has certainly done a great work here, during the last five years; and he has used various instruments and means in order to keep all humble and thankful. Some pious Wesleyan soldiers have done much. Among the Heathen, good has been doing for some years past, by means of various pious Dutchmen and African women; (I mean women born of Dutch parents in Africa.) I am now gathering the converts into our church. Religious books have been extensively circulated by sale, or *gratis*, and nearly 2,000 copies of the Bible and New Testament by my own hand. Glory to God. O for ten thousand hands and hearts; Christ should have them all. Among the Americans I believe some have been awakened: may God keep them from sleeping again. They had only one Bible, and that I am told was in pieces, when I visited them; and now 52 Bibles, and 36 or 40 Testaments have been given them. Their case was represented to some pious gentlemen, who put into my hands 150 Rix dollars to purchase them books. About 60 or 70 volumes of good, plain, and striking works of one kind and another, have thus been distributed among them; but of their little allowance those, who are seriously disposed, have bought some more. It is with great regret they leave me I believe. God's word will never fall to the ground. The seed may spring up when I am dead and gone, in America or elsewhere. A sailor is a better subject of divine grace, (permit the expression,) than a soldier. I have always found it so. But God only can open any of their hearts.

There are in the interior 1,500 and more baptised Hottentots, Bosjesmen, Caffres, Namaquas, Boushmanas, &c. At one settlement of ours about 3 to 4,000 are under religious instruction. We have about ten stations, and the Moravians two, in South Africa. Four or five native brethren preach fluently. I have heard two of them. Our brethren are enabled to labor without fainting. Far in the interior they endure much for Christ. In Cape Town, as to temporal enjoyments, we have an abundance; and our trials and obstacles are of a different nature from those of the missionaries in the country. I enclose you a piece of work done by the Moravian Hottentots.

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Seven missions I have seen; and travelled about three thousand miles through the Colony, preaching and distributing tracts, &c. in Dutch. There are here, (that is in the Colony,) two very excellent Dutch clergymen, and six other respectable ministers. A large field is here; and South Africa may perhaps enlighten the heart of Africa. Perhaps a chain of missions may reach from Cape Town to Grand Cairo. God grant it in His time. Mrs. Thom is a lady of this country, descended from Europeans, and is my interpreter in Malay and Portuguese. I beg leave to enclose samples of our missionary labors in China.

I trust you behold numbers of sinners coming to Christ in Dorchester. As Dr. Swift is a member of an Independent Church, and appears to me to be a serious man, he sat down with us at the Lord's table.

I am, my dear Sir, though unknown,
Yours sincerely,
GEORGE THOM.

CHRISTIAN MONITOR.

Having once had occasion to remark that the Subscriptions to the Apostolic Epistles were of no authority, as not forming any part of the sacred Canon; and observing that the remark excited some surprise; it has occurred to me that it might not be amiss to communicate some information to the public on this subject, through the medium of the Christian Monitor.

The Subscription to the Epistle to the Romans, in our translation is in these words.

"Written to the Romans from Corinthus, *and sent* by Phebe, servant of the church at Cenchrea."—The two words in italics have nothing corresponding to them in the original from which the translation was made; but were supplied by the Translators. A literal translation from the common Greek edition then would import that this epistle was written by Phebe.

Of six most ancient manuscripts, three have only these words, "To the Romans:" One has "to the Romans is ended," where no doubt the word *Epistle* is to be supplied; And two have "Written to the Romans from Corinth by Phebe." Besides which, there is a vast variety of readings in manuscripts of later date, serving to show that the copyists varied the subscription entirely according to conjecture. It seems however to be pretty generally agreed that this epistle was written at Corinth.

The first Epistle to the Corinthians has the following subscription:

"The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus."

This contains a manifest error. For let the reader, recollecting that Philippi was a city of Macedonia, peruse Chap. xvi. v. 5—9 inclusive of this epistle, and he will perceive that the Apostle was not in Macedonia but at Ephesus a city of Asia Minor, when he wrote this letter.

The various readings in the ancient manuscripts are as follows. "The first to the Corinthians—The first to the Corinthians is ended—The first to the Corinthians was written from Ephesus—" &c. &c.

The second Epistle to the Corinthians is dated correctly in our version. It was written at Philippi in Macedonia; but in this case, as in others, the Ancient manuscripts, with one exception, make no mention of the place where the Apostle wrote this letter.

Concerning the date of the Epistle to the Galatians learned men differ widely. Some say that it was written at Rome, some at Corinth; others make the place Ephesus, and others again, Antioch. This last opinion appears to me better supported than any other: but the reasons for it cannot be detailed here.

The common subscription "Written to the Galations from Rome" is entirely unsupported by the ancient manuscripts; and of course is of no authority.

The letter of Paul to the Ephesians was no doubt written at Rome.

The same remark may be made in relation to the Epistles to the Philippians and Colossians. As great variations however are to be found in the manuscripts here as any that have been before noted.

The first Epistle to the Thessalonians was written from Corinth, as appears highly probable at least, from the history recorded in the Acts; Chapters 18, and 19. Yet it is stated in the common sub-

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scription that this epistle was written from Athens.

The second epistle to the Thessalonians was written, it is generally believed, shortly after the first, and at the same place; not at Athens, as the interpolated subscription has it.

The first Epistle to Timothy is dated in the common subscription, at Laodicea the metropolis of Phrygia Pacatiana.—Some manuscripts date it "Athens," others, "Nicopolis;" and others "*from Macedonia.*" The common opinion is that it was written either at Philippi or Nicopolis.

The second Epistle to Timothy was written as the common subscription states at Rome. In the manuscripts Rome and Laodicea are both mentioned.

The Epistle to Titus is said to have been written from Nicopolis. It is unnecessary to state the various readings of the manuscripts. The best commentators have dated the epistle at Colosse.

It is quite needless to extend this investigation farther—From what has been said, it is evident that the subscriptions to the Epistles form no part of Holy Scriptures. And as some of them are most manifestly erroneous, it seems surprising that they should be continued by every Editor of the Bible, from age to age, as carefully as any part of the sacred text.

It may perhaps be thought by some that this is a matter of small importance. Compared with many other concerns, I grant that it is—Yet we ought not to feel entirely indifferent to any thing that affects the purity of the sacred writings. Let us if possible have the Scriptures as they came from the hands of their divinely instructed authors.

Before this paper is closed, it may be worth while to state, as it is not very foreign to the subject, that the division of the Scriptures into chapters and verses, is comparatively a modern work. There is nothing of it in the ancient manuscripts. This division was made for convenience of reference, and with this view, it has its advantages: but it has its disadvantages too. For sometimes the most closely connected parts of a sentence are separated by verses: and sometimes the larger division of a chapter, separates even the most intimately united parts of a train of reasoning. It would be well for those who read the Scriptures, to be aware of this, and, when time will permit, to peruse for instance, a whole epistle at a sitting. To give an instance or two of the unhappy divisions which have been made, let the reader observe how the 21st Chap. of the Acts of the Apostles ends, and how the 22d commences. Or let him notice the third and fourth Chapters of the Epistle to the Ephesians, and he will perceive that a parenthesis begins at the 2d verse of the 3d Chapter, which extends to the first verse of the 4th; and that the words "For I Paul, the prisoner of Jesus Christ for you Gentiles" Chap. III. v. 1. are intimately connected with the words "beseech you that ye walk worthy of the vocation wherewith ye are called" Chap. IV. v. 1.——Many other examples might be mentioned, but these are sufficient for my purpose, which is to show, that in reading the Scriptures, we ought to regard the connection, and the object of the sacred writer, and not the divisions which have been arbitrarily introduced, and which very often greatly darken the meaning of the oracles of divine truth.

NOTICE.

The third anniversary of the BIBLE SOCIETY OF VIRGINIA will be held in the Capitol on the first Tuesday in April.

The members of the Society, it is hoped, will be punctual in their attendance; as a subject of great importance will be submitted for their consideration.

It may be well to mention that the measure alluded to is the formation in the United States of a NATIONAL BIBLE SOCIETY.

The Editor would beg leave to refer his readers to some remarks made on this subject in the Christian Monitor No. 36, whence, unless he deceives himself, it will appear that not only as Christians, but as Americans we ought to take a deep interest in the success of this measure.

From the intelligence contained in the present No. it may be seen, in part, what the nations of the old world are doing for the universal extension of the Redeemer's kingdom—Let not America be "one whit behind the very chiefest of them."

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. MARCH 30, 1816. [NUMBER 39.

RELIGIOUS INTELLIGENCE.

CONVERSION OF A BUDHIST PRIEST.

The following is an extract from a communication recently received from Columbo, in the island of Ceylon, and dated January 13, 1815:

"On Christmas-day (1814) a very remarkable baptism was celebrated in the middle of Divine worship, before a full congregation, at the church in the Fort. A Budhist priest, of great eminence for character, talents, and literary attainments, after mature deliberation, and a careful perusal of the Gospel in the Cingalese language, had determined to throw aside his yellow robes, and embrace the Christian religion.

"It was in vain that his resolution was assailed by his brother priests, and by the solicitations of his own family; their importunities only served to agitate his mind, but could not shake his determined conviction, founded upon examination and reflection. He gave up rank, affluence, connections, and family, to follow the dictates of his conscience. He was baptised by the name of 'Petrus Panditta Sekanas.' From the natural influence of his character and abilities, such an example promises to be of signal use in the propagation of Christianity."

The account of the conversion of this priest is too long to be inserted entire. We must content ourselves with a few brief extracts.

"The manner," says Mr. Clough, (a missionary by whose instrumentality he was converted,) "in which I became acquainted with the Budhist priest, was by attending the idalatrous worship and ceremonies. On these occasions I the more particularly addressed this Priest, perceiving that he possessed acuteness of intellect, and was acknowledged to be the best versed in the religion of Budhu, and in the sciences of the country. I began to take great pleasure in conversing with him; and the pleasure appearing to be reciprocal, our interviews became frequent and of protracted length.

"Perceiving, after many conversations, that he continued to be very inquisitive about Christianity, I furnished him with a copy of the four Gospels in Cingalese, with which he was much pleased, saying, 'This is what I have long wished to see, and be assured I will read it with great attention;' I presented to him the Gospels at his own heathen temple, when some of his pupils for the Budhist priesthood were present who were not a little surprised at the joy he expressed, and the care he manifested, in wrapping it up, as being more valuable than gold.

"He soon put me to the pleasing task of explaining, to the best of my abilities, those things which were rather maysterious to him. After he had read the Gospels several times, he began to lament that he had not the Old Testament, supposing it would give him a clear explanation of the New.

"I must now pass over a number of interesting evening conversations, and hasten to the interview when he made a public confession of the state of his mind and present views, which was nearly as follows:—'I feel a wish to give you a relation of my present condition, and I believe, from what I know of you, that you will not make a wrong use of any thing I say. Since I became acquainted with you, your conversation and your answers to my different questions have made a deep impression on my mind

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and during the last three weeks, I have been in a state of great distress of mind. I have often returned home after my interviews with you, unable to sleep all night.' I asked him the cause of his trouble. He replied, that it rose from an apprehension that he and his countrymen who followed the religion of Budhu had been mistaken in their religious principles, which was to him a consideration of the greatest importance. He added, that the more he thought on the subject, the more the apprehension increased, in as much as the evidences in favor of the Christian religion were making a stronger and stronger impression upon him. I then asked him whether the God of the Christians was he who ought to be worshipped in preference to id ls. He replied, that he had been considering the subject in all its bearings, and that he had offered up prayers for direction in a matter so important; and the more he prayed, the more did his desire to quit the religion of Budhu increase. He then asked me to assist him in managing this, for which his gratitude would be extreme, and that he should think that the great God had sent me from England to Ceylon to instruct him, and shew him the right way of worshipping God; and in return, he should think it incumbent upon him, to his latest hour, to make known to his countrymen the blessings of the Gospel which had been thus offered to him through my means. Perceiving that he was prepared to manifest his conversion, I asked him what he conceived the most speedy and effectual mode of doing it. He replied, 'By laying aside my priestly garments, and joining myself to the society of Christians;' adding, 'I am, in my present situation as comfortable as I can wish, with regard to the things of this world; but as soon as I throw off this garment, I shall be deprived of all means of support: and this gives me uneasiness, because I shall be brought into distress. If, however, I had only a sufficient knowledge of the Christian religion, to enable me to preach it, I believe the great and good God would not suffer me for one moment to want; and one of the greatest acts of mercy you can do, will be to assist me a little in this particular.'

"About this time there was a meeting convened of several Bunhist priests, for some particular occasion near Galle, and the meeting was to continue for some days; and I was apprehensive he might be shaken, or not sufficiently prepared to stand the attacks of such a number of his former acquaintance. But at this time a singular circumstance occurred which seemed to give weight to all his past conduct. The priests who had assembled were desirous to avail themselves of the opportunity of receiving personal improvement through the means of my faithful convert; for he being the senior priest, was looked up to for instruction; for one evening when they were assembled, and were expecting to hear him preach on the religion of Budhu, he drew out the Cingalese New Testament, and began to read the first chapter of St. Matthew; and he proceeded to read other chapters, making his observations till morning, by which time he had finished the whole Gospel. He was heard with surprise and attention; and they frequently interrupted him, as he proceeded, with questions, which he answered to the best of his ability."

He was one of the most celebrated priests in the island, known both in the Candian and British dominions—he resided some time with the king of Candia, and is every where extolled for his extensive knowledge, both of the religion and literature of the island, as well as the Oriental languages.

The matter was blazed abroad the district, and came to the knowledge of the high priest, who was so alarmed by the intelligence, that he assembled fourteen of the head priests and sent them to prevail upon him, if possible, to abandon the idea of embracing Christianity; stating that if a priest of his rank and respectability in the religion of Budhu forsook them, it would not only disgrace his own character, but injure the cause. He continued immoveable; and the matter spread so rapidly, that before the fourteen left him they were increased to fifty seven, using every possible method to prevail upon him to continue as he was. Besides the priests, there were his family connections, some weeping, some scolding, and others threatening to put an end to their existence. Many

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head men of the district came to him with large presents, observing, "If you forsake the priesthood, it will ruin our religion in this country." However, he broke through them all and made his escape at the hazard of his life.

After his baptism, his excellency the governor sent him two suits of new clothes. He is to have a salary from government as a translator; and is now about to translate the Bible into two languages of the island, the Cingalese, and Paariah, or Maggada, which is spoken in the interior. He is to study the Scriptures under the care of the Rev. Mr. Armour, who now resides in Columbo, until qualified to preach.

[*Boston Recorder.*

Extract of a letter from the Auxiliary Bible Society of the People of Colour, Jamaica, to the British and Foreign Society.

"We the undersigned Persons of Colour in the Island of Jamaica, sincerely impressed with the beneficent object of the British and Foreign Bible Society, behold with heart-felt pleasure, that while a great portion of mankind labors under the iron yoke of infidelity, the work of charity & love is exercised to send forth the Word of Salvation throughout the earth; whereby those who are as yet in a state of ignorance and sin, may be induced to read the Sacred Oracles of Truth; and, under the gracious influence of the Holy Spirit, be brought to a saving knowledge of God, and of his Son Jesus Christ our Lord.

"Disparaged, as we have hitherto been, and still continue to be, by the operation of local prejudices; we rejoice that an opportunity is held out to us to manifest how much we appreciate the exertions of so excellent an Institution, as being calculated to administer to the relief of all men, whatever be their nation or complexion.

"To this end, we beg leave to inform you, that a Society has been established on the 30th of September last, in the city of Kingston, under the denomination of *The Jamaica Auxiliary Bible Society of the People of Colour;* the object of which is, to raise a yearly subscription throughout the island, to assist the future progress of the British and Foreign Bible Society.

"Although the present remittance be but small (*77l.* 5s. currency,) yet we indulge ourselves in the hope that the smallest gift derives worth from the intention of the giver: this being the donations collected from the poorer classes in general of the People of Colour in Kingston; a partial collection having been already made from them before this Society was formed: we look forward, however, with the expectation, that it may, by God's blessing, assist in sowing the seed of his Divine Word in abundance.

"We entertain the highest regard for the British and Foreign Bible Society; the more especially as many of our unhappy brethren are at this moment enveloped in the dark cloud of ignorance and sin; yet we are happy in the reflection, that there are multitudes among us who thirst after the living Water of Life, and are desirous to see the pure and genuine Word of God spread."

From the Religious Remembrancer.

☞ The following information is contained in a letter recently received from London, by a gentleman in Philadelphia, who has kindly permitted us to take such extracts as we deemed interesting to the Christian community.

"The Rev. Mr. Steinkopft, one of the Secretaries to the British and Foreign Bible Societies, has been for some time past, on the continent, endeavouring to excite attention to the object where it has not been hitherto felt, and to fan the sacred flame where it has been already kindled. The accounts from him are highly interesting, particularly of the meetings held in Switzerland, at Zurich, Basle, &c. and of the co-operation of the Catholic clergymen in Switzerland and many parts of Germany, in the circulation of the Holy Scriptures in such versions as Protestants cannot disapprove. This is an encouraging circumstance, and inspires us with hope, that the thick darkness which has so long covered the earth will be dissipated by the light of divine truth, and that the good work is already evidently begun. The Lord hasten it in his good time."

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☞ The British and Foreign Bible Society, have, in addition to a former similar grant, voted a donation to the Philadelphia Bible Society of 200 Gaelic Testaments.

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☞ The London Tract Society have ordered a donation of 2800 tracts to a gentleman in Virginia, who is engaged in benevolent designs for the moral improvement of the condition of the slaves in that State, for distribution among these objects of his attention.

THE NEGRO PREACHER.

In the Island of St. Thomas, in the West Indies, was a Negro named Cornelius, who preached to his countrymen. He was a man of considerable talents, and was able to speak and write the Creole, Dutch, Danish, German, and English Languages. Till the year 1767 he was a slave: he first purchased the freedom of his wife; and then laboured hard to gain his own liberty; which he at last effected, after much entreaty, and the payment of a considerable sum. By degrees he purchased the emancipation of his six children. He learned the business of a mason so well, that he was appointed master-mason to the royal buildings, and had the honour to lay the foundation-stone of six Christian Chapels for the use of the United Brethren. His gifts for preaching were good and remarkably acceptable, not only to the Negroes but to many of the Whites. He spent even whole nights in visiting the different plantations; yet was by no means puffed up, but ever retained the character of an humble servant of Christ. When death approached, he sent for his family. His children and grand children assembled round the bed of the sick parent. He summoned up all his strength, sat up in the bed, uncovered his venerable head, adorned with locks as white as snow, and addressed them thus.—

"I rejoice exceedingly, my dearly beloved children to see you once more together before my departure; for I believe that my Lord and Saviour will soon come and take your father home to himself. You know, my dear children, that my chief concern has been respecting you, and as long as I was with you; how frequently I have exhorted you with tears not to neglect the day of grace; but to surrender yourselves, with soul and body, to your God and Redeemer, to follow him faithfully. Sometimes I have dealt strictly with you, in matters which I believed would bring harm to your souls and grieve the Spirit of God; and I have exerted my parental authority to prevent mischief: but it was all done out of love to you. However, it may have happened that I have been sometimes too severe; if this has been the case, I beg you, my dear children, to forgive me. Oh forgive your poor dying father."

Burder's Missionary Anecdotes.

CONVERSION OF CUPIDO.

Cupido was, before his conversion, notorious for swearing, lying, fighting, but especially for drunkenness, which often brought him upon a sick bed, being naturally weak. At such times he always resolved to leave that practice, and to lead a sober life. He was, however, surprised to find, that no sooner did his health return, than his sins again prevailed. He was sometimes afraid of God, although ignorant of him; and expected that his conduct would prove the destruction of his soul. He enquired of all he met with for means to deliver him from the sin of drunkenness, supposing that to leave the rest would then be easy. Some directed him to witches and wizards, to whom he addressed himself: but these were miserable comforters; for they told him that his life was not worth a farthing, for when persons began to make such inquiries, it was a sure sign of death. Others prescribed various kinds of medicine, which he eagerly took; but all proved in vain. His feet were providentially led to Graaf Reinet, where he heard, in a discourse from brother Vanderlingen, that Christ Jesus the Son of God could save sinners from their sins. He cried out to himself, "That is what I want: that is what I want." He immediately left business to come to us, that he might get acquainted with this Jesus; and told all he met, that he had at last found one who could save him from his sins.—*Ib.*

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ASIA.

From the Rev. Mr. Morrison, dated Canton, China, Jan'y, 30, 1815.

Last season I wrote at length to the Bible Society, and sent a copy of the New Testament in the Chinese language. I now send to you, for the Society, a proof copy of a duodecimo edition of the New Testament. To print which, in considerable numbers, I would again, in behalf of the heathen, entreat the aid of the British and Foreign Bible Society. It is not practicable in this country at present to sell the work. It must be given away *gratis*.

I have in the press a translation of the Book of Genesis. I fear, I shall not be able to send you a copy by these ships; there is, however, another fleet after those about to sail. With them I hope to send you a copy.

There are not now many copies on hand of the 2,000 which were cast off last year. The duodecimo edition will be much cheaper than the octavo one. It will cost, I believe, about half a dollar each copy.

It will always afford me sincere pleasure to hear of the success of your benevolent Society. May the blessings of the Almighty God ever accompany your efforts. I hope that you will deem it right to give many Testaments and Bibles to the Chinese. I do not solicit. Your Society does not require it. You are always forward to what you consider to be good, and the appropriate object of your institution.

The British and Foreign Bible Society has granted to Mr. Morrison a further Donation of 1000*l. to enable him to extend the circulation of the Chinese Scriptures.*

From the Rev. Mr. Supper, Secretary to the Bible Society at Java.

Batavia, Feb. 4, 1815.

You cannot think with what eagerness some Arabian Merchants and Scheiks read the Bibles they receive of me; for whole nights they sit in company together reading this Book of books.

An Arabian Merchant who has returned to Arabia,, received, a few days before his departure, a Bible of me, and he has actually delayed his departure for several days, in order to read it with tranquility and reflection. He promised to recommend this Book to his countrymen, and implored a thousand blessings upon the Bible.

I must also tell you that many *Chinese* in this place eagerly read the New Testaments put into their hands last year by the Rev. William Milne, who is really a faithful and very able assistant to Mr. Morrison, in China. I sometimes go round on purpose, and often find Chinese parents reading to their families in the morning, out of the New Testament, and they also request instruction about some passages. I gave a portion of the Old Testament, in Chinese, to several, who received it with the warmest gratitude; and one merchant pressed it to his bosom, and kissed it. Oh that you could be an eye-witness of the eagerness with which these people read the word of God!

From the Rev. T. Robertson, Pro-Secretary to the Corresponding Committee in Bengal.

Old church, Calcutta, March 27, 1817.

I have already informed you of Mr. Martyn's Persian translation of the New Testament having arrived, and have now the pleasure of adding to it, the Gospel of St. John in the Bengalee language, translated by Mr. Ellerton, of Malda, a gentleman who is critically acquainted with this tongue. We trust that this will be an important engine, when printed, for communicating knowledge in our Schools. The remainder of the Testament will, we hope, soon follow. However small the success which hath hitherto followed our endeavours, this seems to be morrally certain, that knowledge—the best of all knowledge, will be increased. Indeed there are manifest tokens of the fall of *idolatry* at least; and I observe that all those who have learnt the English language, even imperfectly, have acquired new sentiments with respect to the Author of their being, without themselves being aware of it. Thus the foundations of Polytheism are undermined daily, and a hope excited, that in a little time we may hear the whole building tumble to the ground. With the Sacred Scriptures in our hands, we can have no doubt, as to the temple that will rise upon its ruins. We look up to your Society, as the great instrument, under

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God, for the raising of this house of the Lord, where the nations of Hindoostanee may flow together under the banners of Jesus Christ.

AFRICA.

From the Rev. G. R. Nylander, dated Yongroo, West Africa, Feb. 18, 1815.

In January last, a learned Foolah man visited me, and said he had heard of my name in the place where he came from, and that I had given Mohammadu a large book, containing the Tawraaty, (the books of Moses,) and Injeelu, (the New Testament.) "Mohammadu," said he, "reads it every day, and explains it to his scholars." In the course of conversation, I found the Foolah man pretty well acquainted with the New Testament. He asked me several questions about Christ, his doctrine, and Apostles. We read a few chapters of Genesis, conversed about the creation, compared the Koran with the Bible, and thus passed about three hours very pleasantly. He said, "Me see white man book good, pass Mandingo man book. Me want to learn dis book. Suppose me go my country dis time, I tell my fader I go learn white man book: den me come back again, you and me play about dis book, palaver," (that is, pass our time in pleasant conversation) "about the subjects of the Bible." I gave him the last Arabic Bible I possessed. Several other Mohammedans have applied for Bibles, and I shall be very glad to get them from Brother Butsher.

UKASE,

From the Emperor Alexander, to the Committee for the Clerical School in Russia.*

Having approved of every thing that the Committee for the Clerical Schools, in their Report of the 27th of last month, (August,) have laid before me, I consider it necessary to explain my own views respecting the education of those who are destined for the Church. As in the first Academical course of the College of Alexander Neffsky, which is now concluded, teachers have been trained for the Clerical Schools, in the districts of St. Petersburg and Moscow; it is my wish, that the Committee may direct their attention, not only to these newly trained teachers, but also to the Schools themselves; that in the fullest sense of the word, they may be formed into *Schools of the Truth.* The true enlightening of the mind, must be produced by that light, *which shineth in the darkness, and the darkness comprehendeth it not.* By following, in every instance, this light, those who are learning, will be directed to the true source of knowledge, through the means which the Gospel displays to us, in the most sublime (beautiful) simplicity, and the most perfect wisdom; saying, *Christ is the way and the Truth and the life.* Let then the sole object of these Schools be, the educating of the Youth to active Christianity; on this may be founded all those instructions, which are requisite for their future destination, without fearing the misleading of the understanding, which will then be subordinate to the light of the Supreme Being.

I am convinced, that the Committee for the Clerical Schools, will (imploring the Lord's assistance,) use all their exertions to accomplish this end, without which, no true benefit can be looked for.

(Signed) Alexander.

* Abaut the Clerical Sehools, see "Pinkerton's Translation of Platon's Books"

CHRISTIAN MONITOR.

There is a little book, written by Dr. Chandler, entitled, "The trial of the witnesses of the Resurrection of Jesus Christ," which is well worthy of perusal.

The title of the book gives some indication of the Author's plan. The witnesses of the Resurrection are charged with giving false testimony. A court meets to try them under this charge. A jury is *sworn and impaneled*; and the evidence on each side is produced; the Counsel deliver their arguments; and the jury brings in a Verdict. The evidence is forcibly stated, and the pleadings are ingenious. The Verdict of the jury is "Not Guilty." And I will venture to say that every serious and impartial reader will approve the sentence of the Court. I am surprised that this little work is not more common in the book stores. It ought to sell at about 62½ of 75 Cents; and I dare say would sell very well.

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Another small work of this kind by Dr. Clarke the title of which is, I believe, "A plain answer to the question," why are you a Christian?" may be recommended as well worthy of attention. To which may be added "Lesslies short method with the Deists"; to which, says the celebrated Dr. Johnsons, Infidelity has never been able to frame a specious answer.

And here the Editor would observe that the circulation of small well written essays on this subject by Christians might have a powerful effect in destroying the seeds of infidelity, which, there is reason to believe, are pretty thickly sown in our country. It is true, indeed, that there is at the present time much less of open and avowed scepticism, than there was some years ago among us. But it is to be feared that while there is considerable external respect shown to religion, many do not in their hearts receive the scriptures, as an authoritative declaration of the will of God to which they are bound to submit. And if this be so, every measure which Christians can adopt, ought to be vigorously pursued to eradicate the evil. It is admitted that with ordinary persons, at least, mere appeals to the understanding are not sufficient. In unbelief, the heart is more in fault than the head. While then it is shown, as I think it may be, that Christians have the advantage in the argument, it may be well for them to make powerful appeals to the heart, and endeavour to create *there* an interest in favour of religion—But should private and ordinary Christians say, "We are utterly unable to do these things—why then urge on us the discharge of this duty? I would answer,

Be instrumental in conveying to your erring and perishing fellow creatures, the reasonings and admonitions of others. There are in print now, and easy to be obtained, thousands and thousands of small pamphlets, or tracts, in which such addresses are made to the heart and conscience. And a very small retrenchment in your annual expenditures and a little industry, would enable you to disperse many of these papers among the poor, the inconsiderate, and careless, which with the divine blessing, might do much good. In almost every large town where Christianity is professed, and in many villages and country places, there exist RELIGIOUS TRACT SOCIETIES, which disperse in the course of the year, millions of these little papers, written in a way well calculated to awaken the attention, and deeply to impress the heart—Now I would ask, why should there not be a Society of this kind in Richmond, and in every County in Virginia?

[This subject will be resumed in our next.]

NOTICE.

The third anniversary of the BIBLE SOCIETY OF VIRGINIA will be held in the Capitol on the first Tuesday in April.

The members of the Society, it is hoped, will be punctual in their attendance; as a subject of great importance will be submitted for their consideration.

It may be well to mention that the measure alluded to is the formation in the United States of a NATIONAL BIBLE SOCIETY.

The Editor would beg leave to refer his readers to some remarks made on this subject in the Christian Monitor No. 36, whence, unless he deceives himself, it will appear that not only as Christians, but as Americans we ought to take a deep interest in the success of this measure.

From the intelligence contained in the present No. it may be seen, in part, what the nations of the old world are doing for the universal extension of the Redeemer's kingdom—Let not America be "one whit behind the very chiefest of them."

LITERARY NOTCE.

[*The following work commends itself to the attention of the public not only on account of the character of the writer but of the particular object of the present publication—The profits of it are intended to be appropriated to the completion of the theological education of a relative of the reverend Author.*]

PROPOSALS, for Publishing by Subscription, a compendious view of the leading principles and doctrines of THEOLOGY, natural and revealed, connecting with the latter a concise exhibition of the evidences of the CHRISTIAN RELIGION. BY THE REV. SAMUEL S. SMITH, D. D. L. L. D. LATE PRESIDENT OF THE COLLEGE OF NEW-JERSEY.

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I. Comprising under the former, 1st. The proofs of the existence of God—2d. Of His perfections, natural and moral—3d. Of the great principles of duty—4th. Of a future state of existence, as discoverable simply by the light of Nature.

II. Comprising under the latter, disquisitions, 1st. Of the Divinity of the Lord Jesus Christ, or the doctrine of the Holy Trinity—2d. Concerning the decrees of God—3d. The Covenant of Works, and the fall of human nature.

III. The covenant of Grace and restoration of our nature—comprehending, 1st. The nature and equity of Atonement and Vicarious Substitution—2d. The constitution of the Covenant—its Promises and Conditions—3d. Its various dispensations.

IV. Of Faith, embracing 1st. Its nature, and its efficacy as a moral principle of action—2d. The reasonableness of its holding such a distinguished place as it does in the Christian system.

V. VI. VII. Of sanctification including Regeneration— of Justification—of Adoption.

VIII. Of the External Seals of the Covenant—embracing, 1st. Baptism—2d. The Lord's Supper—The nature and proper subjects of each.

IX. Of our future Existence—comprehending, 1st. The immortality of the whole man—2d. The resurrection of the body.

X. Of the eternal duration of the misery of the wicked, and the felicity of the righteous.

THE WHOLE WORK,

It is believed, will occupy between 5 and 600 pages. It shall be printed on good paper, and bound in calf, at 3 dollars. It shall be put to press as soon as 300 subscribers are engaged. And every 6th volume is proposed as a compensation to any who shall be so obliging as to contribute their assistance in collecting the subscriptions and distributing the work.

March, 13, 1815.

NOTICE.

☞ The monthly concert of prayer will he held at the old Methodist meeting house on Monday next, commencing at 4 o'clock.

QUERE.

The following quere was lately put by a respected friend to the Editor of the Monitor—He would be greatly obliged to any of his correspondents for a satisfactory answer.

"Ought parents, professing religion, to permit their children to do that which it would be inconsistent with their profession for themselves to do?"

It will be readily perceived that the question is limited to those things which lie within the sphere of parental authority; and which the exercise of proper vigilance may enable the parent to prevent.

Renunciation of the Servitude of Sin.

1 Sin, my worst enemy, begone,
Pm weary of thy sway:
Too long hast thou my soul enslav'd,
I will be free to-day.

2 By thee of old was war in heav'n,
By thee the angels fell;
Exchang'd their blissful seats in heav'n
For endless wo in hell.

3 By thee man lost his paradise
Where joy alone had place:
From that sad moment pain and death
Pursue our guilty race

4 Destroyer of the works of God,
Thwarting his goodness still;
All nature, groaning, points to thee
The source of ev'ry ill.

5 Deceiver! to thy flatt'ring lies
I fondly gave my ear;
Refrain'd not from thy poison'd bowl,
Nor saw destruction near

6 Much cause have I to hate thee, sin,
Thou vile pernicious guest;
Away! no longer shalt thou hold
A dwelling in my breast.

7 Saviour of men, I cry to thee,
For sin will not depart,
Till thou with pow'r divine expel
The tyrant from my heart.

8 Display thy cross, thou prince of peace,
Then shall the monster flee:
Thy conq'ring love, and that alone,
Can set the captive free.

9 O come with all thy wondrous grace
And take me for thy own:
Erect within my bosom, Lord,
Thy everlasting throne.

10 Controul me by thy sacred laws,
My fears of wrath remove;
And for thy glory let my soul,
Thy full salvation prove

EDITED BY THE REVEREND
JOHN H. RICE.

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. APRIL 6, 1816. [NUMBER 40.

Brief View of the History of Missions.

Continued from p. 220.

1807.—Mr. Biss's complaint getting worse, he was ordered by Dr H. to return to Europe, as the only possible means of saving his life. On January the 5th, he and his family embarked for America. During the first fortnight his health seemed to be greatly amended; but after this he relapsed, and on Feb. 5, died!

A Hindoo, whose name was Seeboo Roy, having seen some religious tracts, came to Cutwa for further instruction. He appears to have believed the gospel; and being a person who had considerable influence in his village, had recommended it to others. He kept up Christian worship in his own house on the Lord's day, and some of his neighbors attended with him. Mr. Chamberlain received much pleasure from him, and expected that he would soon be baptised; but in the month of January this year he died. His relations burned his body, after the manner of the Hindoos, but it was contrary to his desire. He earnestly wished to have been taken to Cutwa instead of [illegible]. During his illness he exhorted those who used to meet with him for worship, not to forsake the assembling of themselves together, nor to cease publishing the glories of the Savior. "I am going," said he, "but we shall soon see each other again." He had conversed much with his wife; and when he died, she did not beat her forehead and cry aloud, as is the custom of women in that country on such occasions. Being asked why she did not: she answered, "What use is that? I sit and think of what he said to me."

On January the 24th, the brethren Mardon and Chater set sail for Rangoon. They had been recommended to the grace of God by the church at Serampore, with many prayers for their prosperity. About the same time cheering accounts are received from the neighborhood of Malda, where the native preachers are heard with much interest, and treated with kindness by many of their countrymen. Five or six hundred often assemble to hear them, when no European is present. Bykonta, one of the native brethren, returns from Jessore full of joy: his wife has forsaken her father's house, resolved to cleave unto him, and to the Savior. At Cutwa brother Chamberlain and several of the native Christians labor with diligence and success. Three persons, namely, Komal, Soogul Mookurgee (a Kolin brahmin) and Vindyabund (a byraggee) are baptised. Things also appear promising at Dinagepore; and though at Serampore they have baptised only one during the first three months, and labor under some restrictions, yet the translating and printing of the scriptures go on, and upon the whole they speak of their efforts to spread the gospel as being but little diminished. On March the 18th, letters are received from Rangoon, and every thing wears a most favorable appearance as to that important undertaking.

During the months of April, May, and June, ten persons were baptised; among whom were a respectable Portuguese family of Calcutta: namely, Mr. and Mrs. Derozio, and two of their daughters; also a Serjeant Oaky, whose father was a member of the Baptist church at Kingstanly in Gloucestershire. A new church was formed in Jessore, of which Ram Mohun and Kawnee were chosen deacons—the brethren at Cutwa were also formed into a church—and a petition was pre-

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sented to Government for leave to erect a new chapel in Calcutta, signed by one hundred and fifteen of the inhabitants, many of whom were merchants of the first respectability, and to which a favorable answer was returned.

On the 31st of May, Ram Mohun is set apart by prayer and the laying on of hands for the work of the ministry.

During this summer, Mr. Fernandez was heavily afflicted. Two persons were on this account obliged to wait some months for baptism. They were baptised, however, on the 21st of June. Their names were Dhanukora, and his wife Dhashishhurry.

In June and July, several Europeans correspond with the missionaries, and afford pleasing hope of a work of grace. One was reproved for his profane language, by a Hindoo; another heard the Christian natives converse about Christ, and was filled with shame at his own ignorance; and another was impressed by his conversation with a serious lady, whom he afterwards married. "We are acquainted with nine or ten, (says Mr. Moore) in Calcutta, most of whom we knew not four months ago, but who now afford us hope."

On the 6th of July, at the monthly prayer meeting, a consultation was held about the mission to Burmah, and the minds of the two brethren sounded as to their willingness to return to that country. Brother Chater was still of the same mind; but brother Mardon declined it on account of ill health. He was afterwards succeeded by brother Felix Carey.

On Lord's day, August 2, a soldier of the name of John Axell, from the neighborhood of Basingstoke in Hampshire, was baptized by Mr. Ward at Calcutta. The same day were baptized by Mr. Carey at Serampore, a native of the name of Seeboo Ram, from Jessore, and a Mr. Pritchet, a young man, the son of a clergyman of South Wales. He had been taken prisoner by the French, and carried into the Isle of France, where, during his imprisonment, he was brought to serious reflection on the state of his soul.

About this time twelve of the Portuguese at Calcutta sign an affectionate letter to Mr. Ward, expressing their faith in the Gospel, and attachment to him as a minister of it.

Soon after this an event occurred which filled the friends of the mission with deep concern, and furnished its adversaries with a momentary triumph. A tract which had been printed in Bengalee, and which in that language contained nothing offensive, was put into the hands of a native to be translated into Persic. The translation being finished, it was, through the pressure of business, inadvertently printed *without being first inspected by the missionaries.* It proved, unhappily, that the translator had introduced several strong epithets, calling Mahomet a tyrant, &c. which it was alleged would irritate his followers, and though no such effects had been produced, yet a copy of it being conveyed to a person in office under government, it was taken up in a serious manner. Mr. Carey was sent for; but being unacquainted with the circumstances of the case, he could only acknowledge the impropriety of the epithets, and promise to inquire into the cause of their appearance in the tract in question. Had the object of the party been merely to prevent the disturbance of the public tranquillity, things would have issued here: Mr. Carey, on learning particulars, would have made an apology, and corrected whatever was improper. But before he had time to do this, proceedings were commenced, which, had they been carried into execution, must have been not only ruinous to the mission, but greatly injurious to the cause of Christianity in India. In consequence, however, of an explanation, and a respectful memorial presented to the Governor-General, the most serious part of the proceedings was formally revoked. On this occasion two of the missionaries waited on his Lordship to thank him for the candor with which he had attended to their Memorial; to which his Lordship replied, that *nothing more was necessary than a mere examination of the subject, on which every thing appeared in a clear and favorable light.*

But as all the printed tracts had passed under examination, and as two others, as well as that in Persic, were objected to, the missionaries were required in future, not to print any tracts without first submitting the copy to the inspection of government.

Concerning the epithets, &c. objected

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to, the missionaries say, "Though there is nothing in any of the tracts but what would be perfectly harmless in England, and has been actually so here; yet as such things lay us open to animadversion from those who are averse to the mission, and are of no use in the conversion of the natives, we wish they had not been used." No restristions however were laid on the translation or circulation of the Scriptures.

From the time that the Jessore brethren were formed into a church, one of the native preachers has gone over at least once a month to assist them, and to administer the Lord's supper amongst them. Mr. William Carey having visited them in September, gave a pleasing account, on his return, of what he saw and heard in some parts of that district. He mentioned eight or nine persons, besides the members, who appeared to be inquiring in good earnest what they must do to be saved.

On the 11th of October, a Mr. and Mrs. Pittman were baptised; and on the first of November, Miss Williamson, a lady from Elgin, Scotland.

The state of public morals amongst Europeans is supposed never to have been lower than at this time. Plays, masquerades, and every species of dissipation, are on the increase; and amongst people of this description it need not be added, the religion of Jesus Christ is scouted. Yet it prospers, even among Europeans, and though the natives plainly perceive, that it is not the wish of many of their superiors that they should become Christians, yet they are not the less inclined to inquire after the good and the right way. It may also be to the honor of the Gospel thus to make its way:—"Not by might, nor by power; but by my Spirit, saith the Lord of hosts."

The following is a state of the translations, as given by Mr. Carey, at the end of the year 1807. "The work of printing the Scriptures is now going on in six languages, and that of translating them in six more. The Bengalee is all printed, except from Judges vii, to the end of Esther; the Sungscrit New Testament to Acts xxvii; the Orissa to John xxi; the Mahratta (2d. ed.) to the end of Matthew; the Hindostanee (new version) to Mark v; and Mathew is begun printing in Guzeratta.

"The translation is carried on nearly to the end of John, in Chinese, Telinga, Kurnata, and the language of the Seeks. It is also carried on to a pretty large extent in Persian, and begun in Burmah

In addition to the translations carrying on at Serampore, the missionaries re-received manuscript copies of the Gospels translated into Malayala, the language spoken in Travancore and the adjoining countries. They were translated from the Syriac, under the direction of the bishop of the Syrian churches in those parts, and sent to Serampore to be printed.

Towards the latter end of this year several of the native brethren were diligently employed in preaching the Gospel. The following are extracts from the journal of Deep Chund, and Ram Presaud. "We tarried in the neighborhood of Goamalty about a month and a half, preaching daily to the farmers who were cultivating the indigo plant, and to many other strangers. We also visited many villages, and distributed tracts. At Miniaro, we continued a week, preaching to and conversing with great numbers, who had never heard the Gospel from their own countrymen before. At Purneah we preached two days together in the market place to great multitudes, some heard with a ready mind, others derided. In the last part of our journey, the Gospel was a new sound, multitudes heard who had never heard it before, and who may never hear it again, or know its value, till they see the Son of Man coming in the clouds of heaven!"

In October died Mr. Creighton of Goamalty, and Mr. William Grant of Munaharee, both at the same place, and within a fortnight of each other. The labors of these excellent men in establishing schools, circulating the Scriptures, and otherwise promoting Christianity, were of great importance to the cause of Christ in Bengal, and their death would of course be severely felt. *They were lovely and pleasant in their lives*, say the missionaries, *and in their death they were not divided!* The former had drawn up some valuable thoughts on the establishment of schools, which are printed in the Periodical Accounts,

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vol. III, p. 445; and the latter bequeathed *twenty thousand* rupees (about 2500*l.*) to the mission, *ten thousand* to the translations, and *ten thousand* for the support of an evangelical ministry in a church called the mission church in Calcutta. In consequence of these events Mr. Mardon was soon afterwards stationed at Goamalty, and Mr. Moore at Munoharee.

Towards the end of November the brethren, James Chater and Felix Carey, with their families, after forming themselves into a church, and choosing brother Chater for their pastor, and after being committed to God by their brethren, embarked for Rangoon, where they safely arrived after a voyage of eighteen days.

In a review of the year 1807, fifteen it appears have been added to the church at Serampore and Calcutta, among whom were five Europeans and an American; three to that at Cutwa; and two to that at Dinagepore; two were restored after exclusion; two called to the ministry, and two new churches formed;—new rulers were formed suited to the present state of the mission, every station being independent of the other, but all united as a general body;—a considerable advance was made in ten of the translations; two new founts of type completed, viz. the Orissa, and the Mahratta, and two others begun, viz. the Burmah and Chinese; a new and improved fount of Nagree also begun;—with respect to Printing, an impression of 1500 copies of the fourth volume of the Bengalee Old Testament, (containing all the prophets) completed; the third volume, comprising the historical books, in the press, which, when finished, would complete the Bengalee Bible; an edition of 10,000 copies of Luke, the Acts, and the epistle to the Romans, completed; the New Testament in the Shanscrit and Orissa considerably advanced; the Hindostanee, Mahratta, and Guzuratee, put to press.

(TO BE CONTINUED.)

FOR THE CHRISTIAN MONITOR.

"Pleased with this trifle still as that before,
"Till tired he sleeps, and life's poor play is o'er."

It is scarcely possible to pass an hour in social conversation *without* being able when we rise from it to please ourselves with having given or received some advantages; but a man may shuffle cards from noon to midnight without tracing any new idea in his mind, or being able to recollect the day by any other token than his gain or loss, and a confused remembrance of agitated passions or clamorous altercations.

Among the ancients, conversation formed a principal part of education; could we be so fortunate as to see cards banished from rational society, we might hope, that conversation would again become instructive and interesting.

The company assembles, congratulates each other in their appearance, talk of the weather, sit down, cut for partners, and then—yes then adieu to every thing rational or promotive of friendship.

The history of a card table would reflect no honor on human nature, for of what could it consist but of triumph and despondency, of envy ill will, and many malevolent passions which torment and disgrace mankind. A person who for the first time should be ushered into the assembly of eager card players would stare with surprise and amazement; he would see passion distorting the features of the players, without seeing a cause which to him would appear at all adequate to the effects produced, and would bewilder himself in a maze of contradictory conjectures. Should a bystander acquainted with the game, attempt to explain it to the stranger, and begin by gravely assuring him that, it was '*an amusement*,' the stranger would burst into a loud laugh at what he would suppose so *gross* an attempt to impose upon his credulity. S. B. G.

Turkey Mountain, March 1816.

From the Religious Remembrancer.

Bible Societies.

Extract of a letter from a gentleman in London, to his friend in this City, dated December 14, 1815, 11½ *o'clock, P. M.*

"You see I keep late hours, but I have, with my better half, been partaking of a rich feast this evening, and in order to increase our relish of the dainties with which we were regaled, have brought away a portion for you; and I feel that

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I shall sleep the sounder, for giving them while they are fresh and warm. By the by, this is a selfish reason, but it is not the only one. We have this evening attended an annual meeting of a Bible Association, one of the numerous ramifications, in the third generation of that glorious Institution, the British and Foreign Bible Society. That you are a member of one of the 65 Bible Societies which, we have information, are already formed in the United States in connection with the British and Foreign, I have no doubt, and therefore you must be acquainted with its general principles and objects; but so immensely rapid is its growth, so majestic its march towards the ends of the earth, and every one teeming with such multitudes of interesting incident, that it is scarcely possible to relate half a dozen without five of them being new to you. The number of Auxiliary Bible Societies in England, Scotland, and Ireland, already amount to upward of five hundred, which are actively employed in collecting from the upper and middle classes of society their free-will offerings, usually a guinea a year, and transmitting them to the Parent Society in aid of their magnificent views. Many of the Auxiliary Societies, have under their care several Bible Associations, whose duty it is to visit the poor of their own neighbourhoods, in order to ascertain the existing desire for the bread of life, and to supply the same, either gratuitously or at a small price, according to the situation of the parties; and also to collect from those, somewhat above want a penny or two pence a week, to make good the deficiencies of those books sold below prime cost, or given away; and to send the surplus money to the Auxiliary Society for the extension of the objects of the British and Foreign Bible Society.

"London is divided into eight districts, in each of which is one Auxiliary Society: each Auxiliary has from eight to twelve Associations under it. One of these Auxiliaries has in two or three years sent 7000*l.* sterling to the Parent Society, 4000*l.* of which was raised by its twelve Associations in pence and two pence per week. I have the honour, and a high honour I account it, of being on the Committee of one of the Auxiliary Societies, and also Corresponding Secretary of one of its nine Associations; that in which I reside. These Offices give me an opportunity of acquiring information as to the progress of the grand work, which I could scarcely gain in any other way. Each Auxiliary holds its annual meeting, having, generally, one of the royal family in the chair; and from twelve to fifteen speakers of all ranks, usually address for about four or five hours in the day time, a room full, however large the room may be, sometimes a Church, sometimes a a Playhouse, a Chapel, a Manufactory, or any other large premises that the neighborhood affords. The Associations, too, have their annual meetings, which are almost crowded to excess, by the middle and lower classes, who listen for about three hours in the evening with the greatest attention to the animating speeches of from eight to twelve speakers, clergy and laity of all denominations; so that there is scarcely a week passes in London without one or two public Bible meetings, besides twenty or thirty meetings of Committees, the members of which are from ten to fifty in number. The immense advantage of this continual meeting, for the promotion of one object, of thousands holding diverse opinions on minor points of religion, is daily showing itself in Christian charity, and in wearing away that spirit of bigotry which has deformed the zealous professors of every sect. At a Quaker Meeting House, the extraordinary spectacle was lately exhibited, of a soldier in the chair, a Church of England Minister at his right hand, and a Dissenting one at his left, jointly labouring with all their might to promote the wider circulation of the Word of God uncontaminated with human traditions and speculations. I have seen a Prince of the blood royal in the chair, when the motion of a Bishop has been seconded by a Scotch Seceder, and that of an itinerant Methodist preacher by a Peer of the realm! Such is the levelling effect of the Bible: this is rational liberty and equality. A Bishop at a late meeting said, that the opposition to the cause was reduced almost to insignificance: he was sorry to say that it now remained principally with his brethren the Bishops, who thought that they saw danger from the great zeal and activity of the Dissenters:

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he said that he saw the Bible Society as tending to build up all that was good, and not to pull down.

"We are copying the Philadelphians, in establishing Ladies' Bible Societies, and we find that they do more than men."

From the Rev. John Paterson. St. Petersburg, Oct. 21, N. S. 1814.

We have this day had a meeting of the Committee of the *Russian Bible Society*, and a most brilliant one it was. We had a Russian, an Armenian, and a Georgian Archbishop; the Roman Catholic Metropolitan; two Archimandrites, and an Abbe; Princes, Excellencies, and Lords not a few. The project for BIBLE ASSOCIATIONS was considered, and unanimously approved; each Vice-President and Director had his district assigned to him, in order to carry it into effect: 10,000 small papers have been ordered for immediate circulation. I laid a number of propositions before the Committee, which were all agreed to; and I hope they will tend to hasten on the printing of the different editions.—The demand for Bibles is astonishing, and it is painful in the extreme not to be able to satisfy them; it makes one's heart ache to see poor and rich coming and earnestly requesting Bibles for money, and obliged to go away without the heavenly treasure. The poor Russians even fall down and kiss one's feet, to prevail on one to give them Bibles; and supposing that money can do every thing, they even offer the young men in our depository drink money, if they will let them have a Bible for payment. A Bible serves more than one; the poor day laborers, who have been so happy as to get one among a number, spend their leisure in hearing one of their companions read to them the Words of eternal life. The New Testament now frequently supplies the place of Novels on the toilets of the formerly gay and fashionable. A poor Tartar, who lately got a copy of the Tartar New Testament as a present, kissed the back on receiving it, repeated the same ceremony on geting home with it, and now spends all his spare time in reading it, and finds much pleasure in so doing.

The Armenian Bible in 4to. is now commencing, and I hope will be executed in a superior manner. It is truly wonderful what a spirit has been manifested by the Armenians; during my absence, they have sent in considerable sums of money, and the half of our edition of 5000 copies of the New Testament is already ordered by them; we are busy getting them bound, and as soon as the winter sets in, they will be sent off.

CHRISTIAN MONITOR.

In our last number, some remarks were made on the subject of distributing Religious Tracts—and the question was asked "why may we not establish a Society for this purpose in the City of Richmond?"

It is well known that in both city and country there is among the great mass of the people very little taste for reading any thing except newspapers. And it is notorious that the far greater part of publications of this kind, are very little calculated either to excite attention to religion, or improve the morals of the community. Indeed this is not their object; and of course there is no disappointment when it is not accomplished by them.

Considering the extent and population of Virginia, it is really surprising and mortifying that so few books are sufficient to supply all the demand; and that for these we are abliged to resort to our sister states, or to foreign countries.—And as the demand in general is very limited, it is particularly so in respect to religious books. In many families in this state, which may be considered in a condition at least of comfortable mediocrity, ten dollars, and often the half of that sum, would purchase the whole library. It may well be supposed that among these, and all below them, very little attention is paid to the acquisition of religious knowledge. Indeed the ignorance of thousands among us, on this most interseting subject is at once astonishing and distressing. It is worthy of the most serious attention of the friends of religion, and I will add of social order, whether some measures may not be adopted to afford instruction to those who err from the right way, more efficient than any that have yet been devised. It is

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true that Bible Societies have done and are doing much for the good of men.—But the Bible is a large book, and the very size of it, perhaps, (I acknowledge that much more the subject), prevents many from looking into it. Perhaps too the fact that the Bible is an old book of which every body has heard, may be the reason why many who have it in their power, never look into it. Besides this, there are numbers, who although they can read, yet read with so little facility, or rather with so much difficulty, that the perusal of an ordinary volume is a work of no small magnitude.

These considerations and a variety of others which might be stated, have recommended to the pious and benevolent the establishment of *Societies for the gratuitous distribution of religious tracts.* And there has been written for the use of these institutions a variety of small pieces in an impressive manner, and with striking titles; sometimes intended to illustrate some doctrine of religion, and sometimes to put down some prevalent vice. Of these "*The swearer's prayer— All for the best— The Shepherd of Salisbury plain—The Dairy-man's Daughter*—And *Anecdotes of a Sailor*"—may be mentioned as examples. Now experience has shown that many who cannot for want of time, or who will not, for want of inclination, read the Book of God, or the works of the pious and learned which are usually offered for sale, will read such small tracts as these, when they come in the way. It is known too that thus in a great many instances, much good has been done.——Instances are on record of the awakening, and hopeful conversion of some of the most thoughtless and ungodly men perhaps that have lived in the world by means of these tracts. In other parts of the world these distributions are made with indefatigable zeal and industry. Agents of these societies send their little sheets into prisons, and on board ships; put them up in bales of goods, and in a hundred different ways circulate them through the world.

Within a few years, the London Society has issued no fewer than fourteen millions of these religious addresses—The missionaries have also distributed many both in European and eastern languages. And in our own country multitudes have been engaged in the same useful charity.

Now in Virginia, the state of things is just this. In some places the gospel is preached every sabbath, it is believed by zealous and faithful men, of one denomination or another: in other parts, the people do not hear a sermon oftener than once in two weeks: and in other places again, public worship is celebrated once in four weeks. But there are multitudes who sit under no regular preaching: a casual sermon three or four times perhaps in the year, is all that they hear. It may well be supposed that very little instruction is gained in this way. Indeed, I believe that it would not be going too far to affirm that in this *Christian* Country, there are multitudes who know little more of the Gospel than so many Hindoos. It seems then to me that a Religious Tract Society, established in Richmond, might by circulating Tracts through the large extent of country which has intercourse with our city, be instrumental in doing much good.

It may be worth while to remark, that according to the wholesale prices, at which Tracts are usually sold, they may be obtained at from one, to three dollars per hundred. A Society might then be formed on the principle, that every member should receive Tracts in proportion to his subscription, to be distributed by him, according to his pleasure. In this way an association consisting of one hundred members, paying only one dollar pr. annum each, might in the course of a year circulate about four thousand Tracts. The good that may thus be done, would to the ingenuous mind, most amply compensate for any trouble and expense to which he might be subjected.

It appears to the Editor that many reasons deserving serious consideration, might be advanced to show that this proposal, and others of a similar nature, ought not to pass without notice.

1. It is highly expedient that public institutions of a benevolent nature, and salutary tendency, should be multiplied in the country. For not to insist on the credit which they reflect on the community by which they are cherished and supported, the good that is done to those who are objects of benevolence ought

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to commend them to the philanthropist; and this especially when the purpose is the melioration of the moral condition of our fellow men involved in the darkness of ignorance, and the miseries of guilt.

2. But such institutions are not only beneficial to those who receive, but to those who give. The members of a charitable association, who take a deep interest in its prosperity, and are active in promoting its purposes, are placed in a situation which frequently calls forth the most kindly affections of human nature. And when associations of this kind are multiplied, and the interest in them becomes general; the benevolent feelings of the whole community are raised to a tone which produces the happiest effects: new relations are formed; the bands which unite society together are multiplied; the points of contact and adhesion in the great mass of the community become more numerous; opportunities for the exercise of complacency are more frequent; public spirit is diffused through the whole Society; men, women and children learn that they ought not to live for themselves alone, but for their country and their fellow creatures in general. With this view I rejoice in the increase of Bible, Missionary and Religious Tract Societies; and of Institutions for the education of the poor, especially poor and pious youth for the ministry of the gospel. Let them be set on foot by whom they may, I have no jealousies which prevent me from wishing them "God speed." Indeed I think it productive of unhappy effects on our national character, that so few occasions occur of calling the people together for the purpose of consulting and acting together in the pursuit of one object. One of the great advantages of regular public worship is that it collects the people of a neighborhood in circumstances in which they are obliged to be decent, and civil, and orderly; and indeed in which any display of malignant passions is universally considered as a most gross and shameful violation of decorum.

The happy effects of this institution are so obvious that it is wonderful that men who have no regard to their future welfare, do not, for the good of society, by their example and influence, encourage a regular and ordinary attendance on divine worship; and contribute to its support. In many parts of our country however these things are not thought of; or are only thought of by the *wiser sort* to be treated with contempt. The only regular meetings of the people in these sections of the state are the Court-Houses. Thither, on the appointed days, our countrymen flock in great numbers—but it is to do their business, to engage in litigation, to carry on their own contests, or support those of one neighbour against another. So that the places where our courts of justice meet are often theatres for the display of some of the worst passions of the human heart, they are schools of demoralization, in which the young are initiated into the mysteries of iniquity by the old and hardened sinner, who is not ashamed to exhibit in the face of his County, his inordinate love of gain, or the fierceness of his ungoverned passions, or his brutal and beastly intemperance. Really these are serious considerations. Where slumbers the Patriot's love of his country—the magistrates vigilance, the Christian's benevolence, that no efficient measures have been adopted to promote better morals, cultivate better affections, and turn the attention of the people to wiser and more salutary pursuits. In conclusion the Editor repeats that it would have a most happy effect if in every county institutions of some kind of charity could be established which would excite an interest sufficiently powerful and permanent to bring the people often together to consult for its interests. If only a few can be found to unite in them at first, let those few commence the work, and persevere against all discouragements. Time will do much for them. And what is more, the favour of heaven, and the approbation of a man's own conscience will amply reward every honest attempt to do good. And finally in every work of benevolence, and in all goodness, let the citizens of the metropolis take the lead, and set the example. As the city gives the fashion to the country, let not that which is given be "the fashion of this world which passeth away."

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JOHN H. RICE.

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THE

Christian Monitor.

VOLUME I.] RICHMOND, VA. APRIL 13, 1816. [NUMBER 41.

Brief View of the History of Missions.

Continued from p. 316.

[From the Rev. Mr. Johns' Appendix to Messrs. Lincoln and Edmunds' edition of the Narrative.]

1808. In February, another Hindoo was ordained to the work of the ministry. Our native brother, Rughoo, a venerable old man, died this month in the full exercise of faith. Accounts have reached Serampore, that there are several pious soldiers in a regiment at Berhampore.

About twenty-one persons have been added to the church in 1808. The following conversations between Kristno, and some Hindoos, in a journey of the former to Orissa, are very interesting.

Kristno. You are going to see Juggernaut; but he is made of a piece of wood. If there be such an one as Juggernaut, he cannot live in wood, nor in stone; he would stay in the mind of a man.

Brahmins. (angrily.) What! do you say that our Juggernaut is only a piece of wood?

Kristno. Exercise your judgment. If Juggernaut can drive away sin from the hearts of men, and give them a holy mind; then he is truly God: but he cannot do this. If a man steal and go to Juggernaut to be pardoned, he cannot take sin out of the heart, *for he will return to his stealing again.* After considerable conversation, Kristno told them of Jesus Christ, "whose blood cleanseth from all sin!" After this they met with a native from Orissa, who told Kristno, that he should be born eighty *lacks* of times, (a *lack*, 100,000) alluding to the Hindoo doctrine of transmigration; that he did not know what form he should become, but that the last time he would be a man. Kristno told him, that men were born once, and would die once, and after this, they would appear before the judgment seat of Christ. Then he proceeded to direct him to the great Salvation provided of God in Jesus Christ; and of the blessed hope which the Christian has of being raised again in the likeness of his Lord. During this time, numbers crowded about them, who assented to its truth; and this man also acknowledged the truth concerning Christ. He continued a fellow traveller with them all that day and a great part of the next. The Brahmins of Orissa in conversation, manifested great dislike to the gospel; many stood by as spectators, among whom, one woman listened with earnest attention.

In the autumn of 1808, a brief memoir of the translations having been printed, Mr. Fuller visited the north of England and Scotland to collect for them. The liberality with which the friends of Christ of all denominations, in Scotland especially, came forward in support of this important object, may be seen by the appendix, to No. xviii, of the *Periodical Accounts.* It exceeded every thing which had gone before it, in the three preceding visits of 1799, 1802, and 1805, and affords a pleasing hope, that the work will not stop for want of support.

1809. A letter from Mr. Rowe, (dated Dec. 1809,) will shew the interesting state of the mission in this year. He commences with blessing God, for having removed certain restrictions, which on the preceding year seem to have operated in some degree against the missionaries. "God has been exceeding gracious to us, and for which we have reason for abundant thankfulness. But when we add to this the increase made to his church, our obligations mu[illegible]

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Sixty-three persons have been baptized during the present year, and others are proposed as candidates for baptism.—Brother Chamberlain has been greatly blessed in his labours among the soldiers at Berhampore, about 40 miles from, and a little north of Cutwa: 36 of the above number were of these soldiers.—These friends feel much interested in the cause of God, and lately made a collection among themselves for the mission, amounting to about 10*l.* sterling. Two or three of them have gifts for public speaking, and when destitute of a ministering brother, one of these gives an exhortation. It is a matter of great joy to see a church of pious men in a regiment of soldiers, consisting at this time, probably of 40 members."

Mr. Chamberlain describes this extraordinary work amongst the soldiers more fully in a letter to Dr. Staughton, dated Feb. 1810. "On one Lord's day nine were baptised, and on a following one 12. One of these persons died a short time afterwards, triumphing in the faith of the gospel. In 1808, this man was a performer on the stage, at the barracks, Berhampore. At the last ordinance season, three persons were brought to hear the word of God in a singular way. One of the brethren was going to meeting on the Lord's day afternoon, when he met a soldier noted for his irreligion, whom he asked to go to meeting; he promised, though in a thoughtless way, that he would. On meeting his comrades he told them that he had promised to go to meeting in the evening; they laughed at him; but he told them he would keep his word; upon which, they, laughing, said that they also would go. They went, and it is hoped that God in his mercy, met them all at that time. The word of God then spoken by one of the elders reached their hearts. They have been regular in their attendance ever since, and in their conduct are changed from '*lions to lambs.*' Two of them were papists. On being ridiculed for changing their religion, one of them replied, "No, you are wrong there: I have not changed my religion, for I never had any; it is religion that has changed me." Another, a Roman Catholic by profession, was formerly a great persecutor; and [illegible] beat his brother, without mercy, for changing his religion: He also is a subject of mercy,—now in his turn suffers persecution, and bears it patiently. In short, our work of God in this regiment is full of wonders. Such a display of the power of Divine grace we have never before witnessed: God in this work wonderfully owns the simple means of grace. Mr. Parsons, an evangelical Episcopalian, has doubtless been very useful amongst them, and for them; but he acknowledged, that he found them to be of great use to himself. The barracks now ring with the joyous songs of Zion, where, in times past, were heard only the yells of profaneness,—the profane are thunderstruck! The work is progressive—ringleaders in vice come out from among their fellows, which serves to thin the ranks daily.

"This church in the army consists of 48 baptised members. Three have been removed by death; one is now ill, who would have been of the church, if Providence had permitted Several have died in the hospital, in very hopeful circumstances. About 20 are the subjects of inquiry. O magnify the Lord with us!"

Dr. Carey, writing on the same subject says, "The persons first brought under concern, were convinced of believers' baptism, merely by the word of God, not knowing that the person, to whom one of them accidentally mentioned it, (Mr. Mardon) was a Baptist; as you may judge, the surprise of the soldiers was great."

From Dr. Carey to Dr. Baldwin, November, 1809. "When I first arrived in this country, November 11, 1793, there was one evangelical minister of the church of England in this town, who had been here for several years, and besides him, I knew of no one who professed love to God, except myself and colleague, Mr. Thomas. I have however reason to believe that there might be about half a dozen more in different parts of the country. I and my colleague removed to a great distance up the country, when I had to study the language, and where we published the Gospel to the inhabitants around. At the present time, through the smiles of our gracious God, things wear a different aspect; besides six evangelical Episcopalians, two Presbyterians, or Independent ministers, there

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are 9 stations occupied by Baptist ministers in this presidency; and 5 churches constituted, in connexion with our mission, besides the church and mission station at Rangoon, in the Burman empire."

From a later date the statement is thus given; 5 Episcopalians, 6 Independents, 1 Presbyterian, 2 Lutherans, and 17 Baptists, (including 3 Hindoo preachers.) Besides 3 missionaries in Ceylon, and 1 in China; making in all 35—to which Dr. Carey adds—"We are all of one heart, and help each other as much as we can." It may be observed that this remarkable increase of labours in the Eastern harvest has been within the 16 years of Dr. Carey's residence in India.—He speaks of it as a most encouraging circumstance. The additions to the churches this year amounted to *eighty-six*.

1810.—The Lord has graciously planted 5 churches in Bengal, one in Orissa, and one in the Burman empire. In these churches there have been added in this year, *one hundred and five* persons, who were baptised and received into communion, besides several restored, who had been suspended from communion, or excluded.

The churches above mentioned are so spread over Bengal and Orissa, that the word of God is more or less published throughout the greater part of these countries: I say more or less, because the means bear no proportion to the extent of country. Three new missions have begun within the last 12 or 13 months.

Brother Robinson, attended by brother Cornish, (called to the ministry by the church at Calcutta) is now gone to Bootan. What reception they will meet with, we cannot say; but the cause is in the hands of God, who cares much more for it than we do.

Brother and sister Chamberlain, attended by brother Peacock, (also called to the ministry by the church at Calcutta) and his wife, are gone to begin a new mission in a remote part of Hindoostan, at the city of Agra, to the northwest of Calcutta, about four months journey.

Brother Moore has been settled at Patna, nearly in the same direction, rather more northerly, and about midway between Agra and Calcutta. May the God of all goodness protect them, and can shut, and so bless their labours in these parts, that the word of the Lord may sound out from them to all the surrounding regions.

In Jessore, Carapeit Arrantoon, a native missionary, has been very successful. Within a few months, (March) he has baptized 30 natives; 10 persons were baptized on one occasion. Some of them live at a great distance from the missionary, who, to obviate the inconvenience, administers the Lord's Supper every first day of the week, at a different place each time, so that in a month they all have opportunity to unite in breaking of bread. One or two of them are at a distance of two hundred miles; yet are diligent to enjoy the opportunities.

At Calcutta and Serampore, we have seldom a month without baptisings.—Seven were added to us at one time.—About 20 persons who attended worship at Calcutta, are under concern of soul, besides several who attended the ministry of the excellent Mr. Thomason, at the Episcopal Church. In Serampore there are 10 persons desirous of joining the church. Those who have been baptized at Serampore are Hindoos;—at Calcutta, chiefly Portuguese Catholics. Two things are particularly necessary, *more laborers*, and yet greater outpourings of the Almighty Spirit.

We have been called to lament the death of Mrs. Robinson; she died at Dinangepore, whither she had been brought by brother R. for medical assistance.

Our brother, John Peter, has been successful in Orissa, and a church is planted there. Both he, and our beloved brother Arrantoon, are of the Armenian nation.

The religious soldiers have been called to the Isle of France; there were 30 members in full communion, and one of their number is set over them as pastor, so that now there is a Baptist church organized, in the 22d regiment.

Five other pious young men from another regiment, went with them in this expedition. Should they succeed in taking the Island, they will immediately endeavour to erect the banner of the cross there, and invite sinners to believe in the crucified Savior. Mr. Chater lately arrived at Calcutta from Rangoon, on account of the indisposition of his wife.—

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respects political affairs, but the following are among many encouraging circumstances relative to that missionary station.

Mr. Chater and Felix Carey study the language with success; they have written some tracts in it; and have begun to translate the New Testament into it.—They are beloved by all, rich and poor, small and great. Two valuable young men were lately sent thither from the London Missionary Society; but one of them (Mr. Brain) has since been removed by death. The surviving one (Mr. Pritchett) resides with Mr. Felix Carey at Rangoon.

The missionary station at Cutwa will be occupied by Mr. William Carey, from Saddamahl, in consequence of Brother Chamberlain's removal to Agra. Saddamahl and Dinagepore will now form but one station, under brother Fernandez; those places being within 20 miles of each other.

The following shews the numbers that have been baptized since 1800, in the respective years.

In 1800	2	viz. Felix Carey and
1801	6	the highly esteemed
1802	9	Kristno.
1803	14	
1804	15	
1805	33	
1806	25	
1807	20	
1808	21	
1809	86	
1810	105	

331 Total baptized.

Of the whole number baptized, some relapsed into their former idolatries, by the repeated solicitations of their connexions; many of whom were again reclaimed. Some have died in the blessed hope of the Gospel—and the greater part are ornaments to their profession of Christianity.

The stations with the names of the missionaries at one view, and the direction of these stations from Calcutta.

STATIONS.	*MISSIONARIES.*
1 Serampore and Calcutta,	*Carey, Ward, Marshman, Rowe and Kristno.*
2 Chowgacha, (Jessore) N. E.	
3 Cutwa and Berhampore, N. by W.	*William Carey, jun.*
4 Goamalty, near Malda, N. by W.	*Mardon.*
5 Dinagepore and Saddamahl, N by E.	*Fernandez. sen.*
6 Orissa, S. W.	*John Peter.**
7 Rangoon, S E.	*Chater and Felix Carey,*
8 Barbaree, (Bootan) N.	*Robinson & Cornish* †
9 Bankipore, (Putna) N. W.	*Moore.*
10 Agra, N. W.	*Chamberlain & Peacock.*

The first seven stations have churches.

In addition to what is stated above, it appears from the 22d number of the periodical accounts of the Baptist Missionary Society, comprising a view of the progress of the mission from the beginning of October 1810, to the end of March 1811, that 'the number of missionaries from Europe was nine, and of those raised up in India seven, besides 12 Hindoo converts who had been either ordained to the ministry, or were on probation with that view. The whole number of communicants in the churches was 310; of whom 16 had been added in the year 1811.'

Letters from the missionaries, to Dr. Staughton, and to Mr. Ralston, of Philadelphia, dated January 1812, state, that nearly a hundred persons were added to the different churches in the year 1811, about 70 of whom were added to the church in Calcutta. A day school on Lancaster's plan, had been opened in Calcutta, for catholic Hindoos and Mussulmans, which contained 315 children. A mission to Java was about to be undertaken by Mr. Robertson. The affairs at large, of the churches, and of the missionaries, were in a prosperous state.

On the 11th of March 1812, the printing office at Serampore was consumed by fire. Two thousand reams of English paper, together with founts of types in fourteen Asiatic languages, and founts of English types for carrying on ten works then in press, were burnt. Also the cases, stones, brass rules, and iron chases corresponding with all these. The printing of nine editions of the New Testament and five editions of the Old Testament, besides ten works in English, was stopped. The presses however, and the

*Marked thus are native preachers, ordained.

† Europeans, who were not sent out as Missionaries from England, but who have joined

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matrices of all the founts of types, were situated in a place which the fire did not affect. Had the matrices been destroyed, it would have required the labor of years to replace them. But as they remained unhurt, nothing but the want of money prevented the missionaries from casting new types, procuring country paper, and proceeding with their work as before. The loss was estimated at about $50,000. A very large proportion of this sum, is known to have been made up, and it is presumed that by this time, a larger amount than was lost, has been contributed, by Bible Societies, Mission Societies, and individual friends to the translation of the Scriptures, in England, at Calcutta, and in this country.

In the latter part of the year 1810, Mr. and Mrs. Lawson, Mr. and Mrs. Johns, and Miss Chaffin, were sent out from London to join the missionaries at Serampore. They arrived in New York on the 23d of December, and remained in this country waiting for a passage to India, until the 18th of Feb. 1812, when they sailed in the ship Harmony from Philadelphia, and on the 8th of August they reached Calcutta.

ELOQUENCE IN SUPPORT OF MISSIONS.

The following Extracts are from the speeches of eloquent writers and preachers in Great Britain on the Duty of sending Missionaries to the Heathens

"The prodigious superiority," observes an eloquent Writer,* "which Europe possesses, over Asia and Africa, is chiefly to be ascribed to Christianity. It is the possession of a religion, which comprehends the seeds of endless improvement; which maintains an incessant struggle with whatever is barbarous, selfish, or inhuman; which, by unveiling futurity, clothes morality with the sanction of a Divine Law, and harmonizes utility and virtue in every combination of events, and in every stage of existence; a religion, which by affording the most just and sublime conceptions of the Deity, and of the moral relations of man, has given birth at once to the loftiest speculation, and the most child-like humility, uniting the inhabitants of the Globe into one family, and in the bonds of a common salvation. It is this religion, which rising upon us, like a finer sun, has quickened moral vegetation, and replenished Europe with talents, virtues, and exploits, which, in spite of its physical disadvantages, have rendered it a paradise, the delight and wonder of the world."

But the genuine Philanthropist will regard the eternal, as well as present happiness, of mankind; and therefore, the same writer, addressing a Missionary destined for India, well observes; "What may satisfy the views of a Statesman, ought not to satisfy a Christian Minister. It is the business of the Statesman, to project for this World; of the Christian, for eternity. The Statesman proposes to improve the advantages, and to mitigate the evils of life; the Christian, the conquest of death, and the achievement of immortality. They proceed in the same direction, it is true, as far as they go; but the one proceeds infinitely further than the other."

Expatiating on the spiritual benefits of the Gospel, an able preacher remarked to the same effect; "The object of Missionary exertions assumes a far more important aspect, when we consider man as universally fallen, polluted, guilty, and undone; and the Gospel as exhibiting the only method by which he can be restored to his pristine happiness, his long lost purity, the favor of God, and his forfeited heaven. Is he guilty?—It presents a sufficient Savior, an atoning sacrifice, a forgiving God. Is he polluted?—It opens up for him a fountain for sin and for uncleanness. Is he the victim of ignorance and error?—Here then he receives the lessons of a heavenly prophet. The Spirit of God becomes his kind instructor, and the untutored savage is made wiser than the learned sage;—wise unto salvation. Does he feel himself the subject of passions, that lead him perpetually astray from God? The same Spirit becomes the inmate of his bosom, to subdue his passions, to curb his lusts, to controul the will, and sanctify the nature which he has renewed.—In every point of view, the Gospel meets his case. Is he a sinner?—It offers pardon. Is he a debtor?—It presents to him his discharge. Is he a captive?—It gives him liberty. Is he a fallen be-

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and constitutes him again a King and a Priest unto God. Is he thirsty ?— It is a river of life. Is he weary ?—It is a sweet repose. Is he ignorant ?—It is a Divine instructor. Is he diseased ?—It is immortal health and vigour to his soul.—Is he dying ?—It is eternal life."

It was a view of the affecting condition of the world, and of the benefits which the Gospel alone can impart, which led a Clergyman, who will shortly be established at Malta, in furtherance of the designs of the Church Missionary Society, to say, on a public occasion, "I remember to have read, that, in the Punic War, when a city of Spain was besieged by the Carthaginians, and it was tardily deliberated in Rome, what succours should be sent to the besieged, a single sentence hastened the question to its decision. *Roma deliberat, Saguntum perit!* 'While Rome deliberates, Saguntum perishes!' I would apply this sentiment to the present occasion.—While Britain deliberates, the world is perishing! I am not for precipitate counsels; but I would remind the Meeting, that every moment we lose, the world is sinking beneath our feet. It has been calculated, estimating the population of the globe at a thousand millions,* and allowing thirty years, for the period of one generation, that, in every moment of time, the soul of one human being passes into eternity. How awakening this reflection! and could I conceive that it is my dearest friend, who is this moment expiring, what must be my feelings? And yet this alters not the consideration. I am bound to call every human being my neighbor, my friend, my brother. My Savior has taught me to do so. Whether he be the person that is within the reach of my arm, or the man that treads the antipodes of the earth, he is my neighbor. The place or manner of his death, cannot change the question. Whether he be languishing in pain, without God and without hope, on the sultry deserts of Arabia; or breathing out his spirit in the holy raptures of the Christian deathbed; it is enough for me to know, that a kindred soul to mine is at this moment departing,—he is dying,—he is dead! ere I can give utterance to the thought, another,—and another,—and another, is no more. O, could I call up the spirits of those, who have departed this life, since the present assembly began its meeting; could they tell you the scenes, that, in the last few moments, have burst upon their view: some, perhaps, unfolding a tale that would harrow up the soul; others animating us by a ray of that joy, *which eye hath not seen, nor ear heard, neither hath it entered into the heart of man* to conceive; how gladly would I leave to them the pleading of this cause! but they are dead;—they are gone down into silence:—still there are millions yet alive, and other generations yet unborn. By that solemn voice, then, that speaks to our imagination from the graves of the departed; and by that awful account, which we must ere long give, of our religious privileges, at the Judgment Seat of Christ, we are adjured to add fresh vigour to our deliberations and exertions, in behalf of those millions that are now alive, and that are yet to live."

[*Recorder.*

* Christians 175 millions
Jews 9
Mahomedans 160
Pagans 656
1000

N. B. Another calculation supposes 800 mil-

From the Religious Remembrancer.

LITERARY AND RELIGIOUS NOTICE.

The Rev. Robert Hall, m. a. a celebrated writer, and perhaps the most distinguished Baptist in England, has lately published a work of 196 octavo pages "*On Terms of Communion, with a particular view of the case of the Baptists and Pedo-baptists.*" This work is written with the author's usual perspicuity, and elegance. A summary of it is given in the peroration, in the following words.

"We have endeavoured to shew that the practice of strict communion derives no support from the supposed priority of baptism to the Lord's supper in the order of institution, which order is exactly the reverse; that it is not countenanced by the tenor of the Apostles' commission, nor by apostolic precedent, the spirit of which is in our favour, proceeding on

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under discussion; that the opposite practice is enforced by the obligations of christian charity; that it is indubitably comprehended within the canon which enjoins forbearance to mistaken brethren; that the system of our opponents *unchurches* every Pædobaptist community; that it attempts to establish an impossible medium; that it inflicts a punishment which is capricious and unjust; and finally, that by fomenting prejudice, and precluding the most effectual means of conviction, it defeats its own purpose."

Every Christian who is willing to celebrate the Lord's supper with any other person who gives evidence that he is born of God, will rejoice in the publication. It is expected that it will soon be reprinted in Philadelphia; and if our Baptist brethren will read it, we think many of them will be convinced that multitudes, who differ from them on the subject of baptism, are members of the same visible, catholic church with themselves, and entitled to enjoy all its spiritual privileges. It is credibly reported that many of the Baptist and Independent Churches in England, practise upon the principles of Mr. Hall. In America we have heard of only a few solitary instances in which Baptists have complied with the invitation often given them by some of their Pædobaptist brethren, to unite in celebrating the Lord's supper. Several of the denominations of the Presbyterians in this country, however, are as strongly attached to, *close communion*, as it is called, as any who practise immersion. May the time soon come, when all who hold the fundamental doctrines of the gospel shall mingle equally in prayer, praise, and the commemoration of the death of our common Savior.

CHINESE SCRIPTURES.

The unspeakable importance of widely circulating the word of God in the Chinese language, may, in some measure, be conceived of, by observing the vast extent of country through which the character in which it is written is known.

The late Dr. Buchanan, quoting Barrow's Travels in India, p. 615, says, "The Chinese character is understood from the Gulf of Siam to the Tartarian Sea, and over a very considerable part of the great Eastern Archipelago; and the Cochin Chinese use no other writing than the pure Chinese character, which is also the case with the Japanese."

Evang. Mag.

OTAHEITE.

Several hymns have been composed in the Taheitan language, and some copies printed at Port Jackson, are in the hands of the natives; others are so desirous of obtaining the remaining copies, that they are ready to quarrel for them. "What an alteration (says one of the Missionaries) is this! Instead of drumming and dreadful howling, the praises of God are resounding from different quarters every evening."

The following is the first verse of a hymn founded on Jer. x. 11. "The gods have not made the heavens and the earth, even they shall perish from the earth, and under these heavens."—*ib.*

Teie nei ta tatou,
Ehoama e hamaitai;
T'ioa mana, ioa ma'au
Te Atua no te-rai.

CALEDON.

Mr. Seidenfaden, in a latter dated at Caledon, May 21, 1815, informs the Directors that the affairs of that Missionary settlement go on prosperously. "In the course of this year," says Mr. S. "I have baptized twenty adults, and twenty more are candidates for baptism, in whose hearts I hope the Lord has begun a good work. The preaching of the word is well attended. Every evening I have more than 200 hearers, and on the Lord's days between 300 and 400. There are about forty or fifty in the school, many of whom begin to read well in the Bible, and have learnt a great many hymns by heart, which they sing at the beginning and end of the evening service. To see that they make so much progress gladdens my soul, for I perceive that the Lord is pleased to bless my labours."

We rejoice in the apparent prosperity of this new settlement, in which we see religion and civilization rapidly advancing, hand in hand.—*ib.*

HOLLAND.

We rejoice to hear of the activity of our Dutch friends. A branch of the

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Rotterdam Missionary Society is engaged in visiting the military hospitals, and distributing Dutch, German, English, and French Tracts. About 100,000 have already been distributed.—*ib.*

MISSIONARY SEMINARY IN SWITZERLAND.

By a letter from the Rev. Mr. Steinhopff, dated Stuttgart, Oct. 30, 1815, we are glad to find that the Missionary spirit revives in that country. Mrs. S. says, "The Missionary spirit has much increased. Not only have many contributed their mites for the support of the Berlin seminary, but last summer our Basle friends, who are active and indefatigable in every work of faith and labour of love, have applied to their government to establish a Missionary seminary in their own town. Government have gladly granted them leave; several young men have applied to the Missionary Committee, which is now established at Basle, and consists of most worthy men, to be received into the seminary. A suitable inspector was then looked for, and the choice is fallen on the Rev. Mr. Blumhardt, a most worthy and truly pious clergyman, who translated Mr. Bogue's "Essay," and Dr. Buchanan's "Christian Researches." Our Basle friends have already collected about 400*l.*; many Christian friends in Switzerland have promised their aid, and several merchants will give their annual subscriptions. *ib.*

DOMESTIC.

[From the (New-York) Christian Herald.]

Very interesting intelligence has lately been received in this City, concerning the work of the Holy Spirit in various parts of this and the neighboring States, in awakening the attention of sinners to the concerns of their immortal souls. Great numbers have abandoned the ranks of irreligion and open rebellion against God, and united themselves to the followers of their Lord and Savior Jesus Christ. The following places in this State, are named as having been more especially favoured with the merciful visitations and quickening influences of Divine Grace: viz. Sagharbour, East-Hampton, and Bridgehampton, on Long-Island; several places in Orange and Delaware Counties; the towns of Augusta and Troy. In all the Eastern States, particularly those of Rhode-Island, Connecticut, and Vermont, there appears to be a great movement in the Christian Churches. In the City of Philadelphia, and especially in the Northern Liberties, there has been a considerable awakening. We have also cause of praise to God for having, in some good degree, visited a part of this City with special tokens of his presence.

Of particulars concerning the above-mentioned revivals, we have not sufficiently authentic documents to warrant a relation of them. If any such are received, we shall feel much pleasure in publishing them. We may, however, soon expect highly interesting reports of the state of religion throughout the States, from the great Ecclesiastical Conventions, at their approaching annual sessions. With accounts coming through such channels especially, it will delight us to fill the pages of this publication, concerning the progress of the cause of Christ in our beloved country.

The following lines are the production of a young Christian, at the age of 15.

Break forth, ye sighs, as well ye may;
Fall fast, ye tears, from day to day;
For, cause indeed have I to mourn—
With bitter pangs my heart is torn.
My soul is wearied out with care,
And dark despair.

A weary pilgrim here, I stray,
With nought to guide me on my way;
With not a ray of heavenly light
To lead my wand'ring feet aright.
Oh! shall I never find
Sweet peace of mind!

Blest Sun of Righteousness Divine,
Arise upon this soul of mine;
Take, take away this sinful heart,
And bid my doubts and fears depart.
Oh! purify my sin-sick soul,
And make me whole.

ib.

SELECT SENTENCES.

Time, while we have it is little valued: when gone, we prize it.

Notwithstanding Death gives us so many warnings of his approach, he most commonly comes unexpectedly upon us.

Fear God; and you need fear nothing else.

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. APRIL 20, 1816. [NUMBER 42.

Brief View of the History of Missions.

Continued from p. 325.

An account of the translations, and printing of the Scriptures, by the missionaries and other persons.

From the Panoplist—October 1812.

This statement commences with the translation first attempted, and shows what progress had been made, in translating and printing, at the beginning of the year 1812.

1. Bengalee. The whole Bible printed, and a third edition of the New Testament. [At the last account a new edition of the Pentateuch was printed to the middle of Leviticus.]

2. Shanscrit. The New Testament and the Old to 1 Kings viii, translated;—New Testament, Pentateuch, and Joshua, *printed.*

3. Orissa. The whole Bible, except the Pentateuch *translated;*—the whole Bible, except the Pentateuch, and from Judges to 2 Kings inclusive, *printed;* the book of Ruth was also printed.

4. Hindostanee. New Testament, Pentateuch, and Historical books, [from the beginning of the Old Testament to Job,] *translated;*—New Testament, and a second edition of the Gospels, *printed,* and Genesis in the press. [It was said, Nov. 1809, that from Job to Malachi, and March 1810, that the whole Bible except the Pentateuch, was translated. The version was probably found defective.]

5. Mahratta New Testament, Pentateuch, and Hagiography, (that is, from 1 Chronicles inclusive, with Ruth, Lamentations, and Daniel,) *translated;*—New Testament and Genesis, *printed.*

6. Chinese. New Testament, Genesis, Exodus, and Leviticus, *translated;*—Matthew and Mark, *printed.*

7. Seek. New Testament, and the Old to Numbers, *translated;*—New Testament *in the press.*

8. Telinga. New Testament, and the Old to Numbers, *translated;*—New Testament *in the press.*

9. Carnata. New Testament, and the Old to Deuteronomy, *translated;*—New Testament *just going to press.*

10. Guzerattee. The four Gospels *translated;*—the printing of Matthew had been begun but was relinquished.

11. Birman. Matthew and Mark *translated;*—printing *not begun,*—types cast.

12. Cashmirian. Matthew, Mark and Luke *translated;*—printing *not begun,*—fount of types about completed.

13. Assam. Matthew *translated;*—printing *not begun.*

14. Nepala. Matthew *translated;*—to chap. xii; printing not begun.

Notwithstanding the Telinga is exhibited in this catalogue *as being in the press,* it was not the Translation made at Serampore, but the one left by Mr. Desgranges, put to press by the Corresponding Committee of the Bible Society, and superintended by Ananda Rayer in person. Dr. Carey had said in December, 1810, that they were about to print this version immediately: Mr. Gordon told us in October, 1811, that it was actually printing in Bengal, under the eye of Ananda Rayer: and in an unpublished part of a letter from Mr. Ward to Robert Ralston Esq. dated Jan. 15, 1812, it is stated that the Missionaries had in the press *on their own account,* the Shanscrit, Orissa, "Hindostanee according to the Shanscrit," Mahratta, Chinese, Seek, [*not Talinga*] Carnata, and Birman; and that they were printing or preparing types for the following five, which were "under the patronage of the corresponding Committee of the Bible Society, or

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of the Calcutta Auxiliary Bible Society;" viz, the "Hindostanee according to the Persian," [Mr. Martyn's Translation] the Persian, [a version of the New Testament recently finished by the Rev. L. Sabastiani, "an Italian priest of the Romish Church, a man of great learning,"— and "many years resident at the court of Persia;"—both of these were in the press at Serampore as early as the 4th of October, 1811,] the Telinga, Tamul, and Cingalese. The two latter, and the Malayalim, which seems not yet to have arrived from Malabar, were under the patronage of the *Calcutta* Bible Society. Besides these Dr. Carey seems to say in October 1811, that Sabat's Arabic version was brought to Serampore to be printed. But neither this, nor Sabat's Persian translation, nor the Guzerattee of the missionaries, which was announced in 1807 as in the press, was printing at Serampore on the 15th day of January, 1812.

The following extract is from a letter of Dr. Carey's, dated October 4, 1811.— "There are still several languages in the East into which no translation is yet begun; viz the language of Cabul, that of Thibet, the languages of Tartary, the Arracan, *Siam*, and Cambodian languages; together with those spoken by different small nations of mountaineers North and East of India: also a number of languages spoken in the islands as the Javan, *Macassar*, Batta, *Buggesso*, [probably *Bugis*,] otherwise called Bouguese, and several others unknown to me. [He seems to forget, though one of the Corresponding Committee of the Bible Society, that three of these languages were among the several undertaken by Dr. Leyden, and that one gospel at least had been for several months translated into Macassar, and Bugis.]—"It must not be supposed," continues Dr. Carey, "that I have given a complete account of all that remains to be done. The languages spoken through all the islands of the India Ocean and the Chinese Seas, must be very numerous, and many of them have scarcely been noticed by Europeans.— To the languages mentioned by name he might have added the Tegala, Pali, Cochin-Chinese or Tonquinese, Calinga, Barna, Laos, &c.

In a letter written five days later, on the 9th of the month, he says, "A gentleman, lately of Calcutta, has employed men who have made rough draughts of translations of a single Gospel into five languages, not yet touched by any one else." It is to be regretted that the excellent Dr. Carey is so *habitually indefinite* whenever he has occasion to allude to the labours of *others*. Had he simply *named* the gentleman and the languages (which was just as easy as to omit the names) he would have committed important information to the public. Happily, however, this matter is explained in the last Report of the British and Foreign Bible Society. We learn from that Report that a part of the Gospels had been translated into five languages by Dr. Leyden, but had not been printed in consequence of the much lamented death of that gentleman in the island of Java.

At the date of the last accounts from India, there was a prospect that the version preparing for the Mahrattas would soon be applied to an important use. A friend of the Baptist Missionaries, who appears not to belong to their communion, was "gradually spreading the Scriptures, and the savor of the Redeemer's name," among that numerous and powerful people. This information is communicated in a letter from Dr. Marshman, dated January 18, 1812.

Thus it appears, that, at the commencement of the present year, the Baptist Missionaries had the *care* of fourteen Translations, the number proposed in 1806, the Persian and Bootan being exchanged for the Cashmirian and Assam. *One* version was completed; *eight* (if we may include the Birman in the number) were in the press; and five were preparing. Besides these, they were printing for the Corresponding Committee of the Bible Society, the Telinga version of Desgranges, the Hindostanee of Martyn, the Persian of Sabastiani; and were by direction of the Calcutta Society, printing or preparing types for the Tamul Bible, the Cingalese New Testament, and the Mavlayalim New Testament, and probably expected soon to be employed by one of the Bible Societies to print the Arabic and Persian of Sabat; in all, *twenty-two* versions in *nineteen* languages, there being a dupli-

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cation of the Persian, Hindostanee, and Telinga versions. In addition to these it may be observed that before they dismissed the Persian, they had translated the book of Psalms, and probably some other books, into that language, and had begun to print.

At *Rangoon*, the Birman, one of the fourteen, was going on under the two Missionaries—Matthew and Mark translated—to be printed at Serampore,—the printing scarcely begun. Another version had been contemplated by Mr. Pritchett.

In the *College of Fort William*, the *first* versions of the Gospels into Persian and Hindostanee had been made. A part of the latter had been printed at the College press, and a part, or the whole, of the former. Dr. Leyden had undertaken the charge of seven languages; into five of which, it would seem, one Gospel had been translated. The College was earnestly engaged in issuing Grammars, Vocabularies, and other works subservient to the various translations.

At *Cawnpore*, the version of the New Testament was complete in three languages, one of which was already in the Mission press. This was the *third* Hindostanee translation that was undertaken. A part of the Persian was published. The Old Testament was about to be translated into the three languages; an Arabic version of Genesis already done.

At *Vizagapatam* a version of the three first Gospels into the Telinga had been left by Desgranges, and was printing at Serampore under the eye of Ananda Rayer. This is the only Telinga translation that has been brought to the press, though it was the second that was undertaken. Mr. Gordon was laboring hard at John, and Mr. Lee at Genesis. The *first draught* by Ananda Rayer was far advanced.

In *Malabar*, the New Testament was translated into the Malayalim, and was printing at Bombay. A new edition of 5000 copies about to be put to press at Serampore by the Calcutta Bible Society. The Old Testament probably in a course of translation.

In *Ceylon*, the translation of the Old Testament was begun. A large edition, (5000 copies,) of an old version of the New Testament was printing or about to be printed at Serampore by the Calcutta Society.

At *Canton and Macao*, Mr. Morrison was completing and correcting a defective Chinese version of the New Testament carried out from England, and had already printed the Acts. He had begun a new version of Genesis and Psalms. Two Chinese translations were printing in Asia. At *Bellary*, Mr. Hands had translated Luke into the Comaree or Canara language.

At *Madras*, Mr. Jarrett, for aught that appears, was still pursuing the version into the Western Malay.

Mr. Sabastiani had finished a Persian translation of the New Testament, which was in the press. This was the third version into that language, besides the one which had been discontinued at Serampore.

By a clause in Dr. Buchanan's "Star in the East," it appears that some attempts had been made to prepare the Scriptures for the islands in the *Pacific* Ocean, as distinguished from the *Malayan* islands.

The British and Foreign Bible Society had appointed a Corresponding Committee in Bengal, to be their organ while their aid is needed in any region of Eastern Asia. That Committee besides all the encouragement which they have given to different editions of the Scriptures, have established at Calcutta a General Repository for Bibles in all languages connected with a Translation-Library, and have entered upon a plan to support *Public Readers* of the Scriptures in the different countries of the East.

An Auxiliary Bible Society has been established at Calcutta, whose primary object is to supply the native Christians of India and Ceylon with the Word of God in their own tongues. With funds amounting to thirty-three thousand dollars, collected in the first eight months after their formation, they have already undertaken new and large editions of the Tamul Bible, and the Cingalese and Malayalim New Testament, for the benefit of seven or eight or nine hundred thousand professing Christians.

This stupendous account presents you with *ten stations* where versions of the

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Scriptures are preparing, and with *thirty-one translations*, in *twenty-five* distinct *languages*. But Dr. Leyden had engaged for two more versions, and one more language, one of the languages having since been undertaken at Serampore. Allowing these to be going forward, you have *thirty-three* translations in *twenty-six* languages. If you add to these the Tamul and Malay versions formerly made, you have *thirty-five* translations in *twenty-eight* languages.

[TO BE CONTINUED.]

From the Religious Remembrancer.

INTERESTING CORRESPONDENCE.

☞ The extensive distribution of the Holy Scriptures through the agency of numerous associations, has not unfrequently been a mean both of eliciting latent talents, and of enkindling a sacred flame of pious gratitude in the hearts of many, who probably would otherwise have continued in the vale of obscurity, until translated to the paradise of God. Among the many interesting incidents which excite pleasing emotions in the bosoms of Christians, that which the following correspondence developes is not of an inferior character.

LETTER

From a Female residing in Scotland, to PRINCE ALEXANDER GALLITZIN, *President of the Russian Bible Society, with his reply.*

Note prefixed to the Copies received from Russia.

The following letter which appears to be written by a woman in the lower circles, who, as is evident from the orthography, has had no other education except what is to be enjoyed in the country schools of the lowest order in Scotland, discovers such an intimate acquaintance with the Scriptures, such a vein of true piety, and such interest in the progress of the Redeemer's kingdom, as renders it not unworthy of a place in the archives of the Russian Bible Society. The news of the formation of a Bible Society in St. Petersburg, seems to have made such an impression on the mind of the writer, that she could not refrain from expressing her own feelings, and what she knew to be the feelings of many thousands of her own rank in her native country.

☞ The orthography has been corrected, and the arrangement of some of the sentences has been altered.

To his Excellency PRINCE ALEXANDER GALLITZIN, *President of the Bible Society, St. Petersburg, Russia.*

SIR,

Though I be one of the weaker sex, and one to whom a Holy Providence has assigned a low lot in the world, I humbly hope for your Excellency's pardon for daring to address one of your high rank. But the Ninth Report of the British and Foreign Bible Society, having fallen into my hands, I read your Excellency's name as President of the Society at Petersburg, with a glow of gratitude in my heart, both to the Almighty Agent, who has the hearts of all men in his hand, and to you as acting under the divine direction, which I cannot well express.

And indeed it is surely a good omen for this Institution to be favoured in having such a great personage for its President; not that there is any respect of persons with God, but besides their pecuniary aid, the example of the great has ordinarily much influence on the lower classes. High as you are placed, Sir, in Holy Providence, an interest in the Saviour and his divine righteousness, zeal for his declarative glory, and concern for the salvation of perishing sinners, is a badge of far more distinguished honour: for thus saith the Lord, (Isaiah xliii. 4.) *Since thou wast precious in my sight, thou hast been honourable, and I have loved thee.*—*The righteous*, and they alone, *are the excellent ones of the earth*, Ps. xvi. 3. None of the warlike exploits which deservedly procured titles of honour to the heroes of our day, can once be compared to what is done with a view to the advancement of the Redeemer's kingdom, and the salvation of immortal souls. Time, with its rapid current, will shortly sweep away their highest titles, which are but sprung of earth, and their most renowned atchievements will be for ever buried in oblivion, if they have not the *honour which cometh from above*, and if *their names be not written in the Lamb's book of life*; while *the righteous shall be had in everlasting remembrance*, and *they who turn many to righteousness shall shine as the stars for ever and ever.*

I likewise read, with a kind of transport, the ukase of the great and good ALEXANDER, sanctioning the formation

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of the Institution, and desiring to be considered a member of the same. This brought to my recollection that Divine promise to the Gentile Church, "And kings shall be thy nursing fathers;" Is. xlix. 23. Nor can he derogate any thing from his greatness, by countenancing such a laudable undertaking. Solomon, of whom it is said, 1 Kings, x. 23. *that he excelled all the kings of the earth for his wisdom and riches*, did not think it below his dignity to give orders about the building of the temple, and to contribute thereto: and he also stood and prayed before the whole congregation at the dedication thereof. And if I might be permitted to express my humble opinion, I would say, that to enlighten the benighted tribes of those who sit in darkness, and in the region of the shadow of death, with the light of divine revelation, which shows unto them the way of salvation, is a nobler enterprise than even the building of the temple of Jerusalem, but none had a natural right to that sacred edifice but the tribes of Israel; but this is designed to benefit all nations, kindreds, and languages, and seems to be ushering in that grand event, "when the earth shall be full of the knowledge of the Lord as the waters cover the sea." Is. xi. 9.

The events which have come to pass in our days, are such as nothing but the spirit and zeal of the Lord of Hosts could perform. The unanimity and oneness of sentiment which prevails among Christians of so many denominations, and the removal of the prejudices which lay on the minds of many, even in our own country, not to speak of the nations abroad, some of which are less enlightened, is a work which could not be performed by might nor by power, but by the Spirit of the Lord, and seems to indicate the approach of that happy period, when *there shall be one fold and one Shepherd*. What has already been done by means of those laudable undertakings, would have been deemed impossible not many years ago. But the removal of those obstacles out of the way, which appeared insurmountable by human power, looks like the accomplishment of another gospel promise. Is. xlix 11, *I will make all my mountains a way, and my high ways shall be exalted*. And in the late victories gained by the allied armies, we see something like an answer to the Psalmist's prophetical prayer, Ps. lxviii. 30. "Our God hath rebuked the spearmen; he hath scattered the people who delight in war;" and now every one in general is submitting himself, and bringing his pieces of silver for the destruction of Satan's interests, and the advancement of the Redeemer's kingdom on the ruins thereof—for the effecting of which, the word of the Lord, accompanied by the power of his Spirit, is the most powerful engine. Though darkness now covers a great part of the earth, and gross darkness the people; yet, by the universal dispersion of the word of salvation among them, they are called to arise and shine for their light is come, and the glory of the Lord has arisen upon them. Is. lx. 1.

Your Emperor, whose affable condescending manner, has rendered his name savoury over half the inhabited globe; has rendered it still more so, by placing it along with your Excellency's, and other Princes and great men, as a subscriber to such a godlike Institution. In this we see the fulfilment of another part of ancient prophecy. "The Gentiles shall come to thy light, and kings to the brightness of thy rising: their kings shall minister unto thee." Is. lx. 3, 10.

If your Excellency has suffered me thus far, permit me to say, Go on in the name of God, using your utmost endeavours to send the light of life to the dark places of the earth, that have long been full of the habitations of horrid cruelty: and may every member of your Society feel the salutary influence of the word on his own soul. God grant you all an interest in the Saviour and his divine righteousness, which is the sum and substance of all the promises contained in that blessed book, the Bible. These things, which are so nearly connected with the glory of God and the salvation of souls, makes our day a good day indeed. The cloud that rose like a man's hand in bigness in the formation of the first Bible Society, is now covering the whole heavens; and there is the sound of abundance of rain in the clouds of promise to the Gentile church, of which Britain and Russia form a part. For thus saith the Lord concerning our exalted Redeemer:

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"I the Lord have called thee in righteousness, and will hold thy hand, and will keep thee, and will give thee for a covenant of the people; for a light of the Gentiles, that thou mayest be my salvation to the ends of the earth." Is. xlii. 6. and xlix. 6. What abundant prospect of success have you, not only from the divine promises, but also from the aspect of divine Providence! The breaker is evidently coming up before you; you have already broken up and passed through the gate; your King shall further pass before you, and Jehovah at your head. Micah ii. 13. He shall assuredly crown your labours with an abundant harvest, then shall you rejoice, bringing back your sheaves. Ps. cxxiv. 6. and let the whole earth be full of his glory. Amen and Amen.

I might have employed some person to have written to your Excellency, who would have addressed you in a manner more becoming your dignity; but being ashamed to let the world know how far I have presumed, I have kept it a profound secret; neither could I receive any assistance from my husband, he being confined to his bed more than three years, by a stroke of the palsy. Living a few miles from where Mr. James Wylie's connections reside, I would not wish him to know any thing about this letter, as I should be exposed to ridicule in this place on account of having written it. I neither expect nor deserve an answer to this letter, but would be glad to know if it comes to hand. When monuments of airy fame are hurled from their basis, God grant your Excellency an interest in the new and well-ordered covenant, that your name may be found written in the Lamb's book of life, slain from the foundation of the world, eternal life, and a crown of immortal glory.

In the hope that the benign spirit with which your Excellency seems to be actuated, will enable you to forgive me, I beg leave, with profound submission, to subscribe myself,

Your Excellency's
Most obedient humble serv't,

A——B——

Carney-hill, near Dunfermline,
N. Britain, Aug. 20, 1814.

P. S. There are a great many of our ships at Petersburg to return immediately.

PRINCE ALEXANDER GALLITZIN'S ANSWER.

My Dear Madam,

I had the pleasure of receiving your letter; and though I answer it late, yet I consider it an agreeable task, and thank you most kindly for it. The contents of your letter, notwithstanding the weakness of your sex, as you express it, bear testimony to "*the grace of God, which is given you by Jesus Christ.*" Therefore not only I, but all the Members of the Committee of the Russian Bible Society, heard your letter read with very great satisfaction, observing in it your true veneration of the word of God, and the power of that word working in you.—The word of eternal life, "*which speaketh the word of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory, which none of the princes of this world knew,*" is the most valuable gift of the Savior to redeem men; to whom it is "*given to know the mysteries of the kingdom of heaven; who have received not the spirit of the world, but the Spirit which is of God, that we might know the things which are freely given us of God.*"

Assured of these truths—and knowing the value of the word of God, my countrymen have formed themselves into a Bible Society, which is founded on the principles of the British and Foreign Bible Society. Russia, our native land, contains many different nations and tribes of Mahomedans and Heathens, exclusive of the many millions of native Russians. To furnish all these with the word of God, our Society is now occupied in printing upwards of one hundred thousand copies of Bibles and New Testaments, in fourteen different languages, of which several editions are already published, and others nearly printed off. Thus the word of God grows and increases in this extensive empire. People of every age and sex, soldiers and Kossaks, seem inflamed with a desire to read the Holy Scriptures, believing firmly, that in them the way of salvation is only to be found. Many are the promoters of this good work in this country, of rich and poor, who send in their gifts to aid this Society, which opens to every one who desires "*the well of water spring-*

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ing up into everlasting life." The prophetic voice has long called men to come to this fountain. "*Ho! every one that thirsteth come ye to the waters, and he that hath no money, come ye buy and eat, yea come buy wine and milk, without money and without price.*" Now this prophecy is fulfilling; never were there times like the present, when men seem every where turning unto God by our Savior Jesus Christ. "*In all the earth the word of God is preached, and the Lord has made bare his holy arm in the eyes of all the nations, and all the ends of the earth begin to see the salvation of our God,*" every where "*the word of God is spoken with boldness,* and all those who *believe are of one heart and of one soul.*

Therefore, Dear Madam, as you rejoice also over the beneficent Institution of the Bible Society in this nation so distant from you, and as you take such a hearty interest in it; in compliance with these sentiments, our Committee presents you with a copy of the Slavonian New Testament, which accompanies this letter, 5000 copies of which have lately been published by the Moscow Bible Society. This copy is presented to you as a mark of particular respect, from sincere lovers of that word of God, which has filled you with that light, which the wise of this world search for in vain. Continue, Dear Madam, we say also to you, to study the word of revelation, "*that with open face beholding as in a glass the glory of the Lord, you may be changed into the same image from glory to glory, even by as the Spirit of the Lord.*"

With much respect, I have the honor to be, Your obedient and humble servant,

(Signed) Prince Alex. Gallitzin.

P. S. I hope our correspondence will not end in this my answer and therefore, as opportunity offers, I shall be very happy to hear from you again on similar subjects. This will afford me peculiar pleasure, and you may rest assured that your communications shall not remain unanswered.

St. Petersburg, the 14th August, 1815

To Mrs. —— ——, Carneyhill, near Dunfermline, in N. Britain.

CHRISTIAN MONITOR.

A GOOD THING VERY GENTEELLY DONE.

It is pretty generally known that a school for the education of poor and pious youth for the ministry of the Gospel, exists in Prince Edward under the care of the Rev. Dr. Hoge; and that this institution is entirely supported by the benevolence of the few who have taken an interest in this useful design.

Not long ago a letter was received by Dr. Hoge, which on opening it, he found contained five hundred dollars; with only these words written on the inside of the letter "*For the Theological School.*" The unknown donor will not enjoy, as it is clear he does not seek the praise of men for this liberality. But acts like these will be remembered and acknowledged in Heaven.

The Editor could record another instance of liberality to this institution, recently manifested by a worthy friend, but he fears least the delicacy of feeling which genuine charity possesses, should be wounded by exhibiting publicly, what was intended to be kept concealed.

May not a reflection or two here be offered to the reader?

Is not money worth the comfort that it will buy, and no more?

Suppose then that one man should give, of what he may very well spare, fifty, one hundred, or two hundred dollars, for the education of a meritorious youth for the ministry of the Gospel. This young man in a few years goes forth; and by his instructions affords useful information to the people; is influential in promoting good morals, and good order in society; and instrumental in turning many to righteousness, and thus qualifying them for happiness that never shall end. Another man invites his rich friends and neighbours, makes for them a sumptuous feast; and gives them in a word, a most splendid party. Now the question is, which of these lays out his money to the best advantage? Who purchases most enjoyment? Let the wise, and prudent, and skilful, make the calculation. It would be well to settle this matter immediately. Because the time may come when it will be too late to rectify any error which may appear in the reckoning.

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From the Religious Remembrancer.

MISSIONARY EXTRACTS.

August to November, 1813.

Extract of a Letter from Mr. Moore, Missionary in Hindosthan, to Dr. Ryland.

VRINDA-VUNA*

"Some of the people whom we have employed for some time past in reading the sacred scriptures, profess faith in them, and speak highly of them to Vrinda-vuna or to us. On these occasions he will reply, 'Brother, the bullock may carry sugar, but he never knows how sweet it is.' (Bullocks, and not horses, are used here for carrying grain, sugar, and other commodities.) When speaking of the good things contained in many books that are in the world, he said one day to a man, 'Yes brother, that may be true, an elephant may see a large heap of sand and sugar mixed together, but it is the *ants* which separate the one from the other, and eat the sugar.' He is the most free from servility and duplicity of almost any native that I have seen. He often speaks of the depravity of his heart with tears. He is much affected with the tenderness and indulgence of Christ towards his disciples. I was one day speaking of Christ's conduct towards Philip, after the many proofs he had given of his divinity. (John xiv. 8. &c.) when the old man immediately burst into tears.—We often hear much of the timid Hindoo, but fear, of all things, seems to be the most distant from his mind. In the delivery of his message to his fellow-creatures, no one can intimidate him, nor is he ever irritated: he will hear opposers with patience, and continue to urge that there are but two classes of men in the world,—two roads, and two places at the end of the journey: the good old man generally gains assent to this, and then proceeds with his cautions, and exhortations."

A Hindoo Pundit's opinion of Paul.

"Our Pundit, a Hindoo," says Mr. Peacock, "seems much struck with the gospel. I have of late read a chapter or two with him daily, and have gone through the Acts and Romans with him: he is a very sensible man, and particularly notices Paul's Epistle to the Romans, which he says, exceeds all other books that ever he read before for wisdom, and that the author of it must have been a man of great understanding. He professes to have received much light in his mind from the reading of it, which indeed I have reason to believe he has, for he is continually reading it at his leisure hours when not engaged either with brother M. or myself, and he often asks for explanations, at which I am much pleased. Should it please the Lord to turn his heart, he might be of great service to us in the work. For a long time he could not relish the doctrine of, 'none being good, no not one;' neither could he admit of the doctrine which reject all human merits as totally insufficient to purchase the favour of God; but when he had proceeded to the 35th verse of the 11th chapter, 'Who hath first given to him, and it shall be recompensed to him again?'—He seemed astonished, pleased, and partly convicted; and, I hope, began to see something into the nature of gospel grace; for he stopped short there, and at length exclaimed, "Well! how clear and plain this is: I have gained much light by reading this book." *ib.*

A FACT WORTHY OF NOTICE.

A gentleman of this City, not long ago, gave a religious Tract called "*the Swearer's Prayer*," to a youth, whose manners and habits were such as to afford serious ground of apprehension, that his *manhood* would be marked by intemperance and profligacy of no ordinary character. After reading this Tract, he was observed to become very serious; and in a short time voluntarily applied for a Bible. This was procured from one of the Agents of the Bible Society of Virginia, and was received with affectionate gratitude. The youth now carries his Bible continually with him, and employs his leisure hours in reading the lessons of heavenly wisdom. The hope is entertained that he will make a serious, sober, pious and useful man.—The Tract instrumental in effecting this great change, probably cost three Cents. How great good may be done at a very little expence!

* A Converted Hindoo.

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. APRIL 27, 1816. [NUMBER 43.

To the Editor of the CHRISTIAN MONITOR.

DEAR SIR,

I know you will believe me when I say it is my earnest wish to contribute my mite now and then to the treasury of your useful paper. For this purpose I send you the following Sermon. Whether it deserves a place in your columns, you must judge. I will only observe, that it has never been printed; and that, in my opinion, it will scarcely suffer any thing by being divided into three or four portions.

Your friend and brother in the Gospel,
THE AUTHOR.

A Funeral Sermon,

*Occasioned by the death of Mrs. N.....; Delivered at *****, Oct. 2, 1812.*

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." MAT. vii. 21.

The custom of testifying respect for deceased friends by some sort of funeral services seem to be as ancient and as universal as the mortality of man. A custom so deeply founded in the feelings of the human heart is doubtless very reasonable and proper. But our principal aim in such services ought to be of a higher order; namely, to make the death of another a memento to ourselves that we also must die; and to improve the solemn warning in preparing for our own departure out of the world, whenever it may please God to call us away.

Want of knowledge would render me incapable of drawing the character of the late Mrs. N., were I more disposed to attempts of that kind than I am. Let me simply exhort you, her relatives, her friends, and her neighbors, to imitate in your own lives whatsoever you knew to be amiable and dignified in hers; and to be followers of her so far as she was a follower of Christ Jesus.

That we must all die, no one needs to be informed. But what is to become of us after death? The Scriptures of truth lift the awful veil, and give us much instruction respecting our future existence. Here we are assured that death does not destroy, nor even suspend the consciousness and sensibilities of our souls; that our very bodies shall be raised from the grave; that all mankind are to stand before God in judgment at that period which is emphatically called the last and the great day; that some shall go from his tribunal into the kingdom of heaven, a state of unmingled, uninterrupted joy, of perfect and everlasting happiness;—while the rest shall be driven away into hell, the region of eternal darkness, misery and despair.

Can we ascertain who shall enter into heaven at last? What manner of persons are they? And who are the rest, the many, who shall be heirs of final perdition? Are not these questions, my hearers, inexpressibly important to every one of us? Ought they not to arouse our souls, as with a voice of thunder, to consider our latter end and the things which belong to our peace? That we might be enabled to decide for ourselves, our Savior has given us a sure criterion in the words of my text: "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven."

They who shall go into heaven are described by a great comprehensive principle, which constitutes their distinguishing character. It is, that "they do the will of God." They may live in various ages and nations; under dispensations of religion more or less perfect. Still they all agree in making it the business of their lives to do the will of their heavenly Father.

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It is obvious to remark here the necessity of that radical change in the moral temper of the soul, on which the word of God so abundantly insists. It is called "a being brought out of darkness into marvellous light; a new birth from above; a resurrection from death in trespasses and sins; having a clean heart and a right spirit implanted within us; a being created anew in Christ Jesus unto good works." It is too evident that we are born fallen creatures, alienated from God and true goodness. In whatever way our appetites and passions prompt us to act, we are busy in doing our own forbidden will, and not the will of God. "The carnal mind," says St. Paul, "is enmity against God; for it is not subject to the law of God, neither indeed can be." It is manifest that while we remain in this condition we are utterly disqualified for the service of God. As he searches the heart, and requires the homage of the heart, we must be renewed, not in mere external reformation of manners, but in the very spirit of our minds, in order to our possessing the character described in my text. This change, by which we are converted unto God, is the work of his Holy Spirit within us. It is attended with various circumstances in different persons. It sometimes takes place suddenly, but oftener gradually. The change itself, however, is essential to all, and is substantially the same in all who shall ever inhabit the kingdom of heaven.

The will of God, which he calls us in his gospel to obey, is a will full of mercy. With its commandments, it brings the most cheering promises of a divine efficacious influence, to encourage our feeble exertions, and to assure us of the victory over all our spiritual enemies: and it aims, in all points, at the accomplishment of our salvation. Let us enter a little into particulars.

We are called to a deep and hearty repentance for our sins. The law of God is the unerring standard of righteousness. It is impossible that we should examine ourselves, carefully and honestly, by that holy standard, without discovering that we are exceedingly guilty in his sight.—We shall not only find that we have over and over done the things which we ought not to have done, and left undone the things which we ought to have done; but also that our very hearts, the fountains of moral action, are altogether polluted with depravity. Such are the representations which the word of God gives of our natural state; pronouncing us to be no other than "servants of sin and children of wrath." In these views, we are required to prostrate ourselves in unfeigned contrition before God; confessing our transgressions without reserve or palliation; imploring his unmerited compassion; and resolving, in humble reliance upon his strength, and not upon our own, to dedicate our faculties for the future to a course of sincere and unlimited obedience. This is genuine repentance towards God. Can any thing be more reasonable, more suitable to the condition of a sinner?

In like manner we are called to obey the message which God has sent us concerning his Son Jesus Christ. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We are lost in sin; but Christ came "to seek and to save the lost." He is the only Mediator between God and us; "the Lord our righteousness;" "the propitiation for our sins;" through whose redemption the justice and mercy of God are reconciled and glorified in our salvation. We are required, therefore, to renounce every other ground of hope, and to build upon this "strong foundation which God has laid in Zion." It is his will that we accept his dear Son Jesus Christ in his glorious offices, as our Prophet, our Priest, and our King; that we cheerfully trust in his spotless obedience and atoning sacrifice as the price of our pardon, acceptance, and eternal life; and that we commit ourselves with all gratitude to his prevalent intercession, his wise and powerful guardianship, that we may be prepared for immortal felicity, and invested with the full possession of it in due season. These are the exercises of faith in Jesus Christ; which faith, as well as repentance, its inseparable concomitant, is the work of the Holy Spirit in our souls. Whosoever thus believes, with all his heart, receives from God the full remission of sins, and a title to heaven for the Redeemer's sake. The kingdom of God is established, the very life

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of heaven is begun, in the believer's bosom. "He shall never come into condemnation, but is passed from death unto life."

And now being adopted into the family of God, and "having peace with him through the Lord Jesus Christ;" the will of God concerning his children is their complete sanctification, that they may be qualified for perfect communion with him in a better world. He requires them to obey his holy laws, to "glorify him with their bodies and their spirits which are his;" not in the vain, presumptuous attempt to pay him for his favours; but from fervent gratitude and filial devotion, upon the generous principles of the gospel. The word of God, which they love to study, instructs them in the knowledge of their duties. They learn what it is to "deny ungodliness & worldly lusts, and to live soberly, righteously, and godly in this present world." Piety towards God; uprightness, benevolence and patience towards mankind; moderation in the pursuit of earthly objects, and strict temperance in the enjoyment of them; these are the blessed works by which they are called to imitate that Saviour "who loved them and gave himself for them." And the same inspired book informs them that the spirit of God shall dwell with them, to enlighten and comfort them; to fortify them with strength against their foes, visible and invisible; and to guide them safely through their Christian course to the abodes of rest and peace on high.

From these scriptural views of things we may easily gather the character of a child of God, who does the will of his heavenly Father, and proves himself an heir of the kingdom of glory. He has experienced repentance for his sins; that godly sorrow which has led him to hate sin as the worst of evils, the crucifier of the Lord of glory, and to declare everlasting war against it in all its forms. Feeling his daily imperfections, he still daily repents before God; renewing his sorrow for sin, his vigilance against its approaches, and his resolution to resist it, through grace, even to the end. Having found himself ruined and helpless, as a condemned rebel in the sight of God, he saw the salvation of the gospel, approved it, and received it in love.—Through faith in the Lord Jesus Christ he approached the throne of God, and was accepted as his child. And the life which he lives is still a life of habitual faith in the Son of God. He glories in the cross of Christ, as the basis of all his religious pleasures, and all his hopes of heaven. Inspired with gratitude, the language of his heart is, "Lord, what wilt thou have me to do? Speak, Lord, for thy servant heareth:" how may I glorify thee, and testify to all around my sense of thy loving kindnes, my esteem of thy approbation, which is dearer to me than all that the world accounts good and great. The word of God, his sabbath, his sanctuary, his ordinances, however despised by the world, are precious indeed to the servant of God, who earnestly desires to know his Father's will that he may perform it. He considers prayer to be no less a privilege than a duty; and seeks daily intercourse with God in the exercises of devotion. He adores God for his providences, even when they afflict him; knowing that they are wise and righteous, and trusting that they shall operate as blessings to his soul. He is zealous for the honour of his God and Saviour in the world. If he has a family, he vigorously adopts the excellent purpose of Joshua, "as for me and my house we will serve the Lord." And he studies to be instrumental, in any practicable way, to extend the kingdom of Jesus Christ to the ends of the earth. In his social relations, he makes it his care not only to injure no man by word or deed, but also to "do good to all men as he has opportunity, especially to them who are of the household of faith." The disciples of Jesus Christ, however distinguished by names, and varieties of opinion on smaller points, he accounts "the excellent of the earth," and delights in them in proportion as they appear to bear the image of God. In all his dealings with mankind he adheres to the golden rule of integrity, "doing to others as he would have them do unto him;" choosing much rather to forego advantage and to suffer loss than to act upon those loose and selfish maxims which the world applauds, or at least extenuates, but which the gospel condemns. His heart is enlarged with benevolence; disposing him to "rejoice with them that rejoice,

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and to weep with them that weep." He loves to alleviate pain and sorrow and to promote peace and happiness in the world. Feeling his own obligations to the pardoning mercy of God, sensible how much he daily needs that mercy, and fixing his eye upon the Redeemer's example, he is meek and patient under injuries, readier to forgive than to seek vengeance. He "prays for those who despitefully use him;" and instead of "rendering evil for evil," which is the boasted honour of a worldly spirit, he renders blessing for cursing, and strives to "overcome evil with good." Above all, knowing the supreme importance of the religion of Christ to the present and eternal welfare of man, he labours with inextinguishable ardour to advance the kingdom of the Saviour throughout the world. As to the business, the passions, and the pleasures of the present life, the servant of God lives "as a stranger and a pilgrim upon the earth." The world is not suited to be his resting place; and therefore "he seeks a better country." His treasure is in heaven, and his heart is there also. By the grace of God he learns to be contented with the lot assigned him. He enjoys thankfully the bounties of divine providence; without being enslaved by them, and without losing sight of his stewardship and responsibility to God for his use of worldly blessings. He bears affliction with fortitude, leaning upon the glorious promises of God, and conscious that he has "chosen that good part," that inheritance beyond the skies, "which shall never be taken away from him." Does he meet with disappointment in his pursuits? It excites him to set his affection the more earnestly upon things above. Is he bereaved of objects dear to his heart? He is impelled to resort with more intensity of desire to communion with God, the light of whose gracious countenance he prizes far above all the stores of joy contained in this vain and transitory world. The love of God "shed abroad in his heart," the power of Christ engaged for his protection, the testimony of an approving conscience, the prospect of heaven; these are the Christian's grand supports and consolations, while he pursues his pilgrimage through the wilderness of sin and calamity to the regions of everlasting glory.

In drawing this sketch of an heir of God's heavenly kingdom, it was my wish not to grieve nor discourage any of the least of his people. I trust I have not done it, God has his weak as well as his strong children. The best here below have many imperfections to lament. Experience teaches all that their feelings of watchfulness, zeal, and devotion are liable to frequent ebbs and flows. Yet I dare not surrender nor conceal the great truth contained in my text, that an heir of heaven must be one who gives to God the settled supremacy in his affections; whose habitual, governing principle it is, in all situations, and at all events, to do the will of his heavenly Father. Would to God that all of us could find the original of this description, readily and certainly, in our own bosoms!

This account of the heirs of heaven is proposed, my hearers, to your strictest investigation. If it be just, how inexpressibly alarming is the consequence, that all who do not partake of that character must be excluded from heaven! We hear of no other state in the eternal world besides heaven and hell. All, therefore, who do not make the will of God the governing rule of their hearts and lives, whatever may be their varieties of disposition and action in other respects, and who die without a thorough evangelical change, must inevitably sink down into hell, there to suffer the dreadful punishment of their sins forever and ever. It may be profitable to dwell a little upon this subject, by bringing before your sight some of the principal classes of impenitent sinners.

It is obvious to begin, though I acknowledge it is digressing somewhat from the precise limits of my text, with those who live in the notorious disregard of all religion. And how vast is the number of human beings who do not even profess to be in the way to heaven, nor to have any concern about finding it! Here is the infidel, who lifts his brazen front in the face of day, and scoffs at the doctrines of the cross. Here is the profane man, who binds his assertions, whether true or false, vents his malignant passions, and fills up his wretched vacuities of meaning, with oaths and curses, impiously taking the tremendous name of God in vain. Here is the man of pride,

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who scorns his fellow creatures, and worships himself; who would think himself disgraced by forgiving an injury, and deems murder in single combat the very finishing touch of honor. Here is the ambitious man, who worms his way to some bad eminence by the path of baseness and corruption. Here is the covetous, who makes gold his dearest treasure; who seeks it by oppression, gaming, and a thousand arts of fraud; and who hoards it in spite of the calls of charity, and even of his own necessities. Here is the debauchee, the vile and miserable slave of sensual indulgence. Here is the drunkard, who destroys his health, his fame, and his reason, degrading himself by the intoxicating glass below the level of the beasts that perish. And with these characters must be grouped all those who aid, approve, or connive at their wicked practices. It would be difficult to complete the enumeration; and time does not at present permit the attempt. But I cannot forbear to notice the sort of being whom the world is pleased to call, with a dangerous perversion of language, a man of a good heart. A good heart! Our Saviour uses the phrase as strongly descriptive of a child of God. "A good man out of *the good treasure of his heart* bringeth forth good things." But the good-hearted man of the world is a very different personage. He has a certain instinctive easiness of temper, which pleasantly lets the world go to ruin in its own way, without interruption or censure; a constitutional sympathy, which cannot patiently bear to see distress unrelieved. Every vice not inconsistent with these dispositions may be his. He may be an open despiser of religion; and insult the Almighty every hour in the day. He may be the slave of lawless appetites. His sentiments and his example may be full of poison to the morals of society. Notwithstanding all this, he is generally accounted one of the best-hearted men in the world. But to return.

(TO BE CONTINUED)

TO ALL CHRISTIANS *THROUGHOUT THE U. STATES.*

The following Extract from a late report from the Bristol Auxiliary Missionary Society, is respectfully submitted to your serious consideration.

"In China the indefatigable Mr. Morrison, and his excellent coadjutor Mr. Milne, are laboring for the salvation of that immense empire. Mr. Morrison has printed 2000 copies of his Chinese tract; and 500 copies of his Chinese Testament, in a language which may be read by hundreds of millions of the human race. But what are they to the necessities of one third of the whole globe, who speak the Chinese language? Mr. Milne declares that the city of Canton alone, would be but indifferently supplied with a million of copies! He laments that their funds are exhausted, that *they cannot go a single step further*, nor print one copy more, unless further aid be afforded from this country. "This" he adds, "is the fact, and I hope it will plead more strongly than ten thousand entreaties with the christian public."—Mr. Milne has lately made a tour of fourteen hundred miles to the island of Java, for the purpose of distributing the New Testament and religious tracts.—He was every where welcomed by persons of all ranks with the warmest hospitality. The Chinese received his presents with gratitude, listened to his discourse with attention—called him "Padri Tjina," the minister of the Chinese; strongly importuned him to continue, and establish a mission at Java; and after his departure, expressed a strong desire that he would return, and explain the book which he had given to them; declaring that they could find no rest, day nor night in their minds, since they had read it. Mr. Milne in a letter to our worthy Secretary, dated Canton, February 6th, 1815, says, I hope the Bible Society will ever keep their eye on, and turn the stream of their benevolence towards China. We want, sir, *Fifty Millions* of New Testaments for China, and afterwards only about one sixth of the population would be supplied. I should ask no higher honour upon earth to distribute the said number." Thus far from the Report.

Behold, fellow christians of the United States, what a field of usefulness, what scenes of blessedness, are unfolding to your view. The providence of God is fulfilling his promise, that all the ends of the earth shall see the salvation of our God. China is whitening to the

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harvest; and the word of the Lord has been translated into a language spoken by hundreds of millions of our race, who have hitherto been sitting in darkness, and the region of the shadow of death. The printing of the sacred volume, as you learn above, has been suspended for want of funds. American ships are soon to sail for Canton, to accumulate worldly treasure by the importation of the products of China; let them not depart without carrying with them some testimony that American Christians take an interest in the spiritual welfare of that nation who have contributed so largely to the temporal wealth of the United States.

Shall the distribution of spiritual food amongst so many millions of mankind be suspended for want of money to print the bible? Mr. Morrison has patiently devoted eight years of his life in perfecting this translation; forsaking father and mother, country and ease, to promote the spiritual and eternal good of a nation who reside thousands of miles distant from his native home. And shall his labors be lost for want of support from his fellow christians; shall a nation fail of the distribution of the word of life, for want of a small portion of the temporal wealth of christians, who enjoy country, and kindred, and ease? Ah no! it cannot be:—the cry of millions of perishing souls, sounds loud in our ears from China, "send over, and help us." Such as are willing and able to do so, are respectfully requested to forward their donations to Divie Bethune, in New-York, or to Robert Ralston in Philadelphia, by whom the amount will be faithfully remitted to Messrs. Morrison and Milne in China. It is the work of the Lord, and He loves a cheerful giver. [*Phila. p.*

FROM A LONDON PAPER.

Testimonies in favor of the Bible, by Celebrated Characters.

The celebrated Sir William Jones, at the end of his bible, wrote the following words,—"I have regularly and attentively perused these Holy Scriptures; and am of opinion, that this volume (independently of its divine origin) contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been written. The unstrained application of them to events which took place long after the publication, is a solid ground for belief that they are genuine productions, and consequently inspired."

Mr. Addison, speaking of the superior perfections of the Sacred Volume to every human work, says, the great and glorious truths which it discovers to us are, compared with those which we elsewhere acquire, as the creator contrasted with his works. "Had Cicero," says he, "lived to see all that christianity has brought to light, how would he who so fondly hoped for immortality, have lavished out all the force of eloquence in those noblest of contemplations—the Resurrection, and the Judgment that will follow it: How had his breast glowed with pleasure, when the whole compass of futurity, revealed in these pages, lay open to his view! How would he have entered, with the force of lightning, into the affections of his hearers, upon those glorious themes, which are contained in the Bible—themes, which when enlarged on by a skilful Christian Orator, make us break out into the same expressions, as those of the two disciples who met our Saviour, after he rose from the dead: "Did not our hearts burn within us, while he talked with us by the way, and while he opened unto us the Scriptures?"

The learned Mr. Locke, (after demonstrating the truth of the Holy Scriptures in various ways) thus expressed himself, in a letter to a friend, just before he died:—"Study the Holy Scriptures, especially the New Testament; for therein are contained the words of eternal life. The Bible has God for its author, Salvation for its end, and truth for its matter, without any mixture of error."

Similar testimonies in favour of the Bible might be adduced in the immortal Bacon, Lord Verulam; in the great Sir Isaac Newton, who wrote to prove the excellence of the Scriptures; in Mr. Boyle, who instituted means to elucidate their truth; in Mr. West, who wrote a Treaties on the subject of the Resurrection; in Lord George Lyttleton, whose illustrious rank received splendour from his talents, and who has done essential

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service to the Christian cause, by his admirable work on the conversion of St. Paul; all these it will be observed were Laymen, and therefore cannot be suspected of any *undue* partiality for the Scriptures; and to such distinguished names might be added those of a Milton, a Hale, a Johnson, a Cowper, a Bryant, a Beattie, a Cumberland—Laymen also most eminently distinguished for their learning and science, yet who deemed all their learning, all science, of little worth compared with what they derived from the Book of God.

The excellent Dr. Watts (in his advice to a young man) says: "Whatever your circumstances may be in this world, value the Bible, as your best treasure; and, whatever be your employment, look upon religion as your best business.—The Bible contains eternal life in it, and religion is the only way for you to become possessed of it."

Dr. Leachman, upon his death bed, thus addressed the son of a nobleman who had been under his care; "You see, my young friend, the situation in which I now am. I have not many days to live, and am happy that you witness the tranquillity of my last moments. But it is not tranquillity alone; it is joy and triumph—nay, it is complete exultation." His features brightened, and his voice rose in energy as he spoke." "And whence," said he "does this exultation spring?—From that Book," said he, pointing to the Bible:—"From that blessed Book, too much neglected indeed, but which contains invaluable treasures! treasures of bliss and rejoicing, for it makes us certain that this mortal shall put on immortality."

Judge Hale, in a letter to his children, says, "It has been my practice to require you to be frequent in reading the Scriptures, with due observation and understanding, which will make you wise for this world, and that which is to come."

Lord Rochester, in his last illness, would frequently lay his hand on the Bible, and say, "*There* is true philosophy. *There* is the wisdom that speaks to the heart. A bad life is the only grand objection to this book."

Sir John Eardly Wilmot, in a letter to his eldest son, expresses himself in these words: "Let me exhort you to read with the greatest attention both the Old and New Testaments, you will find your mind extremely becalmed by so doing, and every tumultuous passion bridled by that firm belief of a resurrection, which is so evidently marked out and impressed upon mankind, by Christianity."

Dr. Samuel Johnson, in his last illness, called a young gentleman, who sat up with him during the night, to his bed side, and addressed him in these words: "Young man attend to the advice of one who has possessed a certain degree of fame in the world, and who will shortly appear before his Maker. *Read the Bible every day of your life.*"

Extract from a speech of Mr. N. C. Wawn, at a meeting held in Newcastle-upon-Tyne in January, 1814, for the formation of a Sunday Union School:—

"In Scotland it is known that parents assume it to themselves, as a solemn duty, that they teach their children to read at the earliest possible period, and that they teach them to read the scriptures. In Switzerland also, the mind is early directed to the attainment of useful information. The peasantry are intelligent far beyond the same rank of men in most other countries. Now, sir, in both countries I have cited, crimes of magnitude are comparatively a rare occurrence, and public executions few. In one of the protestant cantons in Switzerland, the executioner was called upon to perform his hateful office, only once in the long space of twenty years. And we learn from the statements made on the authority of the right hon. C. Hope at the conclusion of his circuit at Glasgow, in 1808, that the entire number of commitments in Scotland for criminal offences, from the time of the Union (1607) up to that period, but a very little exceeded the average number of annual commitments and prosecutions for like offences in England and Wales, for the preceding 2 years.

"There is also, sir, a country, in which the case is strikingly the reverse of these—it is calculated that of the whole mass of Irish population, not a larger proportion than one in three, or perhaps four, is able to read. And what is

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the moral condition of this people?—Robberies and murders are awfully frequent. To comment on these facts, sir, would be libellous on the understandings of all who hear me, they come home to the judgment and feelings of every reflecting being.

"There are yet, sir, two other facts, to which, as bearing directly on the subject in discussion, I must beg your attention. The first of these is that of the large number of unhappy persons who have forfeited their lives to the violated laws of their country, but a very minute proportion has been found able to read. This was ascertained in a particular manner by the late governor of Newgate, Mr. Ackerman, who assures us that the number of felons whom he had known executed, "not one in an hundred had learned to read or write." In perfect accordance with this statement, are the observations of Dr. Ford, the respected ordinary of Newgate. The other fact to which I allude, sir, more immediately relates to the good effects of Sunday schools, and it is this, that instances have but very rarely occurred of persons, instructed at a Sunday school, being convicted of a crime. Out of 400 boys that have been educated at the Sunday schools in Gloucester, but one instance of this was ever known." After glancing at some of the benefits of Sunday schools, the speaker proceeds, I will just mention another advantage of no mean importance, connected with these schools, the habituating children to a becoming reverence for the Lord's Day. Hundreds of criminals have declared at the place of execution, that the profanation of the Sabbath was the first step in the career of vice. The barriers of morality once broke down, the compunctious remonstrances of conscience once silenced, transition to crimes of greater moral turpitude, was found easy and natural.

"Whoever contemplates these facts, or looks into any part of the history of our Sunday schools, will not wonder that they are popular on the other side of the atlantic, and that, after witnessing their happy effects during five and thirty years, there is scarcely a village in England without one.

BIBLE AMONG MAHOMEDANS.

In the following letter from Rev. Mr. Nylander, a missionary in Western Africa, addressed to the British and Foreign Bible Society, our readers will perceive that the Mahomedans on that coast receive the Bible with thankfulness, and that the expectation is not chimerical that great good will be derived from the distribution of the Scripture among them. The British and Foreign Bible Society have recently sent a supply of Arabic Bibles to the missionaries on that coast agreeable to their request.—Bos. Rec.

SEPTEMBER 4th, 1815.

I would beg you to send me a few Arabic Bibles, the distribution of which will perhaps be attended with great blessings. I had five Bibles, four of which I have given away, and keep one for my own use. Two I gave to Dalamodu, a strict Mahomedan; he kept one, and sent the other to Wonkapong; and, as a great number of Mahomedans visit the king of Bullom, I presented one to him, saying, that this is the book which makes a man wise and good, it is God's Word; he speaks to us in this book by Moses, the Prophets, and Apostles, and by his son Jesus Christ: this is the book which I wish to translate into the Bullom language, and to teach children and old people to read it. The king was very glad to have such a good book in his possession: and to the first strangers that visited him, he recommended this "white man's book," as they call it. Several of the learned ones visited me: we read a few passages; and they were astonished that a white man should have written this book in their favorite language.—Some time afterwards, I went to see the king and saw about twenty Mahomedans sitting together in deep conversation, and an aged Mahomedan teacher in the midst of them reading the Bible: he visited me, and begged for a Bible. I was very glad to put that invaluable book into his hands. He is pretty well acquainted with the New Testament, and likes to converse on the subject contained in it. With great thankfulness he accepted the Bible and said, "When I come home, I shall read this book to all my people."

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. MAY 4, 1816. [NUMBER 44.

A Funeral Sermon,

Concluded from page 341.

My text speaks of them who call Jesus Christ Lord in vain ; which may be understood to comprehend all who profess to believe the truth of his religion, and to pay some regard to it, while they remain strangers to its vital power. This description includes several distinct classes.

The first which I shall mention is that of hypocritical professors. A hypocrite in religion is one who puts on the profession for the sake of attaining some worldly end ; and takes care to make a decent appearance to mankind, while he is conscious that his heart is unsound towards God. He calls Christ his Lord, and takes a place with great seeming zeal and pleasure in his church, while he knows that the spiritual kingdom of Christ has never been established in his soul. However esteemed by men, who cannot see the heart, no kind of sinners can be more odious in the sight of God than this. His indignation burns against them ; and none can be travelling more directly in the high road to perdition.—Even in regard to men, the imposition seldom lasts any great length of time. But I will not enlarge farther upon the case ; being persuaded that such hypocrites are by no means numerous. The present times are so far gone in licentiousness, both of opinion and practice ; religion or the want of it has so little to do with the attainment of honors or emoluments amongst us ; that there is scarcely a temptation to become a hypocritical pretender to religion for the accomplishment of any worldly purpose whatever.

Let us proceed to contemplate the class of self-deluded moralists ; who trust in their own good deeds as meriting the favor of God. They profess to respect Jesus Christ as a divine Messenger, and sometimes speak of him by the title of their Savior ; but feel not their need of his righteousness, his blood, or his Spirit. They have never learned the extent and purity of the law of God, the evil of sin, and the deep corruption of our fallen nature. Whether they have embodied their fatal errors into a doctrinal scheme or not, they rely upon themselves for safety, making no serious account of repentance for sin and faith in the Redeemer's sacrifice. The price which they offer confidently to God for a place in paradise is their own righteousness ; and a miserable righteousness it is, when tried by the standard of his word. It contains no humiliation of soul before God ; no thankful reception of his rich and sovereign mercy through the merits of his Son ; no delight in his worship or his ordinances ; no diligence to bring up children in his fear ; no lively zeal for the destruction of Satan's kingdom ; in short, nothing that can be said to wear even a face of religion : but only a tolerable attention to justice and honor in social intercourse, an inoffensive behavior, and charity to the poor. It is readily admitted that this sort of conduct is preferable to the contrary, at least for the present world. But surely I need not go about proving to you that this is not Christianity, nor the way to heaven. Whatever deference such persons render to the Son of God is purely nominal ; and he will account it a presumptuous mockery of his name, instead of a cordial submission to his authority.

Near of kin to this class, or rather the same carried to a higher pitch, is that of the formalists in religion. These

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are the proud, blind Pharisees of every age and country. The formalist concerns himself very little about his creed. Taking it chiefly upon trust, it will be correct or otherwise according as that of his fathers and his church happens to be. He is very exact, not only in a dry social morality, but also in all the rites and observances of worship, according to the standard of the sect to which he belongs. He goes through the toil of long and frequent prayers; is a diligent reader and hearer of the Scriptures in his way; and loves to see ceremonies, perhaps even painful ones, multiplied and enjoined by human authority. His religion produces to him scarcely any thing of joy or of sorrow. But he is satisfied with it, and brings up his children in the same notions and round of external duties. He boasts himself a Christian of the first order; would take it very ill to have his claim brought into question; and looks around with a scornful pity upon those who, like the publican of old, feel themselves to be guilty sinners, and with contrite spirits cry to God for mercy. With experimental religion, the religion of the heart, the formalist is all this time unacquainted. The nature and necessity of regeneration, as justly deduced from the word of God, present no other aspect to his eye than that of the whims of a distempered fancy. Ignorant of God's righteousness, to be received for our justification by faith in the Lord Jesus Christ, he goes about to establish his own righteousness, and presumptuously rests in its sufficiency. The best that can be said of such a scheme of religion is that it is a body, constructed with a fair outward show, but altogether destitute of a soul. When light becomes darkness, when the obedience and sufferings of our Redeemer become vain, when holiness of heart ceases to be an essential qualification for the kingdom of glory, then only will the way in which the formalist walks become the same with the way to heaven.

Belonging to this general class, there are many who, trusting in their own merit, but having some fears about its perfection, adopt the salvo of relying upon Christ to make up the deficiency. They will go as far as they can, and they flatter themselves it is most of the distance too, in earning their title to heaven by their own good deeds; and if any thing be wanting, they consent that Christ shall have the honor of supplying it. Can it now be needful to expose such arrogancy, such an absurd, unscriptural jumble of ideas? Since the fall, the best man upon earth never performs a single act of duty free from defect when tried by the holy law of God. They alone can think otherwise who know neither that law nor themselves. The Son of God "came to redeem us from the curse of the law," not to help us to open the gates of heaven for ourselves by the law. He is made "the Lord our righteousness," that he may clothe us with his own spotless garments of salvation; not that he may stand by, to be petitioned in our extremity for a patch here and there upon a coat of our own weaving. In a word, we must accept him as our entire Savior, or he will be to us no Savior at all.

Here we may place the class of procrastinators in religion. One of this character has some right views of the nature of religion, and from time to time some sensible impressions of its necessity.—He knows that he must become very different from what he now is, or his doom will one day be intolerable. He persuades himself that he really intends to bow to the authority of Christ, and make his peace with God; but is not ready to do it at the present time. He knows well that his favorite pursuits and pleasures are dangerous to his soul, yet he persists in holding them fast. Trembling, like Felix, at the thought of judgment to come, he yet puts off the full practical decision about his preparation for it to a more convenient season: The appointed season perhaps arrives. What is the effect? His heart is more hard in iniquity, less sensible to eternal concerns than it was before. The time allotted for the great work of reconciliation with God is gone, and has left nothing behind but a fainter repetition of the same deceptious resolutions. Year after year passes away in impenitency. Sickness, it may be, or some other alarming providence, awakens within him a reluctant purpose of speedy amendment. But the purpose vanishes with the distress which

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gave it birth. Dreadful servitude of sin! The Spirit of God, grieved and despised, at length takes his everlasting flight: and the sinner is sooner or later cut off, with all his transgressions, and all his unexecuted schemes of reformation, heaped in one vast mountain of guilt upon his head.

This survey shall be concluded with that class of vain pretenders whom our Lord probably had in view more than all others; I mean that of antinomian professors of religion. These are they who rest in what Christ has done for us in such a manner as to overlook the necessity of sanctification within us, or at least of any strenuous exertions on our part to attain it. They profess to exalt the merits of our Redeemer, and are the keenest advocates for what they call the free grace of the gospel; while they violently rend asunder the things which God has indissolubly united in the lovely harmony of salvation. Alas, that such a thing should be! Is it not a settled point that "without holiness no man shall see the Lord?" Do we not know that Jesus Christ came "to save his people from their sins?" That the very reason why he gave himself for us upon the cross was "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works?" If we profess to adore him for his astonishing love in dying for us, enduring the weight of divine wrath in our stead, where is our gratitude? If we say that we are united to him, as branches to the vine, where are our fruits of righteousness? Is it not perfectly ascertained that no faith in Christ will avail us any thing, but that which "purifies the heart and overcomes the world, working by love?" That without the restoration of the moral image of God to our souls, we shall not be received into heaven, and omnipotence itself cannot make us happy? Are we not "called with a most holy calling;" commanded to "run the Christian race," and "strive to enter in at the strait gate?" Why does God promise to "work in us both to will and to do," but that we may be excited to "work out our own salvation with fear and trembling?" Is not armour provided for us, that we may maintain a vigorous and successful warfare against all our enemies? How is it possible then that people who profess Christianity can derive comfort from its promises, while they neglect to comply with its sacred precepts? Yet many such there are.—Avoiding the error of the self-righteous Pharisee, the antinomian runs with fatal heedlessness into the opposite extreme. He deludes himself with a foolish, unwarranted hope of his safety through the finished redemption of Christ, though he ought to see that it has not even begun to have its effect upon him in delivering him from the bondage of corruption. While he speaks peace to his soul, he lives in disobedience; and exposes himself to that terrible rebuke, "why call ye me, Lord, Lord, and do not the things which I say?" How dares any man to boast of the grace of God, while he slumbers in unhallowed security, negligent of the state of his own heart, and careless about prayer, both in the family and the closet? Such professors, so far as in them lies, make Jesus Christ the minister of sin. They are a disgrace to our holy religion, a stumbling block to the world. And it is to them that the Judge will say at the last day, "I never knew you: depart from me, ye that work iniquity."

These reflections and delineations have been offered you, my hearers, that they might be seriously applied. May I hope that you have been employed in laying them honestly to your consciences? In what class then do you find your place? Are you the children and friends of God, or do you still stand in the ranks of his enemies?

Some of you, I trust, can say with humble confidence, we hope and believe that God has reconciled us to himself by the gospel of his Son. We have tried ourselves; and do find, though amidst many imperfections, that it is our decided aim in all things "to do the will of our Father who is in heaven." After congratulating you, brethren, on this delightful result of the inquiry, what remains but to exhort you to increasing and persevering diligence in the great business which lies before you? Our Lord lays down in my text the sublime principle of the Christian life. Let the will of God be ever before your eyes, as the pole-star of your voyage over the dark and stormy ocean of this world.—

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Rely cheerfully upon the faithful care of your Redeemer, and the supporting grace of his Spirit. Let the hope of glory be "an anchor to your souls, both sure and steadfast," to bear you up amidst the waves of earthly affliction. Your trials of every kind shall soon be over. Soon shall you hear from the lips of your Savior, who is also the Judge of all, that transporting sentence, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Devote yourselves, therefore, daily and wholly to God, "walking in all his commandments blameless."—"By ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord."

Do some of you say, we are in painful doubts respecting our state; sometimes hoping that God has received us as his people, but oftener fearing it is otherwise? How shall this suspense, which fills your minds with anguish, be removed? I might truly tell you that religion may exist, and even be advancing in the soul, without very frequent or sensible ectasies of joy. But it is of more importance to exhort you not to stay groping after evidences of your religion where very few, or perhaps none, are to be found. Rather, wait upon God in prayer. Implore his enlightening, transforming, forgiving mercy, in the name of Jesus Christ. Strive to surrender yourselves unreservedly to his will, upon the gracious terms of the gospel; that you may no longer be harrassed with doubts about your acceptance. The wells of salvation are open before you; "come and partake of the water of life freely."

Finally, are there not some in this audience who cannot pretend to doubt, but know at once and certainly that they are not the servants of God, and consequently have never taken one step in the way to heaven? How deplorable is your condition! May I spend a few moments more in faithful and affectionate expostulation with you? Yet what can I say to make the extreme danger of your case more manifest? You know that you must die, but you know not how soon. It is a truth as fixed as the throne of God that you must stand before his tribunal, to answer for your deeds; yet you are making no serious preparation for "the great and terrible day of the Lord." You see that whether heaven or hell is to be your eternal home depends upon the improvement which you make of the little hour of time now afforded you: yet you waste this hour in folly and sin, as if you were bent upon destruction. You hear the gospel of salvation, but you make light of its glorious provisions. Obeying the dictates of your own will, immersed in your own pernicious pleasures, you find no insuperable difficulty, while health and prosperity attend you, in living "without Christ, aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." But consider, I beseech you, whether you can bear that "indignation and wrath, tribulation and anguish," which God Almighty has declared he will render to his obstinate enemies? If you disregard the heaven of the saints, can your hearts be strong to abide that inconceivably dreadful sentence from the mouth of the Son of God, "depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels?" No; you cannot think of enduring such a weight of wo. You contrive some way or other to hope that it is never to be your portion. But what reason have you for this hope? Are you not hastening to the grave where there is no repentance, and yet trifling away your time in forgetfulness of God and eternity? Hear the tremendous threatenings of an insulted God. The words are his, and not mine. "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity, I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you: then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof: therefore shall they eat of the fruit of their own way, & be filled with their own devices." Blessed be God, there is yet hope con-

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cerning you. The door of mercy is still open, and you are invited to enter. Doubt not the sincerity of the call. Fly, I entreat you, for the life of your souls. Fly without delay to the arms of the Lord Jesus, the Savior of perishing sinners, which are spread wide to receive and shelter you. "Behold, now is the accepted time: behold, now is the day of salvation." Tomorrow it may be too late: your doom of misery and despair may then be sealed forever.

May God, of his infinite mercy, grant to all of us wisdom to consider our latter end, and grace to prepare for it. May he make us his children now, and heirs of his heavenly kingdom hereafter, for the sake of Jesus Christ our Lord. Amen.

To the Editor of the Christian Monitor.

DEAR SIR,

The part of the country in which I live has, of late, been remarkably visited by Divine Providence. In the course of a few years, and within the distance of fifteen miles, among a great many instances of smaller importance, seven or eight persons have died, one a minister of the Gospel, and all the others ruling elders in the congregations to which they belonged. The loss to the church, by this dispensation, is as great as could have been sustained in the loss of an equal number of lives; and indeed I do not know that we could find among the laity an equal number of survivors in the same bounds, or perhaps in bounds of double the extent, of as much importance for their zeal, activity and usefulness.

Dispensations of this kind have a gloomy and threatening aspect: the church has undergone a bereavement which it must long feel, and from the influence of which it may not speedily recover. But among the many reflections which press upon the mind of a Christian in such a case, there are some of a consoling nature. In the first place, this group of distinguished and useful characters, though dead are not lost. A bright constellation has indeed set to us, but only that it might arise in another firmament with increased and more permanent glory. The real church of God is immortal, and when distinguished members of it are summoned from this world, they assume stations in the church triumphant, not only of greater happiness, but perhaps of greater usefulness, than those they occupied here.

In the next place, the persons of whom I have spoken have left behind them edifying examples: they all died in faith, relying entirely on the redemption of Jesus Christ, and supported in their last moments by an uncommon measure of the consolations of the gospel. So many persons could not have died under such circumstances without affording to the world much important instruction. To collect a small part of this instruction, and perpetuate it through the medium of your useful *Monitor*, is the principal design of this communication.

The first circumstance to which I shall particularly advert, relates to one of the characters before mentioned, far advanced in life. He had been a professor of religion for more than forty years, and was remarkable for his upright and exemplary deportment. He was distinguished almost beyond any man I ever knew, for an unshaken confidence in the promises of the gospel. During the greater part of what may be termed his religious life, he had not entertained a doubt as to the reality of his religion. I confess I felt a kind of melancholy curiosity to discover whether the approach of death would produce any change in his views. I saw him a few days before he died. His disorder was of recent origin, but the attack of such a nature as left him in no doubt as to the certainty of its proving fatal.—He conversed with great composure on his approaching dissolution. The subject in all its aspects, and with all its important consequences, was brought fully into view. He told me among other things that he relied entirely on the merits of our Savior, and was willing to enter on the important change—that he felt no more afraid to lie down in death than to lie down on his bed. This expression, considering the character who spoke and the time at which it was spoken, made a forcible impression on my mind. It seemed to rise above the level even of Christian heroism, and expressed more than a volume could have done in commendation of that faith which makes the Christian victorious over his last enemy.

I shall in the next place turn your attention to the case of another person

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comprised in this general narrative. His last illness was of long continuance, and his approach to death by gradual and almost imperceptible advances. In the earlier stages of his disorder he suffered but little pain; his spirits were composed, and his whole conversation of the most pleasing character. A great part of his time was spent in recounting the favorable interpositions of that merciful providence which had conducted him happily through life, and provided every thing necessary for the accommodation of his last moments. He kept his end steadily in view, and conversed about it with great serenity and calmness. He saw his last enemy advancing for the conflict, but at the same time felt confident that he should come off more than a conqueror through him that had loved him and gave himself for him. He frequently remarked that his greatest difficulty consisted in repressing the ardency of his desires to depart and to be with Christ. I continued to visit him after his body was reduced to a skeleton, his animal spirits completely wasted, and a tone of dejection spread through his whole system. This depression of the animal spirits, as every one knows, has a most powerful influence on the conduct and actions of men. It often unmans the bravest characters, and converts the hero into a coward. Yet this depression of spirits was not sufficient to make the man of whom I speak afraid of death.—His feelings were indeed less comfortable, but his confidence was not shaken. With the last words he ever spoke, and when the hand of death was upon him, he told me he was afraid that, in the weakness of dying, something might escape him which would dishonor religion; but that however trying the conflict might prove, he would come off victorious.

The next character on whom I shall remark, had professed religion in his youth, and was considerably advanced in years at the time of his departure.—Having lived in the enjoyment of almost uninterrupted health, and possessed a constitution of uncommon firmness, the shock which broke his hold of life had uncommon force. At times, amidst the violence of the last conflict, reason was driven from her seat. At those times, there was something mournfully pleasant in observing, amidst the wanderings of a delirium, what an ascendancy evangelical truth possessed over his mind. But when the lucid intervals returned, it was more pleasant to see the Christian cleaving to the rock of his salvation, rising superior to the storm which beat upon him, and looking forward with comfortable hopes to that period when all his troubles would be over.

I think it unnecessary to prolong this detail, especially as all the cases comprehended in this sketch were remarkably similar. There was no rapture or transports, and there was no dejection. It was the sober certainty of happiness by which they were supported in their last moments. I shall conclude the subject with a few general observations.

In the first place, I consider the scene which has passed as a practical confirmation of the divine promises. "Mark the perfect man, and behold the upright, for the end of that man is peace." Here is the promise. Now I may be permitted to say I have been at the place where the good man met his end. I have seen the evidence of his peace—of a peace above nature, and for which nothing could account but the presence of that Savior who has promised to conduct the departing spirit through the dark valley and shadow of death.

In the next place the scene in question strongly corroborates the doctrine of justification by grace. If good works, either of piety, morality or benevolence, could secure the favor of God, these men were perhaps as well provided in that respect, as any others to be found in a similar situation of life; but in the near view of eternity, they renounced the whole, and refused to rely on any thing but the merits of Jesus Christ. I know that Doctor Priestly, as a materialist, speaks with contempt of dying declarations. He supposes the soul to decline in an equal pace with the body, and therefore that it is of no consequence what a dying man may say—But this opinion is not warranted by fact. All who are much conversant with death beds can testify, that the dying man sometimes reasons with more clearness, and discovers more vigor of mental operation than he had ever done before. But at any rate, death is an honest hour, it de-

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stroys the illusions of self flattery, breaks the enchantments of the world, and places man in the best situation for impartial judging: it is therefore not without reason the world has generally agreed to pay particular attention to death-bed declarations; and such declarations may be allowed some weight for corroborating an important doctrine of the Christian scheme.

In the last place I must observe, that the scene in question shews the supreme excellence of the Christian religion.—— Death, without the hopes of the gospel, is a subject of tremendous import; but those hopes are sufficient to raise the Christian above his power. In this respect the Christian religion is certainly distinguished from every other system the world has ever known. I can see no possible way of accounting for this but by admitting the divine origin of that religion, and the supernatural influence of the Divine Spirit, which accompanies its operations. It would not be sufficient to say that the dying man reposes on a belief which he had previously worked up in his own mind, for it often happens that the humble Christian, who had spent many days in doubt and perplexity, finds his hopes and comforts greatly increased as his latter end approaches—his life was a cloudy day, but his setting sun was clear and delightful. With the unbeliever every thing seems to proceed exactly in an inverse ratio. When danger is remote, he is vain and confident, but when the hour of trial arrives, his hopes and his systems fail him. From this rule I believe there are no real exceptions—at least I have never read or heard a death-bed narrative of an infidel which contained any thing either desirable or comfortable. Nor could I ever discover that the infidel philosopher had any advantage, in this respect, over the infidel peasant: they both appear to go off the stage with the same unmanly and foreboding weakness. The celebrity of an hundred volumes could not save Voltaire from the overwhelming terrors which met him at the gates of death. I sincerely wish that infidels would publish a faithful and circumstantial register of the deaths which occur in their fraternity. Such a register would be of immense value, not to their system, but to the interests of the world. It would not indeed be a voice from the grave, but it would be a voice from that neighborhood, warning mankind to take heed of their principles and their conduct.

C.

BLESSED EFFECTS OF A SINGLE BIBLE.

The following letter was written by a German Sailor, to a Clergyman in Hull, in England, and was published in the Appendix to the last Report of the British and Foreign Bible Society.

BORNHOLM, May 18, 1814.

You may perhaps recollect, that in the night of February 16, three Sailors called on you to return you thanks for all the kindness you had shewn them, and more especially for the Bible you gave us, as we were unable to pay any thing for it. After having gone to sea, our vessel was taken by a Danish Privateer, and we were confined to a Prison, in which my two companions died. One of them, Richard Duedeman, thus addressed me the day previous to his death: "I am convinced that I must soon die, and am I trust prepared for my departure; but I should like once more to write a few lines to my minister, and thank him for the Bible, that blessed book which points out the way to heaven. Had I not obtained possession of it, I think I should not have been saved. When in the 15th chapter of the Gospel of St. Luke I read the Parable of the Prodigal Son, I was led to consider myself completely in the light of that son; but, blessed be God, I found consolation in applying those words to myself—'This man receiveth sinners, and eateth with them.' I should wish my wife to have my Bible, and diligently to read in it; for in this world I shall never see her face again, nor those of my children; yet notwithstanding all this, I may confidently exclaim with the Apostle: "I have a desire to depart and to be with Christ." Blessed be God, for having conducted me to England; and may his richest benediction rest on all those who so kindly supply the poor with Bibles!" In this affecting manner he expressed himself, even in the last moments of his earthly existence, whilst tears of gratitude, both towards God and man,

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streamed down his eyes. He died on the 13th of May, at four o'clock in the morning. My other companion followed him the next day. His name was Thomas Rode, who expired in the midst of thanksgivings to God, for having favored him with an opportunity of receiving a Bible; and, whilst he fervently implored an especial blessing on those kind benefactors of their poor fellow creatures, who thus were engaged in dispensing among them the bread of Life, some of his last expressions were: "I feel most comfortable and happy in my mind. O, my Lord Jesus! receive and take me to thyself. Thou hast prepared me for death; preserve my faith unshaken, till it shall please thee to receive me to thy kingdom. Blessed be God, and the Father of our Lord Jesus Christ. Oh! that all men might get a Bible: to me it proved a cheering companion in the solitary hours of my confinement; it was a refreshment and consolation to my mind."

Thus my companions died. But what do I say?—they are not dead, they live, infinitely happier than myself. I cannot but thank God a thousand times, that you have given us a Bible. Convey my sincerest thanks to those who sent you so many copies of this Holy Book to distribute among the poor; we cannot reward them, but God will.

COSSACKS EAGER FOR THE SCRIPTURE.

The following account is from a letter transmitted to the British and Foreign Bible Society by Mr. Mitchell, a missionary employed by the Edinburg Missionary Society, at Karass in Russian Tartary.

In proportion as Christians are stirred up to put the Scriptures into the hands of others, the number of those who gladly receive them is increased. Of this we have daily proofs in the anxiety observed among the Cossacks, soldiers, and others, in this quarter, to get possession of the Word of God. Four of our Cossacks were very anxious to have Bibles; but as on account of the smallness of their pay they were not able to purchase a Bible for each, they united to purchase one among them. Before they did so, one of them sent to me, and requested to have the loan of one, to shew it to his companions, as he said they were entirely ignorant of its contents. This request I did not at first comply with, but as he came frequently, and repeated it, I gave him the volume containing the New Testament. They had it some days, and during that time, one of them read in it almost night and day. The one who got it from me being told that he must return it, the tears ran down his hardy cheeks. He thought I was going to sell it to another, whom he had heard anxiously requesting me to sell him one; they therefore collected the money to pay for it, that it might be secured to themselves; but all four could raise only six rubles, and the Bible cost seven, and they were obliged to borrow a ruble before they could pay for it. Had I known this circumstance at the time, I would have given them the Bible for the six. We could dispose of many Bibles to the military around us. The copies of the German and Polish Bibles, you sent us, have all been disposed of, and we could have disposed of many more, if we had had them. Roman Catholics have received the Polish Bibles with gratitude, although they knew it to be the Protestant edition.

It would be well if something could be done for the Cossacks in particular.—The way they are stationed on out-posts, &c. gives them often much time to read: and there are always one, on every station, and sometimes more, who can read. But, as they are frequently removed from one place to another, New Testaments are more proper for them. Surely no wealthy subject of the Russian empire can employ his bounty better than in supplying, with the Word of Life, this brave race of men who have signalized themselves so wonderfully in the service of their country.

Note by Mr. Patterson.

One of the Cossacks, spoken of above, wrote to the Russian Bible Society, thanking them for putting it into their power to procure a book, which taught them the way of salvation.

☞ *Communications for the Monitor are to be addressed (post-paid) to* PHILIP DU-VAL, *the publisher.*

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FOR THE CHRISTIAN MONITOR.

THE NATURE OF TRUE REPENTANCE.

It is certain that we have all sinned against God, and become guilty in his sight. It is equally certain, blessed be his name, that he is rich in mercy to us perishing sinners. But there is a third truth which demands our belief and regard no less than either of these; namely, that God bestows the pardon of sin upon those only who are penitent. It is then a matter of the utmost importance to know wherein repentance consists, and whether we are the subjects of it or not. A very beaten theme of discussion, you will say. True. Yet how rarely is it considered and laid to heart as it ought to be!

Of that repentance which is connected with pardon, the best short account which I have seen is in the following words: "Repentance unto life is a saving grace, wrought in the heart of a sinner by the spirit and word of God; whereby out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, and upon the apprehension of God's mercy in Christ to such as are penitent, he so grieves for and hates his sins, as that he turns from them all to God, purposing and endeavoring constantly to walk with him in all the ways of new obedience." *Presbyterian Larger Catechism, Quest.* 76. The Scriptural proofs of this doctrine may be seen in the margin of the book whence the quotation is made. My purpose is to offer a few remarks for illustration of the particulars.

"Repentance unto life."—There are two things mentioned in scripture by the common name of repentance, because they agree in one property, though they differ in others. That one property is sorrow for having sinned. In many instances this sorrow springs from no other sources than remorse of conscience and dread of punishment. Such was the repentance of Judas; and what effect did it produce? It was a sorrow which wrought death. It prompted him, by the agonies of conscious guilt, to become the destroyer of himself. *He hanged himself, and went to his own place.* That repentance into the nature of which we are enquiring, involves sorrow for sin, but places it mainly upon other grounds, and results in vastly different consequences, as we shall by and by see.

This repentance is said to be "a saving grace." That is, it is a gracious or holy exercise of the soul; an exercise of which an unregenerate man is, from the very nature of things, utterly incapable. And therefore it is, by divine appointment, saving, connected with pardon and eternal life; in contradistinction to that remorse and those terrors which may be felt by an unrenewed transgressor. It is manifestly fit and right that the dispensation of pardon should be thus limited. Not that repentance makes any atonement for sin. This it cannot possibly do. But obstinate continuance in sin is such an insult to the great God, that it would degrade his character to pass it by, so as to pardon an unsubdued rebel. Besides, forgiveness would be a vain thing in such a case; for omnipotence cannot make a rational being happy in whom the love of sin dwells and domineers. But to return from this digression.

Repentance unto life is "wrought in the heart of a sinner." None but sinners have any occasion to repent. If there be any mortal who never sinned, he has of course nothing to do with the evangelical call to repentance. But

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who will dare to claim such a standing before God? The claim would be the highest proof of foolish pride and presumption. *God commandeth all men every where to repent.*—It is wrought "in the hea :" in the seat of feeling, the very source of moral action. The most clear and extensive knowledge of truth and duty, while it floats merely in the head, will leave the sinner destitute of repentance unto life.

This saving grace is wrought "by the spirit and word of God;" and by the word of revealed truth as the instrument in his hands. The reason why the word alone will not do the work is that our fallen nature is utterly depraved. And the reason why the word is necessary is that repentance is a rational thing; it consists in certain right affections of the heart, resulting from right views of God and ourselves derived from the scriptures.

"Whereby, out of the sight and sense;"—the intellectual discernment and the feeling, "not only of the danger."——It is very right that we should apprehend this danger: for it is a real and a great danger. We find our guilt by comparing our hearts and lives with the law of God. And that law denounces the most dreadful curses against every transgression; curses from which the gospel alone can deliver us. But true repentance implies much more than this conviction of danger. The sinner sees and feels not only the danger, "but also the filthiness and odiousness of his sins." These are strong words. But no words are strong enough fully to delineate the detestable, abominable nature of sin.—Every sincere penitent acknowledges from his inmost soul the justness of this remark. Here is one grand discrimination of genuine, saving repentance from all counterfeits. The danger of sin almost disappears from the view of him who properly contemplates its vileness, and his own vileness in having suffered it to rule over him with such a constant and unresisted sway. The convinced sinner would be completely overwhelmed by these discoveries, were he not more or less supported by "the apprehension of God's mercy in Christ to such as are penitent." Several interesting remarks occur here. Some degree of hope is essential to all human exertion. In the concerns of our salvation, it is right, and indeed necessary, to despair of ourselves; of our spiritual strength to serve God as we ought, and of the merit of our own performances to justify us in his sight. But far from the awakened sinner be all despair of the mercy of God. It would instantly put a stop to all efforts for gaining his favor.——It is a useless speculation to enquire whether repentance precedes faith, or the reverse. The two things are equally necessary. They may be distinctly considered. But they are, in fact, so interwoven with each other in the heart that neither can exist there without the other.—The apprehension of mercy through a crucified Redeemer not only stimulates the sinner's exertions for peace with God, but it is also the principal consideration which melts the heart into godly sorrow and contrition. The holy law has much to do, but the cross of Christ still more, in placing the sinner where he ought to be, prostrate at the feet of his offended God.—Let the truth be here recollected which was laid down at the beginning, that God exercises his glorious forgiving mercy in Christ to such only as are penitent.—Thousands are eternally undone by wilful forgetfulness of this truth. They know indeed that they are sinners, who stand in need of pardon. They hear that God is very merciful, and that Jesus Christ is an all sufficient saviour. From these premises, without farther reflection or enquiry, they rush to the absurd and impious conclusion that God will not punish iniquity, that whether they repent or not, all will be well at last. The awful truth is that the gospel of mercy will unspeakably aggravate the guilt and enhance the ruin of those who hear it and place reliance upon it with unrenewed and impenitent hearts.

He who is duly influenced by the views already mentioned "so grieves for and hates his sins,"——mourns over them with ingenuous shame, and loathes them as intolerably bitter and nauseous. O to feel thus habitually, at the foot of the cross, until the last remnant of sin shall be expelled from my bosom! It is not every kind of lamentation for our transgressions that will authorize us to hope for pardon. The true penitent so grieves

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for his sins, and so hates them "as that he turns from them all to God." Here is the great decisive test of our repentance. It consists in turning from sin to God. Hence sorrow for sin, even godly sorrow, is not, in the strictest propriety of speech, repentance itself. But it *worketh repentance to salvation not to be repented of.* It leads to renounce sin, heartily and forever. Observe that the real penitent turns from *all* his sins. He recognizes no sin as trivial, or harmless, however he may have been wedded to it by constitution or by habit, and with whatever plausible pretexts it may recommend itself. He has no idea of holding fast one or a few favourite iniquities, as a compensation for giving up others. Against every sin, of every kind, and in every degree, he declares an inextinguishable war. It is surely as amazing as it is mortifying and deplorable that any one, with the bible in his hands, should be able to delude himself with contrary ideas. Yet so it sometimes is. How busy, and how successful is human ingenuity in hiding the deformity of sin, by arraying in the very guise of virtue those beloved evil courses which the heart is not yet willing to relinquish!

Finally, repentance unto life is not a negative or neutral thing. It contents not itself with merely ceasing to do evil. Indeed from the nature of man, as well as the requirements of God, to stop at such a point is impossible. The sincere penitent turns to God, "purposing and endeavouring constantly to walk with him in all the ways of new obedience." Here is the temper which *hungers and thirsts after righteousness;* which *delights in the law of God after the inward man.* We do not say that the penitent does actually walk in all the ways of new obedience either perfectly or constantly. No man upon earth can justly claim such a character. But every true disciple of Christ resolves and aims so to do. His rule of action, and his model for imitation are perfect. And it is his habitual, governing, and growing principle, to press forward to a full conformity with the will of God. In contemplating the path of duty, he sees no point at which he intends or wishes to stop, until he shall be arrayed in all *the beauty of holiness.*— He loves the salvation of the gospel, not merely as a deliverance from future misery, but especially as a release from *the bondage of corruption;* an institution of divine truth and grace, by which he hopes to be made *holy as God is holy,* and prepared for an eternal inheritance *among all them who are sanctified.*

This sketch of the nature of repentance unto life is a slight one. But supposing it to be correct so far as it goes, to what use should we apply it?— Clearly to that of serious and careful self-examination. We expect no angel from Heaven to tell us whether our repentance be of the saving kind or not.— What we have to do is to place before us a scriptural standard upon the subject, and then honestly to compare our hearts and lives with it; praying to God, at the same time, that he would give us a right discernment of the real state we are in, whether it be favourable or otherwise.

If we find that sin is a thing which excites but little concern in our minds; that we live in the habitual practices of any sin, or in the habitual neglect of any duty; if we can remain at ease while sin lies upon us unconfessed and unforgiven; it is time that we felt an alarm, and examine the evidence on which we have been building our hope of Heaven; or rather, we should immediately begin to seek a new and better evidence. God has engaged his word to his children that *sin shall not have dominion over them.*— If then sin has dominion over us, in any shape whatever, the strong presumption is what we have not yet become the children of God.

On the other hand, if sin is our grief and trouble; if we sincerely desire universal righteousness; if these feelings keep us watchful, and impel us to go often to the throne of grace, and to Calvary, where the fountain was opened for our cleansing; let not the sense of our manifold imperfections throw us into gloomy, desponding doubts and terrors. We have a right to trust that we are indeed born again from above, since our chief desires are set upon holy and heavenly things; and cheerfully to expect that *he who hath begun this good work in us will perform it until the day of Jesus Christ.*

PHILANDER.

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ENCOURAGING PROVIDENCE.

The Bible Society of Kentucky, by way of petition to the Legislature at its last session, endeavoured to obtain a loan of 1500 dollars, for the purpose of enabling the Society to purchase a set of Stereotype Plates for printing the Holy Scriptures. The prayer of this petition was not granted. This failure greatly discouraged the Managers; and every hope of obtaining, at least immediately, a set of Stereotypes seemed to be extinguished. In this state of things, the following letter, without any signature, was received by the Rev. Dr. James Blythe.

"Reverend Sir,

"With sincere pleasure, and cheering hope, I see it announced in the Weekly Recorder, that your Society has resolved to Stereotype the Holy Bible. This resolution may be fraught with the salvation of thousands.—The silver and the gold are all in the hand of the great Treasurer, and may be drawn by faith.

"I regret that no mention is made of the names of officers, or any way mentioned in which remittances can be made. I therefore presume to give you the trouble of presenting the enclosed 10 dollars to the Treasurer.

"That God may prosper the work, is the prayer of a friend to the Bible.

"Reverend James Blythe.

"Care of the Lord Jesus.

"February 22 1816."

It immediately occurred, on the receipt of this letter, that it was certainly calculated, if not designed by God, to re-animate the Managers of the Society relative to the grand object of procuring Stereotype plates. This letter, was read to an old gentleman who was sick, not with any view of inducing him to contribute, but merely as a consolatory circumstance. Unasked, he immediately contributed his 10 dollars. This, to the Managers, was another encouraging circumstance. The result was, that the Managers commissioned the Rev. Dr. Blythe, who is going to meet, at New-York, the proposed delegation of commissioners from the different Bible Societies, and attend the General Assembly at Philadelphia, to endeavour to procure by loan, or donation from the pious and wealthy, money sufficient to enable the Society to purchase, for the western country, the proposed set of Stereotype plates. If the Society should succeed, the hand of God in forwarding the design will be gratefully acknowledged by all who have been divinely taught to *consider the work of the Lord and regard the operation of his hand.*

The facts which we have now recorded were communicated to us by a worthy clergyman of Kentucky, who was well acquainted with the circumstances.—Those who are disposed to aid the Society in their attempts to accomplish the important object which they have in contemplation, are informed that Mr. Nathaniel Burrows, in Lexington, is Treasurer, to whom remittances of money may be made.

For the Christian Monitor.

CHINESE SCRIPTURES.

The Rev. Thomas Raffles of Liverpool, England in a Sermon entitled "*Missions to the Heathen vindicated from the charge of Enthusiasm,*" expresses the following sentiments in regard to those truly honourable and eminently useful men who have devoted their time and talents to the purpose of opening to the Heathen the inestimable treasures of heavenly knowledge:—

"The grand secret for the preservation and spread of the gospel in heathen countries is discovered in the translation of the Bible by Missionaries into the languages of the people amongst whom they preach. This is planting the tree of life deep in the soil, and if it once take root there, the powers of hell can never eradicate the principle or destroy its growth. And it seems as though Providence had miraculously endowed men for that very purpose. Witness the labours of Carey and his noble coadjutors at Serampore, and of our solitary Morrison at Canton. Morrison! I pronounce his name with greater reverence than that with which my father taught me to pronounce the name of Howard. Morrison has unlocked the treasures of this blessed book to three hundred millions of the human race. He is the Wickliffe of China. The Chinese is a language so hieroglyphical, so figurative, so complicated, that it was deemed

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almost impossible to translate out of it into any other, much less to translate from another language into *it* ; but what the learned of ages deemed impracticable, MORRISON has achieved alone ; and by making that achievement in the translation of the Scriptures, he has secured for his name a renown which time shall respect, the decisions of the judgment-day shall fix, and the ages of eternity perpetuate. And what shall become of the labours of such men as these. They send us specimens of their work. We admire the neatness of the printing. We are amused by the singularity of the type, and place them in drawers and cabinets for the inspection of the curious. And is this all ? Is this the only recompense we give a MORRISON for his years of so literary and anxious toil ? Holy, disinterested man, I am indignant to see thee thus repaid. No ; we will give him the reward for which he looks from us, and pray for that recompense we cannot give, which he desires from heaven. We will lay our offering to-night upon the altar of God for the cause he has espoused ; and as he, at the forfeiture of his social comforts, and the peril of his life, has translated the glorious gospel into the language of so many millions of the human race, we will send him some faithful and devoted youth to aid in its circulation, and to assist in publishing through the vast empire of China the glad tidings of salvation it conveys. And is there in this assembly no generous pious British youth, whose bosoms glow with ardour in the cause of Christ ; who pant with unquenchable zeal for the salvation of souls ; who are ambitious of bearing the glorious tidings to millions of their ignorant, perishing brethren of mankind.— Let them come forth this night, and here, in the sanctuary of their fathers solemnly dedicate themselves to the all-important work ; with zeal equal to that of the youthful Hanibal, but enkindled by a purer flame, let them swear eternal enmity to the prince of darkness, and inviolable attachment, and devotion unto death, to the cause of Jesus and the souls of men !"

HINTS ON SELF EXAMINATION.

CHRISTIAN MORALITY consists in the observance of right conduct flowing from right principles. Politicians, and even moralists often aim to produce beneficial actions through the medium of wrong motives, but "the Lord trieth the heart."

It may be said, however, that when the actions of our neighbor are good, we ought not to impute to him a bad motive, and that to do this is to be guilty of the sin of judging others, which the scriptures condemn. I reply that I am not now judging any man, but am requesting every one to judge himself. It is not persons, but principles that I am about to examine. A man acts, for example, from pride and a sense of honor : he himself professes to be influenced by those motives : we are agreed on this point. The question is, whether such principles are Christian.

I have observed, that in order to constitute Christian virtue the motives must be good and not the action only : I now add that motives, in order to be good, must be religious. Let us proceed to enumerate some of those religious motives which the scriptures set before us. They are such as these ; Reverential fear and love of God,* gratitude and love to Christ,† a sense of our dependence on the holy Spirit,‡ the hope of Heaven,§ the fear of Hell,‖ the desire of holiness,¶ and the love of man, particularly of our Christian brethren, for the Lord's sake.** It is true, that many other feelings and principles are allowed and even enjoined in scripture ; but let us carefully consider what place they ought to occupy.— Husbands are commanded to love their wives ; and children to obey their parents ; but is it not also written, "He that loveth father or mother more than me, is not worthy of me ?" Again, compassion for the poor is argued in the New Testament as a Christian duty ; but then it is to be an expression of our love to Christ : the inferior motive is to be sanctified by its association with a still higher

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* 1 Pet. ii. 17. Luke xii. 5. and x. 17.
† 2 Cor. v. 14. 15. 1 Pet. ii. 21.—22. 1 John iii. 16.
‡ John iii. 5. and vi. 63. Rom. viii. 9—14. and 26. 1 Cor. xii. 2.
§ Mat. vi. 29—21. 2 Cor. iv. 14. 15—18.
‖ Luke x. 27. 2 Cor. v. 10, 11.
¶ Mat. v. 8. Eph. iii. 14—19, 1 Pet. i. 15.
** 1 John iii. 11, 14, and 15.

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principle—"Whoso giveth a cup of cold water to a disciple *in the name of a disciple*, shall not lose his reward." For as much as ye did it *to one of the least of these my brethren* ye did it unto me." That charity which proceeds merely from natural compassion, and is utterly unconnected with religion, is not erected into a virtue by the scriptures: the compassion must spring out of a sense of Christ's compassion towards us and though exercised towards the afflicted in general, it must have a special reference to the afflicted part of the flock of Christ —"Brethren, if God has so loved us, we ought so to love one another."

Let us next speak of some of those marks, which shew the *absence* of the principles that have been already described as Christian.

The absence of *the fear of God* cannot be proved more distinctly, than by the prevalence of the fear of man.

A supreme regard to reputation, and an extreme dread of reproach; a habit of speaking and acting with a mere view to the approbation of the persons around us: these are some of the indications of the want of the fear of God. When indeed, we merely "please men *for their good edification*," then the motive becomes good and sanctifies the action.

The want of *love to God* is proved by a supreme love to any other object. If, for example, love to any fellow creature entirely engrosses us, then the will or command of that fellow creature will be obeyed instead of the will of God; and even, though the beloved object should command the same thing which God commands, still since the act will not be done *because God commands it*, that religious quality will be wanting which is necessary to render it acceptable to our heavenly Father, viz. a regard to his will. Want of love to God is proved in the same manner as want of love to our fellow creatures. To think little of him; to be willing to do nothing, to venture nothing, to sacrifice nothing for his sake; to mention his name or to hear it mentioned by others without the least emotion; to feel no painful sensibility when we see his authority trampled upon and his cause hindered; to love the society of those who shew no reverence for him, and to dislike the company of men by whom his name is had in the highest reverence; are unquestionable proofs of want of love to God.

The want of *love to Christ* is shewn in much the same manner: forgetfulness of him, indifference to that Gospel in which he is held forth as crucified for our sakes, and indisposition to think of what he has done and suffered for us, high thoughts of ourselves and low ideas of the value and efficacy of his death, atonement, resurrection, and ascension, are evidence of this point.

Dependence on the Holy Spirit will be proved by our frequency and fervency in prayer, and by our sense of the importance of this duty: it will also be proved by our fear of grieving the Holy Spirit, and by a tenderness of conscience which will prevent our venturing into companies and places where we cannot hope that the Holy Spirit will attend us.—The want of this depends on divine aid, is manifested by a carelessness and boldness of conduct, by self-confidence, by levity respecting serious things, and by the absence of a devout spirit.

The want of the true *hope of heaven* is proved by our placing our chief hopes on the things of this world. Earth and Heaven are the rival objects which solicit our attentive regard; and if the world possesses our best affections then we are of the world. The use of hyperbolical language in describing mere worldly happiness, affords a ground of suspicion that the world has our highest estimation.—The very mode of our congratulations, on the occasion of some temporal prosperity, may be such as to imply that we over-value earthly good. The love of worldly happiness is perfectly allowable in its due degree, but in proportion as spiritual objects are greater than temporal, so ought to be the desires excited by the one or the other. Moderation in respect to all our expectations here below, and a disposition to sacrifice any present advantages which interfere with our heavenly hope, are some of the surest proofs of our possessing this hope; and are, perhaps, also some of the best means of promoting our temporal enjoyment.

The *fear of hell* is proved by our deeming it a serious thing: and the absence of this fear by our indifference, our lev-

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ity, and our profaneness in speaking of it. All light and jocular mention of the devil, and all insensibility to the same kind of levity in others are strong proofs of this defect. It is also a property of this fear to overpower the contrary fear. As a soldier's apprehension of the enemy is overcome by the dread of his commander; so that fear of man, to which timid persons are subject, may be subdued by a stronger fear from another quarter.

The *desire of holiness* is proved by our aversion to sin, and the degree of it by the degree of this version. The aversion, however, must be to all sin, otherwise it cannot be presumed to be against sin *as such*. Ambitious, envious, covetous, polluting thoughts; inordinate desires and misplaced affections; all the various works of evil in the heart, will be lamented and resisted by the person who has a sincere desire of holiness. The means of promoting holiness will also be attended to, and whatsoever obstructs its growth will be avoided. The general plan of life will be regulated, with a view to the sanctification of the heart. Those books will be read, those preachers will be approved, that society will be sought, that conversation will be encouraged which most tend to edification: even natural diffidence and timidity will, in some case be subdued; the fear of being thought to affect superlative goodness, and of being changed with vanity on this account will be overpowered; the objections which arise against our making an alteration in our way of life will be done away; and thus a way will be opened for our spiritual improvement.

That *love of our neighbors* which is spoken of in Scripture, implies much more than natural benevolence. Religion softens as well as enlarges the heart, restrains the evil passions, and forbids inordinate selfishness. It thus improves every principle of humanity, and secures their constant exercise. St. Paul, after his conversion seems to have loved those Jews who were persecuting him, more than he had loved them as friends before: he now, however desired chiefly their spiritual good. But though he loved the Jews he had a still higher regard for his fellow Christians; he knew them to be struggling in the cause, pursuing the same objects, exercised by the same trials, actuated by the same spirit and serving the same Lord. This is that love which is more particularly intended when the evidence of our Christianity is the question. If we are Christians, we shall love those who are our brethren in Christ Jesus: we shall sympathise with them whether they are high or low, and though we cannot utterly confound the different ranks of life, we shall choose rather to associate with a Christian that is below us both in rank and ability, than with an irreligious person that is above us. We should, however, beware of mistaking attachment to a sect, for that love of the brethren which is made in scripture a test of Christianity. We must love others, not merely because we contend together for the same opinions, but because we trace in them the image of our common Saviour.

I have thus ventured to offer a few hints for self-examination for the use of your readers. They are of a very plain and simple nature, and may, perhaps, on that account, be deemed worthy of a place in your very useful miscellany.

OBITUARY.

Departed this life on Friday the 24th ultimo, after a protracted indisposition, *Mrs. Elizabeth Mill*, wife of the Rev'd. John Mill. She was for many years a member of the Baptist Church in this county, an example of piety and goodness, she is now gone to receive her reward in those blissful regions "where seraphs forever gather immortality at God's right hand, in whose presence is fullness of joy." The equanimity of her mind was equalled by few, and surpassed by none. A few minutes before her dissolution, she took leave of her weeping family and requested a female friend to sing the song beginning,

Jerusalem my happy home, O! how I long for thee.

Farewell my husband, children, friends —farewell vain world I am going home— and expired without a struggle, with a full assurance of meeting the smiles of her Saviour on Canaan's happy shore, "where the wicked cease from troubling and the weary are at rest." Reader, "Prepare to meet thy God," and die as she did, rejoicing in *Redeeming Love*.

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"Cheering hope celestial cherub come,
Say that her virtues soar above the tomb;
Say that with mercy in ætherial guise,
Her white rob'd spirit climbs yon op'ning skies."

Lilly Point, King William.

To the Editor of the Religious Remembrancer.

MR. SCOTT,

The following hymn is one of *Hildebert's*, an ancient Latin father. What enhances its merit in the original is, that it was composed amid the darkest ages of Popish superstition. It discovers a soul that glowed with heavenly and divine truth—the writer seems to catch the inspiration of his theme. Happy should the author of the translation subjoined, esteem himself, did he suppose that he had transferred some of the same celestial fire into the version. But he attempts little more than a general paraphrase. Imperfect as it may be, the Christian will participate in the rapturous sentiments of the sublime hymn. It is to them that he addressed it. C.

"Me receptet Sion illa,
Sion David urbs tranquilla;
Cujus Faber auctor lusis;
Cujus porta signum crucis
Cujus clavis lingua Petri,
Cujus cives semper læti:
Cujus muri lapis vivus,
Cujus custos rex festivus.

"In hac urbe lux solemnis,
Ver æternum, pax perennis;
In hac, odor implens cœlos,
In hac, festum semper melos.

"Non est ibi corruptela
Non defectus, non querela;
Non minuti, non deformes.
Omnes Christo sunt conformes.

"Urbs cœlestis, urbs beata!
Super petram collocata;
Urbs in portu satis tuto!
De longinquo te saluto;
—Te saluto, te suspiro,
Te affecto, te requiro.

"Quantum tui gratulentur!
Quam festive conviventur!
Quis affectus eos stringat,
Aut quæ gemina muros cingat,
Quis Chalcedon, quis Jacintus,
—Norunt illi qui sunt intus.

"In plateis hujus urbis,
Sociatur piis turbis
Cum Moise, it Elija
Pium cantem Alleluja!"

VERSION.

I shall enter heavenly Zion,
Zion! David's glorious town;
Whose great Sovereign is the Lion.
That bears Judah's royal crown.

Whose Creator's glory shining,
Beams in grand and dazzling light;
Whose gate Calvary's cross adorning
Meets the joy-enraptured sight.

Whose blest portals Peter opens
To the countless ransom'd throng,
While the note of triumph deepens,
As they raise the sacred song.

In that city, O what splendour
Scatters round its blissful rays,
Spring perennial peace attends her,
Holy pleasure's festive lays.

There no murm'ring sad emotion
Heaves the troubled breast with pain;
No repining deep sensation
Does the aching heart retain.

Oh blest city! sacred mansion!
Fix'd on adamantine rock,
How wide and ample the expansion,
Safe against the billow's shock.

Far from thy celestial glory,
Exile in this darksome land;
I pine, I languish; O uphold me,
Saviour! by thy powerful hand.

What seraphic, heavenly pleasure
Thy inhabitants enjoy,
What transporting scenes enrapture.
Bliss, that passions never cloy.

What Chalcedon, what Jacinthus
The celestial wall adorns,
They best know who've gone before us,
And are robed in shining forms.

In that place so blest and glorious
I shall join the happy crowd,
And with harp and voice symphonious
Raise the solemn paean loud.

There with Moses and Elijah
We shall meet the hallow'd band,
Shout in triumph—Alleluja!—
Alleluja to the Lamb!

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. MAY 18, 1816. [NUMBER 46.

REFLECTIONS ON THE NATURE AND HAPPINESS OF THE HEAVENLY WORLD.

The mind of man is naturally impressed with an anxious desire of knowing what will be his future state when he is removed out of this transitory life. We see our friends taken away from us to behold them no more in this world; we know that in a short time we ourselves shall be summoned to depart hence and be no more seen. And no one has yet been permitted to return from that unknown country to satisfy our curiosity, and to answer the numerous questions we should be eager to make concerning its nature and enjoyments. The Book of God, indeed, which informs us of every thing that is most necessary for man to know, has partly removed the veil; and though it has not told us enough to satisfy curiosity, it has done what is far more important: it has given us such a representation of the glory of the world to come as, without explaining its precise nature, may serve to elevate our expectations to the highest pitch, kindle our warmest desires, inspire us with fortitude to bear the evils of this transitory life, and dispose us to consider the attainment of heaven as the only object which may justly claim our anxious solicitude and most strenuous endeavours.

But let us consider what those circumstances are which constitute the happiness of heaven.

1. It is the peculiar residence of the Almighty. There will be exhibited open displays of the divine glory. There also will be exhibited the most stupendous acts of divine *power*; there the mind will be continually astonished, delighted, and elevated by proofs of *wisdom*, not obscure, or sparing, or dubious, but clear and manifest; and there also will be poured fourth in the richest variety and abundance, the treasures of divine *goodness*, without any mixture of alloy or restraint of enjoyment. In the most striking and expressive way will the *love* of the Father and of Jesus Christ, his only begotten Son, be manifested in all its fullness of good. There too the *holiness* and purity of the divine nature will shine forth in rays of lustre; not such, indeed, as will scorch the beholder, but rather illumine him with splendour, and transform him into the same divine image from glory to glory.

Thus God dwells in heaven by the boundless manifestation of every thing great and glorious and good. Upon this earth, indeed, we see on every side proofs of infinite wisdom, power, and goodness. The endless variety of natural productions ornamented with all the vividness of colour and elegance of form; the magnitude of the heavenly bodies, the skill of their arrangement, and swiftness of their motions; the wonderful structure of the human body, and the diversified powers of the human mind: all these and much more proclaim the presence and hand of a master, whose wisdom must be infinite and power uncontrolable. But yet these no otherwise give us an idea of the skill of the great Architect, than the broken columns, the disjointed arches, and the mouldering capitals of some ruined edifice convey to us an adequate idea of the beauty and grandeur of the original building. We live here in the ruins of a world, once, indeed, fair and good, but now forsaken by its great master, and suffered to fall into decay; and the traces we meet with of greatness and splendor are comparatively few and mean. Here every thing is marked by imperfection. Light is obscured by darkness, truth is debased by

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error, good is polluted by evil, pleasure is alloyed by pain, health is clouded by sickness, and every enjoyment is transitory, fading, uncertain. All the good which God here exhibits is equally shared by the wicked and corrupt. His wisdom and power are displayed upon things comparatively of little worth. The leaf of a weed may discover wonderful art; the shell of a contemptable fish may display the richest colouring; the body of the vilest of men may shew astonishing wisdom: yet all these things are only, as it were, the rough sketches of infinite wisdom. They are intended only for a moment. They will soon be burnt up as things of no worth.

I do not pretend to explain, or even to conjecture, in what way the glorious proofs of the divine perfections will be exhibited to us above. It is sufficient for me to know that *God* will exhibit them; and I see enough of his unsearchable wisdom here below to make me give him full credit for a display glorious, infinitely glorious, above what the eye hath seen or the heart of man can conceive. The infant this moment born into the world may possibly as well conceive the nature of the world in which it finds itself, as man, with all his boasted sagacity, can conceive the nature of the world to come. Let us rest satisfied that it will be a perfect, as well as glorious, display of every divine attribute: such a display as throughout eternity will excite our gratitude, our admiration, our love, our humility.

2. The inhabitants of heaven are related to God as his people. It was evidently his intention in separating them from the world, to exalt them, to purify them, to deliver them from every evil and imperfection, to make them partakers of a new and divine nature, to assimilate them to himself, and to glorify and beatify them with himself in a better and purer state. In heaven they will be his people: singled out, as it were, that they may receive the most abundant communication of his grace and mercy; and that the glory of his goodness, truth, love, and holiness, may be wonderfully displayed in the perfection of their felicity, the purity of their nature, and the completeness of their beatification.

But in order that this relation may subsist in perfection, it is absolutely necessary that a previous conformity in nature should take place between man and God. And such a change does take place. A restoration to the original state of purity in which he was created takes place through Christ, who is the resurrection and the life. No longer blinded by ignorance and enslaved by sin, men are enlighted to know the inestimable privileges to which they are called, and the infinite value of the relation in which they stand to God. No guilt causes them to hide themselves from him like Adam. They love their God, whose perfections they now understand; and they love all his precepts, the excellency of which they can now clearly discover. There the will is rectified; it coincides with the judgment. The affections are purified; they will be fixed only upon proper objects. No more will there be a struggle between inclination and duty, between conscience and interest. The relation we shall bear to God will be the matter of our highest exultation; our most honorable distinction: and we shall glory in it as our noblest privilege.

3. But let not the Son of God be ever forgotten while we speak or think of heaven. To him we owe every thing. He purchasad us by his precious blood. He sought us when we had wandered far from our father's fold. To his loving kindness, patience, and bounty, we owe every hope in time and eternity. He is the bond of union between us and his father. He is the centre of the relation which will exist between the redeemed and their God. Behold here the perfect accomplishment of his labours. For this he travailed and suffered death on the cross—that he might thus restore man to God, and reconcile God to man: that a blessed, holy, and eternal relation might thenceforwards subsist between them; he in them and they in him, that they all might be one with God, even as Christ is one with the Father.

4. The blessed above are delivered from every evil--freed forever from pain, from sorrow, from death. In heaven every *source* of evil will forever be cut off. The justice of God will be satisfied, and his displeasure against us be forever

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forgotten. Our own minds will have become perfectly pure and holy, and therefore no corruptions can ever disturb our tranquillity. And all around us will be partakers of the same holy nature; so that they will be disposed only to contribute by every means in their power to our peace and happiness. Oh, glorious state! where envy shall never corrode the breast; where passion and resentment shall never ruffle the peace of our minds; where pride shall never instil a vain conceit of ourselves; where a mean jealousy shall never be harboured in the soul; where ignorance shall never lead us astray, or temptations seduce us from the path of duty. Oh, happy state! in which a pure benevolence shall expand every bosom; in which fervent love shall dictate the performance of every duty; in which you will never see any thing in your neighbour to give you pain or grief. Here, alas! even good men are often too suspicious of each other, and discern such failings and imperfections in themselves and others, as prevent the full exercise of christian love. But there all shall love their neighbour truly as themselves; and love their God with all their heart, with all their soul, and with all their strength. Oh, blessed state! in which no fear of danger or apprehension of change shall ever for a moment disturb our tranquility and joy. Happy state! in which a weak and corrupt body shall no longer be the clog of the soul; in which sickness shall no longer impede us in doing our duty; or death separate us from those we love. Happy state! where no enemies shall alarm, and no voice of threatening or violence shall ever be heard.

See, Christian, what a glorious prize is set before you! You are contending not for an earthly kingdom, but for what is infinitely more valuable, for a crown of glory. Ponder upon the eternal happiness which the redeemed enjoy above, and then say it is not worth all our pains and endeavours to secure such an inheritance? Gird up, therefore, the loins of your mind, and seek for heaven with an earnestness in some degree proportioned to its excellence. Do you meet with difficulties? Is self-denial required? Consider whether you will not be richly repaid in the end. Do you encounter the frowns or the ridicule of your associates? Think how extreme that folly must be which will give up such a glorious and eternal inheritance, on account of the laugh of a sinful worm of the earth. No, heaven is worth all you can suffer, though your life were required as the purchase: heaven is worth all you can do to obtain it.

And as for you, who have truly repented of your sins, who have truly applied for pardon through Christ, and who manifest the sincerity of your faith by your works: let me exhort you to make your calling and election sure. See that you are well grounded in faith and hope, and be not deceiving yourselves in this matter. Death may come very unexpectedly, and very soon; and it will be a dreadful thing to be in doubt about your state. You can have no comfort from the consideration of the glory of heaven, till you have first a well founded hope of your having an interest in it. It is worth a whole world to obtain this; and blessed be God it may be obtained. The promises of God offer it, and the Redeemer we serve will give it to those who faithfully seek it. And let the contemplation of the world to come serve to *wean your affections from every thing here* below, and teach you to *look upon death without fear*. What, indeed, is death to the real christian but the beginning of a glorious and immortal life, the joyful day of his release from prison?—Were such views realized they would reconcile you to the death of relations as dear to you as your own souls; for what is there really afflicting in the death of those who sleep in Christ?—They would also teach you to bear properly the evils and troubles of life. Your light tribulations, which are but for a moment, would work out for you a more exceeding and eternal weight of glory. Estimate by comparison with the happiness of heaven the pleasures of this vain and transitory life, and see how poor they all are, and how little worth that eager pursuit with which they are sought by many. Finally, let this glorious prospect animate and cheer you whenever you faint or are weary. All this scene of blessedness is ready to open upon you as soon as you put off this mortal life, which may be in a very short time, and

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cannot be at a very distant period. See then that you are walking worthy of the vocation with which you are called, daily living as those who are expecting and waiting for such a glory ready to be revealed. Remember that here that relation must be begun between you and God, which is only perfected above.—There is a difference, rather in degree than in kind, between the employments and enjoyments of the church below and the church above. See then that you look upon this life as a preparation only for a better, and that having this hope you purify yourselves even as he who hath called you is pure.

But let it be remembered, that the same scriptures which declare to us the happiness of heaven, declares also, with equal clearness and fullness, that no impenitent sinner shall be admitted into it. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived. No fornicator, or adulterer, or unclean person shall have any inheritance in the kingdom of Christ. The wicked shall be turned into hell, and all the people who forget God. Upon the wicked God will rain snares, fire, brimstone, and a terrible tempest, this shall be their portion; a portion how different from that which we have just been describing!

Now may I not appeal to the consciences of some of my readers on this point: that they have no part or lot in this glorious inheritance of the saints? If the wicked are excluded, they are excluded. If none can enter into the kingdom of God but those that are born of the spirit of God, they are not born again, as their own consciences bear them witness. If it is necessary that we should possess a true and living faith in order to be united to Christ; they have no such faith, and therefore are not one with Christ and Christ with them. In a word, if the whole current of scripture declares, in the most pointed and express manner, that none are admitted into the kingdom of heaven but such as are previously prepared and fitted for it, by repentance, faith, and holiness; then they stand excluded. Do not say that you are not worse than your neighbours, and that many others are as careless about their souls as you are. It is too true: our Saviour has said the same: "wide is the gate and broad is the way that leadeth to destruction, and many there are that enter thereat; and strait is the gait and norrow is the way which leadeth unto life, and few there be that find it." But while I would alarm you who are impenitent with a sense of your danger, I would also beseech you to reflect that it is not yet too late; though you know not how soon it may be. Blessed be God, the door of mercy is still open. By all the unspeakable joys which I have described, by all the terrors of everlasting destruction, remain not, I entreat you in a state of sin, or even of doubt, about your salvation. Let not so great and glorious a treasure, as is offered to you, be lost, because you would not accept it. This day, while it is called today, reflect seriously upon the world to come. Think of the blessedness of dying in the Lord, and being admitted into heaven: and of the misery of perishing forever; and may the Lord give you repentance and true conversion.

OURANIUS.

From the Newark Centinel.

A letter from the Rev. Samuel Newel, Missionary to India, to the Rev. Edward D. Griffin, D. D. dated,

BOMBAY, June 11th, 1815.

DEAR SIR,

By the present opportunity I send to Dr. Worcester my journal, which contains the history of all my wanderings and afflictions from my arrival in India till I came to Bombay. I have requested Dr. W. to let you see it. This will supply the place of many letters. You will also learn, from our communications to the Board from time to time, the history of our Mission, and its present state. We have been carried through a series of afflictions, painful and distressing in the extreme, and have often been ready to say, "The mercies of God are clean gone, and the Lord will be favorable no more." But we can now sing of the goodness and faithfulness of God, and say, "Hitherto the Lord hath helped us." We are now permanently established in this important place, and have, through divine goodness, made so much progress in the language as to be able, though with

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stammering lips, to preach the *good news* to a people to whom Christ was before unknown. Mr. Hall and myself are the only Protestant Missionaries on this side of India, except an American brother at Surat, in connexion with the Serampore Mission. The Mahratta language, which we are learning, is the language of many millions of people in this region. There are *two hundred thousand* in Bombay alone. When we look at the multitudes of heathen around us, who are daily dropping in long and rapid succession into the eternal pit, ignorant of what awaits them beyond the grave, we are compelled to take up a lamentation and say, "O thou slaughtered Lamb of God, why was thy blood shed in vain! Why perish these countless millions of immortal souls for whom thou hast endured the pains of death!" O my dear Sir, who will be answerable for this waste, (if I may so speak,) of redeeming blood? Why do whole nations thus go down to hell from generation to generation? It is only because the *Church* and the *ministers* of Christ will not obey his *last* and *emphatic* command, to "teach all nations." Is not this strange? To what can we attribute this known, wilful, and persevering disobedience to the last, authoritative command of the King of Zion? Did not he who said, "Thou shalt not kill," say in as positive a manner, "Go into all the world, and preach the Gospel to every creature?" And is not the breach of the latter command as ruinous in its consequences as the violation of the former? May we not say to the Christian, though thou commit no murder, yet if thou disobey the Saviour's last command, then through thy disobedience, shall thy heathen brother perish, for whom Christ died! When we stand at the distance of 15,000 miles, and look at 600 millions of heathens in Asia in one mass, only a general and comparatively faint impression is made on the mind; but standing as we now do in the *midst* of the heathen, and *seeing* them groping in thick darkness, bewildered in the mazes of the most absurd and shocking fictions that the depraved mind of man could invent, wedded to their idols and enslaved to vice; *when* we see, as we some times have seen, a hundred thousand of our fellow-creatures at once dancing and shouting around the bloody car of Juggernaut, and prostrating themselves before that hateful demon; *when* we actually behold all the nameless ingredients that go to make up that mass of corruption, guilt, and shame, comprised in *idolatry*:—O! it is enough to awaken, in the heart that can feel for the wretchedness of fallen man, every emotion of pity, indignation, grief and burning zeal. We are sadly deficient in zeal and in duty; but when we look on these heathen and see how they live, and how they die, and consider how long it has been thus,—we sometimes wish we could raise our voices to such a pitch, that they might reach beyond the intervening oceans and continents, and enter into the ears of our brethren and fathers in America, My dear Sir, let me engage you to speak in our behalf, and plead in our stead the Missionary cause before the Churches*. They have sent us forth, a little feeble band, to encounter a great host; we have been scattered abroad, and our little number has already been considerably reduced. Will the Churches that sent us forth now leave us to prosecute the work alone? We look to them for support in the arduous conflict in which we are engaged. Unless they fill up our ranks which have been broken in the first onset; unles they send forth A GREAT MANY MORE, and determine to prosecute the work with vigour and perseverance, the lives and the treasure which they have already bestowed on the object will be thrown away.—Where are the numerous converts that have lately been gathered into the Churches in the late revivals in different parts of the land? They have enlisted under the banners of the cross; do they not burn with zeal to join the Captain of their salvation, and attend his triumph-

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* For years past it has been usual for some of the Ministers who are the most active supporters of the *London Missionary Society*, to travel through the Island to preach Missionary Sermons and make collections in favour of Missionary objects. Would not something of this kind be proper in this country? Ought not the attention of the religious public, from the Northern to the southern limits of the States, to be called to the great subject of MISSIONS, and their aid earnestly solicited?

Editor of the Centinel.

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ant march, while he goes through the earth conquering and to conquer ?—Shall we not soon greet some of them as fellow-labourers in this part of the vineyard ? Shall we not see others going to strengthen, and support, and encourage our dear solitary brother Judson at Rangoon ; and others going in different directions to form new stations ? But I must stop. Dear Sir, let me entreat you again to plead the Missionary cause before the Churches, and to call on them by the commission they gave us to preach Christ to the Gentiles, by the right hand of fellowship which they gave us when they sent us forth—by all the afflictions and trials which we have suffered in the prosecution of our work,—by the love of Christ and the souls of the heathen, entreat them not to leave us to this great work alone. Let them send forth *more missionaries*, and still MORE, and never think they have done enough, until the kingnom of GOD shall come, and his will be done on earth as it is in heaven.

SHAKERS.

There are eight collections of this people in New England ; 3 in York and Cumberland counties in Maine, 1 in Canterbury and 1 in Enfield in New Hampshire ; 1 in Harvard, and 1 in Tyrringham, Massachusetts ; and 1 in Enfield on the northern border in Connecticut.

Their peculiar articles of belief are, that the first resurrection is already come, and that under the new dispensation, into which believers by the first resurrection have been introduced, the church is to be guided no more by the written word of God, but by the immediate influence of the Holy Spirit ; that they have power to perform miraculous cures, to raise the dead and to cast out devils ; (many fanciful narrations of which they have given in a book published at Albany a few years ago, under the direction of their elders ;) that they see and converse with angels and the spirits of the dead ; that they speak with divers tongues in their public assemblies ; and that as they are children of the resurrection, they must neither marry nor be given in marriage.

Their discipline is established on the supposed perfection of their leaders.—The elect lady, or founder of their sect, they say, obeys God ; the elders obey her ; and the common people obey them. They have one or two elders in this country residing at New Lebanon, state of New-York.

For the Christian Monitor.

The following anecdote of *Calvin*, while it does much honour to his moral and religious character, is a curious historical fact, which deserves to be generally known. It was related at Geneva, by *Deodoti*, one of Calvin's successors, to the first Lord Orrery, who flourished under the reign of Charles the first.—The extract is taken from " *The State Letters and Memoirs of the right Hon. Roger Boyle.*" page 4. 5.

" Eckius being sent by the Pope, legate into France, upon his return resolved to take Geneva in his way on purpose to see Calvin ; and if occasion were, to attempt reducing him to the Roman church. Therefore, when Eckius was come within a league of Geneva, he left his retinue, and went, accompanied with but one man, to the city, in the forenoon. Setting up his horses at an inn, he inquired where Calvin lived, whose house being shown him, he knocked at the door, and Calvin himself came to open it to him. Eckius inquired for Mr. Calvin, he was told he was the person.—Eckius acquainted him, that he was a stranger ; and having heard much of his fame, was come to wait upon him. Calvin invited him to come in and he entered the house with him ; where discoursing of many things concerning religion, Eckius perceived Calvin to be an ingenious learned man, and desired to know if he had not a garden to walk in. To which Calvin replying he had, they both went into it ; and there Eckius began to inquire of him why he left the Roman church, and offered him some arguments to persuade him to return ; but Calvin could by no means be inclined to think of it. At last Eckius told him, that he would put his life in his hands ; and then said he was Eckius the Pope's legate.—At this discovery Calvin was not a little surprised, and begged his pardon that he had not treated him with that respect which was due to his quality. Eckius returned the compliment, and told him if he would come back to the Roman

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church, he would certainly procure for him a Cardinal's cap. But Calvin was not to be moved by such an offer. Eckius then asked him what revenue he had? He told the Cardinal he had that house and garden, and fifty livers per annum, besides an annual present of some wine and corn; on which he lived very contentedly. Eckius told him, that a man of his parts deserved a greater revenue; and then renewed his invitation to come to the Romish church, promising him a better stipend if he would. But Calvin giving him thanks, assured him he was well satisfied with his condition. About this time, dinner was ready when he entertained his guest as well as he could, excusing the defects of it, and paid him great respect. Eckius, after dinner, desired to know, if he might not be admitted to see the church, which anciently was the cathedral of that city. Calvin very readily answered that he might; accordingly, he sent to the officers to be ready with the keys and desired some of the syndicts to be there present, not acquainting them who the stranger was.—As soon therefore as it was convenient, they both went towards the church; as Eckius was coming out of Calvin's house, he drew out a purse, with about one hundred pistoles, and preseuted it to Calvin. But Calvin desired to be excused; Eckius told him, he gave it him to buy books, as well as to express his respect for him. Calvin with much regret took the purse, and they proceeded to the church, where the syndicts and officers waited upon them; at the sight of whom Eckius thought he had been betrayed, and whispered his thoughts in Calvin's ear; but Calvin assured him to the contrary. Thereupon they went into the church; and Eckius, having seen all, told Calvin he did not expect to find things in so decent an order, having been told to the contrary. After having taken a full view of every thing, Eckius was returning out of the church; but Calvin stopped him a little, and calling the syndicts and officers together took out the purse of gold which Eckius had given him, telling them that he had received that gold from this worthy stranger, and that now he gave it to the poor, and so put it all into the poor-box that was kept there. The syndicts thanked the stranger, and Eckius admired the charity and modesty of Calvin. When they were come out of the church, Calvin invited Eckius again to his house, but he replied that he must depart; so thanking him for all his civilities, offered to take his leave. But Calvin waited upon him to the inn, and walked with him a mile out of the territories of Geneva, where, with great compliments, they took a farewell of each other."

Eckius was a very learned divine, professor in the university of Ingolstadt, memorable for his opposition to Luther, Melancthon, and other reformers in Germany. He died in 1543, aged 57. See Hoffmanni Lexicon, Tom. 2, page 180, or Encyclopedia Britannica, vol. 6th, page 296.

RIGHTEOUSNESS OF CHRIST.

A celebrated heathen said, *Med virtute me involvo*; "I wrap myself up in my own virtue." A true believer has something infinitely better to wrap himself up in. When Satan says—thou hast yielded to my suggestions—when conscience says, thou hast turned a deaf ear to my admonitions—when the law of God says, thou hast broken me—when the gospel says, thou hast neglected me—when justice says, thou hast insulted me—when mercy says, thou hast slighted me—faith can say, all this is too true; but *Christi justitia me involvo*, I wrap myself up in the righteousness of Jesus Christ.

The gates of heaven fly open, before the righteousness of Christ; as certainly, as the door of Lydia's heart flew open, under the hand of God's regenerating Spirit.

By nature, we are all weavers and spinners. We shut our eyes against the garment ready wrought: and, like silkworms, shall we die and perish in our own web, if the Spirit of God does not unravel it for us, and lead us to the righteousness of Christ.

CONVERSE.

A Christian, too conversant with the people of the world, resembles a bright piece of plate too much exposed to the air; which, though in reality it continues plate still, yet grows tarnished, and loses its fine burnish, and needs a fresh cleansing and rubbing

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To the Editor of the Christian Observer.

If the following lines will suit your purpose, they are at your service. Yours, &c.

APIS.

JERUSALEM LOST AND REGAINED.

HE dies! the Conqu'ror dies! Celestial love
With god-like warmth his bosom fires;
For man he quits the realms above,
For man he bleeds, for man expires!
Guilt, trembling, grasps the spear
That leaves his sacred side;
The direful stroke affrighted seraphs hear,
And shriek, and deep in night their faces hide.
Forth bursts the crimson flood!
Hark! hark! with shouts that rend the sky,
Th' infuriate murd'rers wildly cry,
"On us, on us descend his vengeful blood."

Loud howls the blast!—the frighted rocks
Yawn to their adamantine base;
E'en Death his rigid grasp unlocks,
And quits his cold embrace.
His captives mark his wild dispair,
And, gladly bursting from the tomb,
Regarless of their mortal doom,
Glide through the lurid air.
The blushing sun conceals his rays,
And darkness sleeps profound,
Save when the lightnings momentary blaze
Gleams thro' the night, and rives the trembling ground.
Beyond the skies
The shouts incessant rise,
And pierce the eternal bars of light
That guard Heaven's throne:—
E'en amidst the realms of night,
Where tortured furies groan,
The sound is heard; fell demons list'ning bend,
With wond'ring ear, to catch the infernal cry;
While Hell's terrific caves reply,
With echoes that shall never die,
"On us, on us the blood descend!"

It comes! it comes! the destined vengeance falls!
Vespasian's ruthless hand,
Impell'd by Heaven's command,
Hurls lightnings on thy desecrated walls.—
See! from imperial Rome
The blood-stain'd eagles come!
Thy virgins ravish'd, fall! Thy infants bleed;
Incarnate furies urge the deed;—
Thy domes ten thousand flames surround;
Thy standards sweep the bloody ground;
Thy unwept heroes press the tomb;
And ruin endless seals thy vengeful doom!
Behold each trembling outcast fly,
To seek, beneath an unknown sky,
Some rocky cleft by torrents torn,
Some den conceal'd with ragged thorn,
His throbbing brow to hide;
With joy he hails the cave forlorn,
A refuge from the bitter scorn
Of unrelenting pride.
Ah, Salem! view the curse thy offspring bear,
Memorial of thy blood-invoking prayer;—
Unknown, unpitied, o'er the world they stray,
Where fear impells, or av'rice points the way.
Behold their pangs, in every feature trace
The stamp that insulates the guilty race;
Dejected, spurn'd, they curse the hated light,
And sink, unwept, to relms of torture and of night!

But, hark! what sounds of thrilling pleasure
Burst from seraphic harps above!
Catch! catch the soft, enchanting measure,
The cords of sympathy and love.
Wildly sweet the echoes languish
To console the breast of anguish;
Softly they float the gale along,
For mercy is the song:—
"The Conqu'ror died, the Conqu'ror rose,
Rose to demand his starry crown,
And hurl the pointed lightning down
With sacred vengeance on his foes.
But pity, gentle guest,
The inmate of his breast,
Urged him the guilty race to spare;
Smiling, he heard her soft request,
Then clasp'd the outcasts to his breast,
And spent the vengeful shaft in air.
Behold, in yon celestial clime,
A lovelier Salem springs sublime!
Through Heaven's eternal age,
Unmov'd, the hallow'd walls shall stand,
Nor fear the ruthless warrior's rage,
Or Time's relentless hand.
Hither, O Salem's wand'rer, come,
And claim thy long forgotten home!
No more shall torturing fiends await
Thy passage to th' infernal gate;
No more Heaven's vengeful thunders roll,
To agonize thy guilty soul;
But blooming seraphs shall expand
The portals of the promised land;
Shall sweetly calm thy parting groan,
Then waft thee to the eternal throne,
Where, robed in never-fading charms,
Thy own Messiah smiles, and calls thee to his arms."

UNREGENERACY.

It is said, of the originial Indians of Florida, that, when they could not pay their debts, they took a short method of settling the account, by knocking their creditors on the head. Sinners, in a state of unregeneracy, though partly sensible that they do not keep the law of God, yet think to knock God's justice on the head, by pleading absolute mercy.

☞ *Communications for the Monitor are to be addressed [post-paid] to* PHILIP DU-VAL, *the publisher.*

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THE

Christian Monitor.

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From the Christian Herald.

THOUGHTS RESPECTING THE ANCIENT COVENANT PEOPLE OF GOD.

The present is an age of wonders.—Who that does not [illegible] upon the present state of the world, in connexion with the language of prophecy, but must behold the rapid march of events towards the glorious era, when that kingdom which is Righteousness and Peace shall be established throughout the habitable globe? What mean the mighty throes and convulsions which have lately shook the nations; which have caused the mightiest empires to totter to their base? What mean the awful clouds which have overcast the political horizon of the civil world, deluging it with blood, while ruin and desolation have stalked abroad, and threatened the complete subversion of every vestige of social order and harmony among the nations? What is this but a manifest display of the indignation of the Most High, and a fulfilment of that *short work* which he foretold he would make on the earth? What is it, indeed, but a prelude to the introduction of those days of [illegible] Church.

But while these judgments have been abroad in the earth, the inhabitants thereof have learnt righteousness. Amidst the most tremendous judgments, the choicest mercies have been poured upon a sinful world. Never, since the days of the apostles, have such multitudes been turned from darkness to light, and from the power of Satan to God, as within a few years past. Never, since the commencement of the Christian era, have faithful worshippers been so numerous, so zealous in every good work. Let us glance for a moment on the wonderful exertions that have been made by the faithful in all countries, in the formation of moral and religious societies, for the improvent of savage and civilized man; and reject, if we can, the conviction that [illegible] that he is "descending in his chariot paved with love." What but the power of God could have introduced such a mighty revolution in the moral taste, and have given such a *tone* to the moral feelings of every class of the community, from the prince to the peasant, throughout Christendom? Whoever looks at the signs of the times, and does not see the rapid fulfilment of the prophecies concerning the latter day, in all these events, must be awfully stupid in relation to the subject. And can Christians behold these things unmoved? He does not deserve the name of Christian, who feels no solicitude to use his influence, however small it may be, in promoting the great work which the Lord is now performing on the earth?

But Christians *do* feel animated by these events. They *will* strive, by every means in their power, to bring about the great designs of mercy which are unfolding; their labours of love have been abundantly owned and blessed by Him who declares that the Gospel must be preached to all nations: their zeal and their labours will be acknowledged and rewarded by that Voice, at which the world will tremble and be silent.

But while the Bibles and Missionaries are sent in every direction,—while the news of salvation is borne on almost every breeze to cheer the Pagan nations, and while the faithful at home are diligently engaged in their labours of love for the heathen, that the precious name of Jesus may be proclaimed to every other nation under heaven,—while each seems emulous to excel in zeal to bring

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in the fulness of the *Gentiles*,—the ancient covenant people of God, the *Jews*, seem neglected and forgotten. Scattered over the face of the whole earth, the scoff, the derision of every other nation, they live neglected and die forgotten.—To them no Saviour is proclaimed: by them the charming sound of the Gospel is never heard; the sweet accents of pardonding love never swelled their hearts with gratitude, nor taught their lips to sing of mercy! And why, let me inquire, are they thus neglected, thus abandoned? Is it because they have sinned beyond the reach of mercy—because there is no animating promise to the penitent children of Abraham? Is there then no balm in Gilead, no Physician there? Yes, blessed be His name, who is the God of the *Jew* as well as of the *Gentile*, "he will not retain his anger for ever, because he delighteth in mercy." The Jews shall be brought in *with* the fulness of the Gentiles. Are we, Gentiles, favored with the light of the glorious Gospel of Christ, and is the secret of the Lord with *us?*—Are our eyes open to contemplate the wonders of redeemed love, while the children of Abraham are blinded; and shall we make no exertions to remove the vail which has so long concealed from their view the light of life? Will it be urged, that God has declared that he has given them up to judicial hardness, for their crime in crucifying the Lord of Life and Glory? But has not he also declared by his prophets, that a period shall be put to their degrading servitude, to their humiliation?—Has he not said, that the days shall come when he will make a new covenant with the house of Jacob, and the inhabitants of Jerusalem, not according to the covenant he made with their fathers, in the day when he brought them out of the land of Egypt; "But this is the covenant I will make with them after those days, saith the LORD, *I will put my law in their heart*, and print it on their inward part; they *shall* be my people, and *I will* be their God."

Has it not been for ages the ardent desire and the daily prayer of the servants of the Most High, that the vail might be taken from the eyes of the ancient people of God, and that they might be brought into the Gospel fold, and obey the Shepherd of Israel? Is not this the constant prayer of the pious at the present day? But how, let me ask, is it (and O! that the question may sink deep into the hearts of Christians!) that while great and astonishing events are taking place, through the blessing of the Lord, on the *exertions* of Christians in sending the Gospel to other nations, they, with one consent, seem, as it were, to forget that any *means* are to be employed in the conversion of the Jews, and to conclude that they are to be made partakers of the privileges of the Gospel simply by prayer, without means, without exertion.

Is it imagined by any, that the time has not arrived, in relation to them, and that exertion would be vain? With equal, if not greater propriety, might it have been urged, at the dawn of Missionary exertions, that all attempts to evangelize the heathen, were at that time premature, and would be unavailing.—And such, indeed, was the language of many at that period, who have lived to see and acknowledge that the thing proceeded from God.

The richest blessings, "even the sure mercies of David," are in store for the dispersed of Israel, and the time is at hand when their eyes will be opened; when "they shall look on him whom they have pierced, and mourn, and be in bitterness." But preparatory to this glorious event, the eyes of *Christians* must be opened to feel the force of a duty too long neglected; that prayer and exertion should go hand in hand, in relation to the conversion of the jews, as well as in the conversion of the Gentiles. Who that reads the prophetic writings respecting the Jews, but must exult in the prospect, and feel animated with an ardent zeal, *immediately* to commence the glorious work; and rejoice that he is honoured as among the first in his exertions to promote the salvation of a nation, which, though now oppressed and degraded, was once the people whom the Lord delighted to honor, and respecting whose restoration again to his favour, the honour of Jehovah is pledged. For our encouragement in this blessed undertaking, let it be remarked, that a Society has lately been formed in the metropolis of Great-Britain, for the express

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object of evangelizing the Jews: but, it is believed, that no attempt of the kind has ever been made on this side the Atlantic. Let Christians lay this interesting object to heart, and make it the subject of their prayers that they may be directed to such means as will produce the effects which are sought. For Israel "shall be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God: they shall no more be termed Desolate, but shall be called the holy people, the Redeemed of the Lord, Sought out, a city not forsaken."

Should these hints be deemed worthy of a place, I propose in another number to extend my thoughts on this most interesting subject. ISAIAH.

SPANISH INQUISITION.

The following is an extract from a speech delivered in the National Congress of Spain, on the subject of abolishing the Inquisition, by Doct. Don Antonio Joseph Ruiz de Padron. This man was a qualified minister of the dread tribunal, and was prepared to display it in all its horrors. The speech is very long, but so able and interesting that its length occasions no fatigue.—We understand that it has been translated into our language, and we hope will be soon made public. After a short introduction he stated the three following propositions:

"1. The tribunal of the Inquisiton is totolly useless in the church of God.

"2. This tribunal is diametrically opposite to the wise and religious constitution, which your majesty has sanctioned, and the people have sworn to.

"3. The tribunal of the inquisition is not only prejudicial to the prosperity of the state, but even contrary to the spirit of the Gospel, which it pretends to defend."

Each of the propositions is supported with such ability, intrepidity and eloquence, as to secure to the orator immortal fame.

Our extracts will be taken from what is said in support of the third proposition. After mentioning the depopulation, debasing, and demoralizing influence of the tribunal of Spain, and a number of the most eminent charaters, which had been destroyed by it, he adds—

"I should be too prolix, were I to present to the Congress the immense catalogue of men of learning and erudition, which the tribunal has sacrificed to its fury. Its atrocious & despotic proceeding causes horror. And is it possible that so monstrous an establishment has been suffered hitherto to exist; under pretext of religion? And is it possible that there are still those, who sigh to offer adoration and perfume to this *golden calf?*—Philosophers, divines, historians, statesmen, politicians, orators, poets, mechanics, artists, the merchant, and even the simple laborer, the prop and principal support of the state, have not escaped its rod of iron. In a word, men and women, rich and poor, wise and ignorant, innocent and guilty, every order of men, has this tribunal affrighted with the terror of its power.

"Every page of the New Testament breathes meekness, peace and charity, pity and compassion which are the appropriate characters of our religion; of that religion so holy, so august, so divine; which neither flesh nor blood could have revealed, and none but our heavenly Father.

"Every document which our divine Founder gave us, tends to exercise in Chirstians the principles of eternal charity. Not one inclines to rigor, nor coercion, nor violence, much less cruelty, which would be far foreign to the Celestial Shepherd, who came to save the lost sheep of the house of Israel. The power of his grace attracted disciples, the example of his continual charity preserved them. This religion reproves violence and persecution, detests coercion and inhumanity.

"The Inquisition not only carries off, by violence, the parishioners from a bishoprick, whether laymen, ecclesiastics or curates, without making the least account of the bishop, but even tears the bishops themselves from their flocks, like a hungry and ravenous wolf which after destroying and devouring the sheep, falls on the shepherd and carries him off.

"A commissary of the Holy Office, accompanied by his officers, is authorised to enter houses with impunity, although at midnight, with mysterious silence, and tear the father from the bosom of his family, struck with panic fear; for not

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even is he permitted to say a last adieu to his spouse and children—condemned to eternal infamy, the only patrimony this wretched father can transmit to his posterity. Whole generations, previous to their existence, are sentenced thus, not only to poverty and mendicity, but also to ignominy and opprobrium.

"Thus does the Inquisition, at one blow, deprive society of useful and laborious citizens, and bury them in infectious dungeons. It has even invented more. In the edict which is termed "the edict of faith," promulgated yearly among every people, where this exotic tribunal resides, all those who may be apprehensive of being denounced by others, are generally invited to come forward and accuse themselves. To those who obey within a certain space of time, pardon is promised; but to those who resist, no mercy will be shown. They will be arrested, their property confiscated, and they will suffer besides all the penalties of the law.——Such impressions did this infernal invention, supported by rigor and despotism, make on the minds of the Spaniards, that in less than forty years, in Andalusia alone, near thirty thousand people came forward voluntarily, to denounce themselves, and many to accuse themselves of crimes, which they neither understood nor could commit; such as sorcery, witchcraft, contract with the devil, and other such ridiculous absurdities, with which the simple vulgar have been so grossly imposed upon. Where are we, sire? How long are we to remain the scoff and ludibrium of nations? Unhappy mankind! that is ever exposed to the caprice of despotism and error! Let those iniquitous proceeding be now compared with the article of the constituton already quoted; let a parallel be drawn between the two legislations, whilst I pass on to describe, if possible, the kind of torment, which the tribunal has employed in the confession of the guilty, either actual or imaginary; and afterwards examine, whether they can be combined with the maxim of the gospel of Jesus Christ. Here a new scene of horror presents itself, which offers violence to Christian ears.——I will fancy myself viewing the most obstinate heritic, the most daring apostate, or the most rebellious Jew. He has either confessed or is convicted. In the first case, after a thousand mysterious questions, sentence is passed on him. But in the second, besides confinement in the most obscure dungeons, bereft of all human consolation, torments are employed on him, to extort confessions so horrible, that human nature shudders at them. A pulley hung from the roof, through which a strong rope is passed, is the first spectacle which presents itself to the eyes of the unhappy man. The ministers of the Inquisitton load him with chains, tie to his ancles one hundred pounds of iron; they turn in his arms on his back, and bind him with a cord; they manacle his wrists with a throng, they hoist him aloft, and let him fall violently with a jerk twelve times; which is sufficient to dislocate the most robust frame. But if he still does not confess what the inquistors require, the tortures of the rack await him, where, bound by the feet and hands, the wretched victim sustains eight blows; and if he still maintains his innocence, they cause him to swallow immense quantities of water, to make him experience the pains of the drowned. But this is not sufficient: the bloody scene is at length completed by the torments of the brazier, where his naked feet, annointed with fat, and secured in stocks, are cruelly *fried by a slow fire.* I must atlength desist, not to scandalize farther those who hear me. My pen resists those horrible descriptions, which can only be compared to the feasts of the Anthropophagi, or the cannibals of the south.

"Rome, the famous Rome, accustomed in the days of her greatest relaxation to the most cruel spectacles, in the sanguinary combats of the Gladiators, shuddered at the punishment of the *bonfire*, as the most horrible of all. But the *Holy Office* is horrorized at nothing, when treating of heretics. And should they be *Jews*, sure they were of the bonfire.—"*Give me a Jew and I will return him to you roasted,*" was the barbarous phrase, which the inhuman Lucero, Inquisitor of Cordovo, had incessantly in his mouth.

"I must not omit, sire, that its authority extends even to the regions of the dead. How often has it not ordered the sepulchre to be excavated to unbury the skeletons of those whom it has suspected

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to have died in heresy, to throw them into the flames! Mournful relicts of the human lineage! Lamentable trophies of death! Respectable shades of those who perhaps have passed to another life in innocence, the victims of calumny, rancor, or revenge!"

[*From the Christian Disciple.*]

For the Christian Monitor.

The Lord thy God shall raise up unto thee a prophet from amidst of thy brethren, like unto me; unto him shall ye hearken. Deut. xviii. 15th.

One of the strongest proofs of divine revelation, is a manifest fulfilment of the prophecies therein contained. This has ever been a most powerful obstacle in the way of infidels. They are compelled to acknowledge that the events took place as recorded: but to obviate the difficulty, they assert they were recorded after they had transpired, and then palmed upon the credulous for prophecies. A presumptious assertion, utterly void of support. On the same ground that we deny the authenticity of the Holy Scriptures, we may deny the authenticity of any ancient history whatever. Their credulity rests on the same foundation, and together must stand or fall. There is as satisfactory evidence to a candid mind, that such persons as Moses and Jesus Christ once lived, and performed wonderful miracles, as that Julius Cæsar conquered the Gauls, or Alexander the Persians.

The words above quoted were spoken by Moses, but a short time before his death. They are prophetical, and are generally considered as referring to Christ. Some suppose, however, that they primarily had particular reference to Joshua, who was raised up as the successor of Moses. To whomsoever the words had a primary reference, all seem to agree that in the person of Jesus Christ, they received a more full accomplishment than in any other. The prophets that succeeded Moses were, in many respects far inferior to him. With Moses, God spake face to face, as a man converses with his friend: but to the other prophets, he revealed his message in dreams and visions. In no one under the Jewish dispensation, were the offices of lawgiver and prophet combined, except in Moses. This constituted a very material part in *his* character; and yet there was to be a prophet like unto *him*. The Jews were unanious in referring these words to the Mesiah, whom they ardently expected about the time that Christ appeared. When by a miracle Christ fed five thousand, they said, of a truth this is that prophet that should come into the world. And Stephen, in his defence before the council, quoted these words as expressly fulfilled in Christ. Moses gave the law which was only a *shadow* of good things to come. Christ gave the Gospel in which *salvation* is proclaimed; the end of the law specified: and the only path that leads to heaven clearly marked out.

Several particulars will now be mentioned, in which there is a strong resemblance between Moses and Christ.——When Moses was born, his life was exposed to destruction, by the decree of Pharaoh against all the male children of the Hebrews. When Christ was born, his parents fled with him into Egypt, to avoid the slaughter that ensued in Bethlehem. It is stated by Josephus, that after Moses came to manhood, Pharaoh ever viewed him as the rival of his throne, and sought frequent opportunities to destroy him. How coincident to this, is the conduct of the murderous Herod.—When enquiry was made by the wise men, saying, Where is he that is born king of the Jews? the streets of Bethlehem flowed with the blood of innocents; and nought was heard but lementation and woe.—Moses delivered the people of Israel from Egyptian bondage by a series of miracles, which were at the same time calculated to evince the authenticity of his mission, and establish his preeminence among that stiff-necked people. Christ, in a manner which astonishes Angels, is delivering his children from a worse than Egyptian bondage, the bondage of Satan. He left Heaven to do those works which no other man could do, that those who deny his divinity might be without excuse, having no cloak for their sins. He manifested to the world, that in power and glory, he and his Father were one.——The last night that Moses spent with his people in the land of bondage, he celebrated the passover. A lamb was slain, and the blood sprinkled, was a token of safety. The last night that Christ spent with his disciples, previous to his accomplishing the

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great deliverance, he instituted a more glorious passover; a token of redemption from a far more cruel bondage; a salvation from a far more dreadful death than that which destroyed the first born of Egypt. Christ was the Lamb slain from the foundation of the world: the sprinkling of whose precious blood, will turn away the fierce anger of the Lord when he shall judge the world, and doom the sinner to destruction. Moses lifted his rod, the sea divided: Christ said! peace, be still, the winds ceased to blow, and the billows subsided. When Moses led the Israelites through the wilderness, they were guided by day by a pillar of a cloud, and by night by a pillar of fire, till they reached the promised land.—Christ is the light of the world; an unerring guide. His Gospel, to those who take it for their director, will be a lamp to their feet, and a light to their way.—It will lead them safe through life's wilderness journey; bear them dry shod through the inundations of Jordan, and land their happy souls on Canaan's peaceful shores. Moses fed his people on manna, "Angels' food." But Christ feeds his people with living bread: of which if a man eat, he shall hunger no more. When Israel rebelled and incurred the dipleasure of Heaven, Moses prayed and desired to die in their behalf. What Moses desired, Christ performed. On the cross he yielded up his life a ransom for transgressors. Was Moses meek? View Christ's thorny path from the manger to the tomb, and learn of him, for he was *meek*. When he was reviled, he reviled not again.—The death of Moses, also, bears a resemblance to the death of Christ. In a sense he may be said to have died for the sins of the people. In consequence of their rebellion and disobedience, he committed that fault, for which he was denied an entrance to the promised land. In the sight of all the people he ascended Mount Nebo, and died in full vigor. Christ died not for a few, but for the sins of the world. Amid the shouts & derisions of the multitude, he was led to Calvary's awful Mount, and suffered in the prime of his life.—The Israelites could not go over to possess the promised land, till after the death of Moses. Had not Christ died, not an individual of the human race could ever have entered Heaven. His death was the key that unlocked the gates of Paradise, which Adam's sins had barred. The flaming sword was quenched in Jesus' blood. The Holy of Holies is now accessible, and mortals are invited, are urged to enter. Innumerable instances, almost, might be noticed, in which Christ bears so strong a resemblance to Moses, that there can be no doubt that he is the person to whom the prophecy refers.—To show the preeminence of Christ above Moses, a few particulars will be noticed, in which there was a perfect contrast. Moses had no power but what was given him from above. In the performance of all his miracles, he was dependent upon, and acted under the immediate influence of the Almighty. But it was otherwise with Christ. When he performed a miracle, he spake, and it was done—To unclean spirits he said, *come out*—To the lepers, *be clean*—To the dead, *come forth*—To the elements, *be still*. Moses, with others, partook of the common depravity of our nature. Though the meekest of men, he spake unadvisedly with his lips. He was permitted to behold Canaan afar off, but his sins denied him entrance.—Christ, though born of a woman, was without sin. Tempted in all points as we are, he triumphed even over hell itself. Never did a hasty word escape his holy lips—When he was reviled, he blessed—When he was abused, he prayed—When expiring on the cross, he cried Father forgive. The rest to which Moses was commissioned to lead the Israelits, was only of a short duration; a temporal residence, which they were soon to leave. The Canaan to which Christ is leading *his* people, is for an everlasting residence; an eternal inheritance. The weary pilgrim will there find full repose from all his toils, without the least anxiety, or possibility of a change.

"There gen'rous fruits that never fail,
On trees immortal grow.
There rocks and hills, and brooks and vales,
With milk and honey flow.
No chilling winds, or poisonous breath,
Shall reach that peaceful shore,
Sickness and sorrow, pain and death,
Are felt and feared no more."

Christ, without controversy, was the prophet predicted. Unto him shall ye

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hearken. In the verse following the one I have quoted, it is said, Whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. Although Christ gave all possible evidence to the Jews that he was the true Mesiah, yet they disbelieved, and for their infidelity God visited them with awful judgments. At this day they are standing monuments of divine wrath.—It is true they were guilty of many other sins, but the climax was not completed till they had crucified the Lord of Glory. If God has been so severe in punishing the Jews for their infidelity, how shall *we* escape, if we neglect so great salvation. If he that dispised Moses' law died without mercy under two or three witnesses; of how much sorer punishment shall he be thought worthy, who hath trampled under foot the Son of God, and counted the blood of the covenant an unholy thing. The great body of the Jews were, comparatively, blameless for rejecting Christ, to what thousands are, who reject him at the present day. The manner in which he appeared in the flesh and the time of his appearance, were very unfavorable to his reception. The Jews looked earnestly for a Mesiah about that time, but they had been taught to look for a very different person. Many impostors had availed themselves of this expectation, and deceived multitudes to their ruin. Great companies were led away by them & destroyed. Under these circumstances, Christ made his appearance. Apparently the son of a poor carpenter. He was educated among them, and coversant with them from day to day. For such a person, at such a time, to proclaim himself the Son of God, and demand their confidence, was more than they expected, and what they were wholly unprepared to grant. The manner in which he yielded up himself and died, seemed further to confirm their doubts. We who live at the present day, are surrounded by a cloud of witnesses, attesting that Jesus was indeed the Christ.—*We* cannot reject him with impunity.—If we do reject him, it will be at the peril of our souls.

The word *hearken* implies something more than merely to hear. The Jews heard the words of Christ, and thousands since, who have rejected him and perished. To hearken to him, is to obey his commandments. We have all heard the words of Christ, let us make the enquiry, and make it solemnly, have we faithfully obeyed his precepts? His words are the words of God, and shall not return unto him void. He hath said, repent. Have we done it? He hath summed up all his commandments in these two: To love God with all our powers and faculties, and our neighbor as ourselves. Are we strenuously keeping them? Let each one answer to his conscience and his God, as he expects to answer it at the dread tribunal. He that believeth shall be saved, but he that believeth not shall be damned.

JUVENIS.

Mr. Editor,—I have selected the twenty-sixth number of '*The Believers' Pocket Companion*,' for your useful paper, by inserting it, you will much oblige your's, R.

No. XXVI.

Thy Maker is thine Husband; the Lord of Hosts is his name, and thy Redeemer, the holy one of Israel, the God of the whole Earth, shall he be called.—Isa. LIV. 5.

What condescention and love does the Saviour discover to poor sinners in espousing them to himself! How happy and how safe the soul who is thus highly favored.—Thy Maker is thine Husband! My reader is he thine?—Is there a union between Jesus and thee?—Is he thy Redeemer? The question is important, and demands a thought. If Christ is yours, then you are his; and if this mutual union subsists, it cannot be dissolved, neither life, nor death; neither things present, or future, shall separate you from the love of Christ. O, that you may know that this is the case: that the blessed Jesus would reveal his love to you, and say, I am your salvation! Look to him by faith and prayer, remembering that he is faithful who hath promised. Who can do so much for you, or make you so happy, as Jesus Christ! He is a friend at all times; the same yesterday, to-day, and for ever. O, that you may possess an interest in his love, and enjoy the blessings of his great salvation.

Help me to trust thy promise Lord,
Help me to live upon thy word:
Dispel my doubts, my fears remove;
Help me to feast on pard'ning love.

[Charleston Evening Post.

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Baptism of a Bramin: by one of the Chaplains of the honorable the East India Company.

This man had been for some time seeking after truth. A pious merchant had given him the Book of Common Prayer. This was the chief instrument in his conversion. The two answers, respecting our "Duty toward God" and our "Duty toward our neighbour," struck him forcibly. He learned much of the prayers, and the Catechism, by heart. At first, however, he was greatly averse to baptism; and urged, that he could serve God in private, and even promote his cause more, while he refrained from the open profession of Christianity. The Chaplain pointed out, from Mark xvi. 16. and John iii. the necessity of attending to "the outward and visible sign," as well as to "the inward and spiritual grace."

The Bramin then left him, acknowledging that he spoke truth: but absented himself for a considerable time, when he again went to the pious merchant, saying he had been very ill, and now found that none but Christ could save him. He would, therefore, give up all for Christ.

After much intercourse with him, the Chaplain asked him, "Are you willing to be baptised?—"Yes: I have no other Lord, no other Saviour, but Jesus. He is God, and my God."

"What makes you think him God?"—"Why, Sahib, I do not know how many times I have been in this world, or whether born at all before this time," alluding to the common belief of the transmigration of souls; "but I have continued a great sinner still, a very great sinner. I don't know how long, Sahib; from my very being born, I was a sinner, I believe, and I went to Jugernaut, and to Benares, and here and there, to poojah (worship); but I was still very bad, Sahib, very great sinner. When I found no good among Hindoo's worship, I went to Musselman's, to Lucknow," mentioning a great Mahomedan Doctor there, "to inquire; but found no good in Musselman's religion, but all bad, very bad. Then I met with the Ten Commandments, and these two, my 'Duty toward God' and my 'Duty toward my neighbour.' This my heart say good, very good. This is Jesus Christ's word, and I pray to him for his grace, and he give me understanding. Now I know true God, my heart love his word: I no more love sin, or bad way: therefore I know Jesus Christ is God."

"What do you think will be, after death?"—"I shall go to God: what else Sahib? Now he has given me grace, I am all light within: will he put light with darkness again? No! I shall go to God after death."

"And will you forsake your family and friends."—"My father, Sahib, very old: he wash in Ganges, and poojah. I cannot help him, but I love him: I will honor him, as Jesus Christ's word is. Oh! Oh! Oh! I cannot help him, but I will make prayer for him. I must follow my Lord Christ! There is no Saviour but he! Hindoos, Musselmans, all worship devils!" With more to this effect; adding, "Ever since I was with you, Sahib, my heart was full; and now, if you please, I will be baptised."

After prayer they separated. Next day the Chaplain asked, "Well, have you thought much on this matter; and are you willing to forsake all for Christ?"—I have made much prayer to God, for his grace; and now I will forsake all for my Lord Christ. You will pray, Sahib, that he will wash me, and make me clean; you will mention before him, for the old sinner, a very great sinner, an old rogue, very bad, very bad sinner," with emotion, "that he will save me and give grace, that I may love him with all my heart. I cannot keep his commandments without his grace; but I will pray always and love him, and cleave to him," laying hold of his own garment with eagerness, to express the solicitude of his mind, to adhere to Christ: "and I will always speak truth, and take care of my words!" all this, and on every occasion, with the expressive action of the natives, who have more action even than the French in conversation.

At the time of administering the Ordinance, he made the responses from the Book of Common Payer with much feeling. When addressed, he shewed the most lively attention, and was very earnest in the prayers of the church. After the service, he shook hands with all present; expressing, with tears, his thankfulness to God for his mercy to so great a sinner, and said he would serve him for ever, and devote all his time to learning his Word more perfectly, that he might instruct others.

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. JUNE 1, 818. [NUMBER 48.

From the Christian Herald.

The day which gave birth to the first Society formed for the purpose of encouraging the universal diffusion of the Holy Scriptures, without note or comment, forms a glorious epoch in the history of the Christian Church. The genious which conceived the design, and the talents which framed the plan, of collecting, concentrating and applying the resources of a great Christian empire, to effect that sublime object, have distinguished claims to the respect and gratitude of mankind. They are the more deserving of our admiration and our love, because their sole end is God's glory, and man's best happiness.

To the land of our forefathers we are indebted for this noble display of human wisdom and beneficence.

Through the instrumentality of that admirable establishment in Great-Britain, hundreds of thousands of the destitute of our fallen race have been put in possession of the precious gift which contains "the words of eternal life;" and millions yet unborn shall rise to call them blessed, by whose means they shall enjoy this heavenly boon.

The zeal which animates the bosoms of Christians who support that venerable institution, has excited a kindred ardour in other countries for the dissemination of revealed truth, which, while it gives dignity to the Christian character, affords a bright prospect of unspeakable blessings about to be conferred on a benighted world. Other nations, however, in catching the noble ardour, have not at first pursued the comprehensive, but simple, plan of the British and Foreign Bible Society. In their zeal to attain the end, they have overlooked, or underrated, the excellence of the means employed by the parent institution. The great European nations who have embarked in this enterprize, on a late review of their proceedings in this respect, have discovered their mistake, wisely retraced their steps, and are following the example of that magnificent society, whose unparalleled success is manifestly ascribable, in a prodigious degree, as human means, to the *scheme* of their establishment.

The Christians in this country, who for a few years past have felt something of the sacred impulse which prompts to the exercise of this heavenly charity, have committed the same error, in the outset, as the nations last mentioned, by forming a number of local and limited Bible Societies. These, though many have been useful to a certain extent in advancing the good cause, have altogether come far short of the grand example set them by the parent Society,—far short of what is so justly to be expected from the Christian zeal of this large and wealthy community, when their exertions shall be embodied and directed by a more judicious and efficient system of operations.

A brighter day has at length dawned upon our land. Christians *here* likewise have now undertaken a great work, which we trust will exalt the religious character of this part of the world, and make our Bible Institutions more worthy of, as they will bear a nearer resemblance to, the noble parent from whence they spring. The sun has never gilded a brighter day in this Western hemisphere, than when it shone on the late Convention, which laid the foundation of our great National Institution, *THE AMERICAN BIBLE SOCIETY*; nor were its founders ever more highly honored, than by being employed in the execution of that sublime duty, that invaluable undertaking.

We trust that He who worketh in us both to will and to do of his good pleasure,

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while we ascribe to Him the glory of his blessed work, will smile on the efforts of his servants whom he is pleased to honor as instruments in accomplishing it.

We are happy to be enabled to give in this number of our paper, the following account of the Convention above mentioned, of the constitution of the Society which they formed, of the names of its first Board of Managers, and of its Address to the citizens of the United States, as copied from the pamphlet lately published by its direction.

At a meeting of Delegates from different Bible Societies, convened in the Consistory Room of the reformed Dutch Church, on the 8th day of May, 1816; JOSHUA M. WALLACE, esq. of New-Jersey, was chosen President of the Convention, and the Rev. Dr. JOHN B. ROMEYN, and Rev. LYMAN BEECHER, Secretaries.

The meeting was then opened with prayer by the Rev. Dr. NOTT.

The following persons appeared as Delegates:—

Rev. Dr. Spring, *from the Merrimack Bible Society;* Rev. Mr. Humphreys, Rev. Dr. I. Lewis,* *Fairfield do.;* Rev. Dr. John M. Mason, Rev. Dr. Philip Milledoler, Rev. Dr. John B. Romeyn, Rev. Mr. J. Williams, Rev. Mr. Gardiner Spring, *New-York do.;* Rev. Dr. Bradford, Rev. Dr. Neil, Rev. Mr. Chester, *Albany do.;* Mr. Wm. Williams, Gen. John Lincklaen, *Oneida do.;* Rev. Andrew Oliver, Rev. Eli F. Cooley, Mr. James Cooper, *Otsego do.;* Mr. Guysbert B. Vroom, Mr. Henry W. Warner, Mr. W. C. Mulligan, Mr. Robert Sedgwick, *New-York Auxiliary do.;* Rev. Dr. E. Nott, *Union College do.;* Rev. Dr. S. Blatchford, *Rensselaer and Saratoga Bible Societies;* Rev. Dr. John Bassett, Rev. Mr. Sayre, Rev. Mr. D. S. Bogart, Mr. A. Van Sinderin, Mr. Chas. Wright, *Long-Island do.;* Rev. R. Forest, *Delaware do.;* Mr. Levi Callender, Mr. Orin Day, *Greene do.;* Mr. Joshua M. Wallace, Mr. Samuel Bayard, Rev. Dr. J. Richards, Rev. Mr. G. S. Woodhull, Rev. J. M'Dowell, *New-Jersey do.;* Mr Thomas J. Biggs, Mr. J. W. Platt, *Nassau-Hall do.;* Rev. Mr. David Jones, Mr. C. Hornblower, *Newark do.;* Mr. John E. Caldwell, *Female Bible Society of Burlington, and do. of Kingston;* Rev. Mr. S. Wilmer, *Gloucester Bible Society;* Mr. M. S. Clarke, *Franklin do;* Rev. Mr. J. H. Rice, *Virginia, Frederick, Norfolk, and Petersburg Bible Societies;* Mr. W. Burd, *Lynchburg do.;* Rev. Dr. Hall, *North-Carolina do.;* Rev. Dr. J. Blythe, *Kentucky do;* Mr. H. Ford, *Cayuga do.;* Rev. D. A. Proudfit, *Washington county, N. Y. do.*

The following gentlemen, though not formally commissioned as Delegates; yet appearing from satisfactory evidence to be substantial representatives of their respective Societies, or of a number of members thereof, for all the purposes contemplated by this Convention, were admitted to seats, viz:

Rev. Mr. Lyman Beecher, Mr. Ichabod Skinner, Rev. Mr. N. W. Taylor, *Connecticut Bible Society;* Rev. Dr. J. Morse *from the Midlesex, New-Hampshire, and Dartmouth University Bible Societies;* Mr. William Jay, *from the West-Chester Auxiliary Bible Society;* Rev. Mr. Henshaw, Mr. Joshua Sands, Gen. Swift,* *Bible and Common Prayer-Book Society of Long-Island.*

The following gentlemen were also received as members, viz:

John Murray,* Thomas Eddy,* John Griscom,* Dr. Valentine Mott,* *of the Society of Friends.*

On motion,

Resolved unanimously, That it be expedient to establish, without delay, a General Bible Institution, for the circulation of the Holy Scriptures, without note or comment.

A committee consisting of Dr. NOTT, Dr. MASON, Mr. BAYARD, Mr. WILMER, Mr. BEECHER, CHAS. WRIGHT, Mr. RICE, Mr. JONES, Dr. Morse, Mr. JAY, and Dr. BLYTHE, was appointed to prepare the plan of a constitution of the said Society; and an address to the public, on the nature and objects thereof.

And the convention adjourned until the morning of Friday, the 11th instant, at eleven o'clock.

The convention met according to adjournment, and their committee laid before them the draft of a constitution, which having been read first in the whole

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The gentlemen marked (*) came in after the Convention was formed, and before the adoption of the Constitution and Address.

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and afterwards by paragraphs, and carefully considered, was unanimously adopted; and is hereunto annexed.

The committee reported also an address to the public, which in like manner, was unanimously approved, and is hereunto annexed.

The convention then proceeded to the choice of managers of the *American Bible Society* for the current year, and the following persons were unanimously choson, viz:

Henry Rutgers, John Bingham, Richard Varick, Thomas Farmar, Stephen Van Rensselaer, Samuel Boyd, George Suckley, Divie Bethune, William Bayard, Peter M'Carty, Thomas Shields, Robert Ralston, John R. B. Rodgers, Dr. Peter Wilson, Jeremiah Evarts, John Watts, M. D. Thomas Eddy, William Johnson, Ebenezer Burrell, And'w Gifford, George Gosman, Thomas Carpenter, Leonard Bleecker, John Cauldwell, Rufus King, Thos. Stokes, Joshua Sands, George Warner, De Witt Clinton, John Warder, Sam. Bayard, Duncan P. Campbell, John Aspinwall, John Murray, jr. Charles Wright, Cornelius Heyer.

After due notice of their appointment, the managers met in the City Hall, on the 11th May, and unanimously elected the following persons to the offices for which they are named respectively.

President—Hon. ELIAS BOUDINOT, *of New-Jersey.*

Vice-Presidents—Hon. John Jay, Matthew Clarkson, esq. Hon. Smith Thompson, *of New-York;* Hon. John Langdon, *of New-Hampshire;* Hon. Caleb Strong, Hon. William Gray, *of Massachusetts;* Hon. John Cotton Smith, *of Connecticut;* Hon. Jonas Galusha, *of Vermont;* Hon. William Jones, *of Rhode-Island;* Hon. Isaac Shelby, George Madison, esq. *of Kentucky;* Hon. William Tilghman, *of Pennsylvania;* Hon. Bushrod Washington, William Wirt, esq. *of Virginia;* Hon. Charles C. Pinckney, *of South-Carolina;* Hon. William Gaston, *of North Carolina;* Hon. Thomas Worthington, *of Ohio;* Hon. Thomas Posey, *of Indiana;* Hon. James Brown, *of Louisana;* John Bolton, esq. *of Georgia;* Hon. Felix Grundy, *of Tennessee;* Robert Oliver, esq. *of Maryland;* Joseph Nourse, esq. *of the District of Columbia.*

Secretary for Foreign Correspondence—Rev. Dr. John M. Mason.

Secretary for Domestict Correspondence—Rev. Dr. John B. Romeyn.

Treasurer—Richard Varick, esquire.

Information of the above choice was communicated by a committee of the managers to the convention, who having before *resolved*, that the first annual meeting of the "American Bible Society" be held in the city of New-York; and the business of the convention being now accomplished, their meeting was closed with prayer, by the Rev. Mr. WILMER, and the convention was dissolved.

CONSTITUTION.

I. The Society shall be known by the name of THE AMERICAN BIBLE SOCIETY, of which the sole object shall be to encourage a wider circulation of the Holy Scriptures without note or comment. The only copies in the English language to be circulated by the Society, shall be of the version now in common use.

II. This Society shall add its endeavours to those employed by other Societies, for circulating the Scriptures thro'-out the United States and their territories; and shall furnish them with stereotype plates, or such other assistance as circumstances may require. This Society shall also, according to its ability, extend its influence to other countries, whether Christian, Mahometan or Pagan.

III. All Bible Societies shall be allowed to purchase at cost from the Society, Bibles for distribution within their own districts. The members of all such Bible Societies as shall agree to place their surplus revenue, after supplying their own districts with Bibles, at the disposal of this Society, shall be entitled to vote in all meetings of the Society; and the officers of such Societies shall be *ex officio*, directors of this.

IV. Each subscriber of three dollars annually, shall be a member.

V. Each subscriber of thirty dollars at one time shall be a member for life.

VI. Each subscriber of fifteen dollars annually shall be a director.

VII. Each subscriber of one hundred and fifty dollars at one time, or who shall by one additional payment, increase his original subscription to one hundred and fifty dollars, shall be a director for life.

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VIII. Directors shall be entitled to attend and vote at all meetings of the board of managers.

IX. A Board of Managers shall be appointed to conduct the business of the Society, consisting of thirty-six laymen, of whom twenty-four shall reside in the city of New-York or its vicinity. One fourth part of the whole number shall go out of office at the expiration of each year, but shall be re-eligible.

Every minister of the Gospel, who is a member of the Society, shall be entitled to meet and vote with the board of managers, and be possessed of the same powers as a manager himself.

The managers shall appoint all officers and call special general meetings, and fill such vacancies as may occur, by death or otherwise, in their board.

X. Each member of the Society shall be entitled, under the direction of the board of managers, to purchase Bibles and Testaments, at the Society's prices, which shall be as low as possible.

XI. The annual meetings of the Society, shall be held at New-York or Philadelphia, at the option of the Society, on the second Tuesday in May, in each year; when the managers shall be chosen, the accounts presented, and the proceedings of the foregoing year reported.

XII. The President, Vice-President, Treasurer, and Secretaries, for the time being, shall be considered, *ex officio*, members of the board of managers.

XIII. At the general meetings of the Society, and the meetings of the managers, the President, or in his absence, the Vice-President first on the list then present; and in the absence of the Vice-Presidents, such members as shall be appointed for that purpose, shall preside at the meeting.

XIV. The managers shall meet on the first Wednesday in each month, or oftner, if necessary, at such place in the city of New-York, as they shall from time to time adjourn to.

XV. The managers shall have the power of appointing such persons as have rendered essential service to the Society either members for life, or directors for life.

XVI. The whole minutes of every meeting shall be signed by the chairman.

XVII. No alteration shall be made to this Constitution, except by the Society at an annual meeting, on the recommendation of the Board of Managers.

ADDRESS

To the People of the United States.

Every person of observation has remaked that the times are pregnant with great events. The political world has undergone changes stupendous, unexpected, and calculated to inspire thoughtful men with the most boding anticipations.

That there are in reserve, occurrences of deep, of lasting, and of general interest, appears to be the common sentiment. Such a sentiment has not been excited without a cause, and does not exist without an object. The cause is to be sought in that Providence which adapts, with wonderful exactitude, means to ends; and the object is too plain to be mistaken by those who carry a sense of religion into speculations upon the present and the future condition of our afflicted race.

An excitement, as extraordinary as it is powerful, has roused the nations to the importance of spreading the knowledge of the one living and true God, as revealed in his Son, the Mediator between God and men, Jesus Christ. This excitement is more worthy of notice, as it has followed a period of philosophy, falsely so called, and has gone in the track of those very schemes, which under the imposing names of reason and liberality, were attempting to seduce mankind from all which can bless the life that is, or shed a cheering radiance on the life that is to come.

We hail the re-action, as auspicious to whatever is exquisite in human enjoyment, or precious to human hope. We would fly to the aid of all that is holy, against all that is profane. Of the purest interest of the community, of the family, and the individual, against the conspiracy of darkness, disaster, and death—to help on the mighty work of Christian charity—to claim our place in the age of Bibles.

We have, indeed, the secondary praise, but still the praise, of treading in the footsteps of those who have set an example without parallel—an example of the most unbounded benevolence and benificence: and it cannot be to us a source of

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any pain, that it has been set by those who are of one blood with the most of ourselves; and has been embodied in a form so noble and so Catholic, as "*The British & Foreign Bible Society.*"

The impulse which that institution, ten thousand times more glorious than all the exploits of the sword, has given to the conscience of Europe, and to the slumbering hope of millions in the region and shadow of death, demonstrates to Christians of every country what they *cannot* do by insulated zeal; and what they *can* do by co-operation.

In the United States we want nothing but concert to perform achievements astonishing to ourselves, dismaying to the adversaries of truth and piety; and most encouraging to every evangelical effort, on the surface of the globe.

No spectacle can be so illustrious in itself, so touching to man, or so grateful to God, as a nation pouring forth its devotion, its talents, and it treasure, for the kindom of the Saviour, which is righteousness and peace.

If there be a single measure which can overrule objection, subdue opposition, and command exertion, this is the measure. That all our voices, all our affections, all our hands, should be joined in the grand design of promoting "peace on earth and good will toward man"—that they should resist the advance of misery—should carry the light of instruction into the dominions of ignorance, and the balm of joy to the soul of anguish; and all this by diffusing the oracles of God—addresses to the understanding an argument which cannot be encountered, and to the heart an appeal which its holiest emotions rise up to second.

Under such impressions, and with such views, fathers, brethren, fellow-citizens, the *American Bible Society* has been formed. Local feelings, party prejudices, sectarian prejudices, are excluded by its very nature. Its members are leagued in that, and in that alone, which calls up every hallowed, and puts down every unhallowed, principle—the dissemination of the Scriptures in the received versions where they exist, and in the most faithful where they may be required. In such a work, whatever is dignified, kind, venerable, true has ample scope; while sectarian littleness & rivalries can find no avenue of admission.

The only question is, whether an object of such undisputed magnitude can be best attained by a national Society, or by indepent associations, in friendly understanding and correspondence.

Without entering into the details of this inquiry, we may be permitted to state, in a few words, our reasons of preference to a national Society supported by local Societies and by individuals throughout our country.

Concentrated action is powerful action. The same powers, when applied by a common direction, will produce results impossible to their divided and partial exercise. A national object unites national feeling and concurrence. Unity of a great system combines energy of effect with economy of means. Accumulated intelligence interests and animates the public mind. And the Catholic efforts of a country, thus harmonized, give her a place in the moral convention of the world; and enable her to act directly upon the universal plans of happiness which are now pervading the nations.

It is true, that the prodigious territory of the United States—the increase of their population, which is gaining every day upon their moral cultivation—and the dreadful consequences which will ensue from a people's outgrowing the knowledge of eternal life, and reverting to a species of heathenism, which shall have all the address and profligacy of civilized society, without any religious control, present a sphere of action which may for a long time employ and engross the cares of this Society, and of all the local Bible Societies of the land.

In the distinct anticipation of such an urgency, one of the main objects of the *American Bible Society*, is, not merely to provide a sufficiency of well printed and accurate editions of the Scriptures; but also to furnish great districts of the American continent with well executed stereotype plates, for their cheap and extensive diffusion throughout regions which are now scantily supplied at a discouraging expense; and which, nevertheless, open a wide and prepared field for the reception of revealed truth.

Yet, let it not be supposed, that geographical or political limits are to be the

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limits of the *American Bible Society.*—That designation is meant to indicate, not the restriction of their labour, but the source of its emanation. They will embrace, with thankfulness and pleasure, every opportunity of raying out, by means of the Bible, according to their ability, the light of life and immortality, to such parts of the world, as are destitute of the blessing, and are within their reach. In this high vocation, their ambition is to be the fellow-workers with them who are fellow-workers with God.

People of the United States,

Have you ever been invited to an enterprise of such grandeur and glory?—Do you not value the Holy Scriptures? Value them as containing your sweetest hope; your most thrilling joy? Can you submit to the thought that *you* should be torpid in your endeavours to disperse them, while the rest of Christendom is awake and alert? Shall *you* hang back, in heartless indifference, when Princes come down from their thrones, to bless the cottage of the poor with the Gospel of peace: and Imperial Sovereigns are gathering their fairest honours from spreading abroad the oracles of the Lord your God? Is it possible that *you* should not see, in this state of human things, a mighty motion of Divine Providence? The most heavenly charity treads close upon the march of conflict and blood!—The world is at peace! Scarce has the soldier time to unbind his helmet, and wipe away the sweat from his brow, ere the voice of mercy succeeds to the clarion of battle, and calls the nations from enmity to love! Crowned heads bow to the Head which is to wear "many crowns;" and, for the first time since the promulgation of Christianity, appear to act in unison for the recognition of its gracious principles, as being fraught alike with happiness to man & honour to God.

What has created so strange, so benificent an alteration? This is, no doubt, the doing of the Lord, and it is marvellous in our eyes. But what instrument has he thought fit chiefly to use? That which contributes, in all latitudes and climes, to make Christians feel their unity, to rebuke the spirit of strife, and to open upon them the day of brotherly concord—the Bible! the Bible!—through Bible Societies!

Come then, fellow-Citizens, fellow-Christians, let us join in the sacred covenant. Let no heart be cold; no hand be idle; no purse reluctant! Come while room is left for us in the ranks whose toil is goodness, and whose recompense is victory. Come cheerfully, eagerly, generally. Be it impressed on your souls, that a contribution, saved from even a cheap indulgence, may send a Bible to a desolate family; may become a radiatory point of "grace and truth" to a neighbourhood of error and vice; and that a number of such contributions made at really no expense, may illumine a large tract of country, and successive generations of immortals, in that celestial knowledge, which shall secure their present and their future felicity.

But whatever be the portion between expectation and experience, thus much is certain. We shall satisfy our conviction of duty—we shall have the praise of high endeavours for the highest ends—we shall minister to the blessedness of thousands, and tens of thousands, of whom we may never see the faces, nor hear the names. We shall set forward a system of happiness which will go on with accelerated motion and augmented vigour, after we shall have finished our career; and confer upon our children, and our children's children, the delight of seeing the wilderness turned into a fruitful field, by the blessing of God upon that seed which their fathers sowed, and themselves watered. In fine, we shall do our part toward that expansion and intensity of light divine, which shall visit in its progress, the palaces of the great, and the hamlets of the small, until the whole "earth be full of the knowledge of Jehovah, as the waters cover the sea!"

THE BIBLE.

FROM AN OLD AUTHOR.

A nation must be truly blessed if it were governed by no other laws than those of this blessed book; it is so complete a system that nothing can be added to it or taken from it; it contains every thing needful to be known or done; it affords a copy for a king, (Deut. xvii. 3.) and a rule for a subject; it gives instruction and counsel to a senate; authority and direction for a magistrate: it

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cautions a witness; requires an impartial verdict of a jury, and furnishes the judge with his sentence; it sets the husband as lord of the household, and the wife as mistress of the table; tells him how to rule, and her how to manage. It entails honor to parents, and enjoins obedience to children: it prescribes and limits the sway of the sovereign, the rule of the ruler, and authority of the master; commands the subjects to honor, and the servants to obey; and promises the blessing and protection of its Author to all that walk by its rules. It gives direction for weddings and for burials; it promises food and raiment, and limits the use of both; it points out a faithful and an eternal Guardian to the departing husband and father; tells him with whom to leave his fatherless children, and in whom his widow is to trust; (Jer. xlix. 11.) and promises a father to the former, and a husband to the latter. It teaches a man how to sit his house in order, and how to make his will: it appoints a dowry for the wife, and entails the right of the first born; and shews how the younger branches shall be left. It defends the rights of all; and reveals vengeance to every defrauder, over-reacher and oppressor. It is the first book, the best book, and the oldest book in all the world. It contains the chiocest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that ever was revealed. It contains the best laws & profoundest mysteries that ever were penned. It brings the best of tidings, and affords the best of comfort to the enquiring and disconsolate. It exhibits life and immortality, and shews the way to everlasting glory. It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples. It reveals the only living and true God, and shews the way to him; and sets aside all other gods, and describes the vanity of them, and of all that trust in them. In short, it is a book of laws to shew right and wrong; and a book of wisdom that condemns all folly, and makes the foolish wise; a book of truth, that detects all lies, and confutes all errors; and a book of life, that shews the way from everlasting death. It is the most compendious book in all the world; the most authentic, and the most entertaining history that ever was published; it contains the most early antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars. It describes the celestial, terrestial, and infernal worlds; and the origin of the angelic myriads, human tribes, and infernal legions. It will instruct the most accomplished mechanic, and the profoundest artist; it will teach the best rhetorician, and exercise every power of the most skilful arithmetician; (Rev. xiii. 18.) puzzle the wisest anatomist, and exercise the nicest critic. It corrects the vain philosopher, and guides the wise-astronomer: it exposes the subtle sophist, and makes diviners mad. It is a complete code of laws, a perfect body of divinity, and unequalled narrative; a book of lives, a book of travels, and a book of voyages. It is the best covenant that ever was agreed on; the best deed that ever was sealed; the best evidence that ever was produced; the best will that ever was made, and the best testament that ever was signed. To understand it, is to be wise indeed; to be ignorant of it, is to be destitute of wisdom. It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion. It is the school-boy's spelling book, and the learned man's masterpiece: it contains a choice grammar for a novice, and a profound treatise for a sage: it is the ignorant man's dictionary, and the wise man's directory. It affords knowledge of witty inventions for the ingenious, and dark sayings for the grave; and it is its own interpreter. It encourages the wise, the warrior, the racer, and the overcomer; and promises an eternal reward to the conqueror. And that which crowns all is, that the Author is without partiality, and without hypocricy,—"in whom is no variableness, nor shadow of a turning."

A GLIMPSE AT HEAVEN.

As the day will come wherein God will destroy all the workers of iniquity, so the day will come, O pious soul; the day will certainly come, when the gracious God will reward and crown all that love his

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commandments, and seek the glory he has made them for. Why do ye mourn, ye children of light, to whom belong the promises of bliss? You who feed on the pleasant fruits of piety, and the continual feast of a good conscience; who taste already the sweetness of hope, and hereafter shall be satisfied with the fulness of fruition, what can molest your happy state, whom the God of glory has chosen for himself; whom he has adopted into his honorable family, and designed for heirs of the kingdom of heaven? That blessed kingdom where all delights abound, and whence sorrow and tears are for ever bahished; where none are sick, grow old, or die; where all flourish in perfect health, and live an immortal life in all the beauty and vigour of eternal youth; where none are perplexed with cares or fears; but all dwell secure and free forever; where we shall no more be subject to change; no more be exposed to danger of temptation; no more shall we be crossed by others, nor ever disgusted with our own passions. There a serene tranquility shall always dwell within us, and innumerable joys be round about us: joy in the excellency of our glorified bodies; joy in the perfection of our enlarged souls; joy in the society of saints; joy in the glorious company of angels; joy in the ravishing sight of our beloved Jesus; joy in the blissful union with the adorable Deity: all shall be joy, love and peace, and all endure for eternal ages. Let, then, the servants of our Lord rejoice and sing, "Sweet is the yoke of thy love, O Jesus; and light is the burden of thy commands." But, O! how far more rich are thy faithful promises? how infinitely greater thy glorious rewards, when every divine virtue in us shall there be rewarded with its proper crown and glory? The *humble* there shall be highly *exalted*, & the *poor in spirit* shall be preferred to be *kings*. The *meek* shall possess the *holy land*, and the *mourners* be *comforted* with eternal refreshments. The *clean of heart* shall see the *God of purity*, and the *lovers of peace* shall have the *privilege of his children*. They who *hunger and thirst* after righteousness shall be *filled*, and the *merciful* will be entertained with the *kind embraces of mercy*. They who suffer *persecution* for righteousness sake shall receive a great reward. They shall bless each charitable hand that was assistant to their happiness. They shall praise & admire the provident mercies of their God, and sing aloud the victories of his grace.—With joyful wonder they shall say, "Is this the reward of the little pains we took? Are these the repairs or the petty losses we suffered? Happy we who denied ourselves a few toys, and are now advanced to these high felicities. Millions of years shall pass away, and our glory shall but then seem to begin: yea, when millions of millions are past, our glory shall be no nearer to its end!"

LINES,

On observing a Diamond Cross suspended from the Necklace of a young Lady, who was alighting from a Carriage at the Door of Covent Garden Theatre.

Ah take away that Cross, nor let it shine
The false fair emblem of a love divine:
Can Christ with Belial ever make a truce?
Or works of darkness works of light produce?
If so, let this world's pleasure have thy praise,
Nor seek for happiness in Wisdom's ways.
Go, let the Play-house thy affections share,
And scorn to pass an hour in secret pray'r:
Disdain the converse of the Saints on earth,
And give thy time to pastime and to mirth:
But be consistent; lay aside that gem,
Which must, if tho't upon, thy course condemn.
Profess not friendship for the Saviour's cause
Whist under foot thou tramplest all his laws.
Let not the beauteous signet on thy breast,
Whilst thou'rt in league with Satan, be carest:
But bid the one, or other quick depart;
For Christ must have the undivided heart.

The Methodist General Conference in their late sesssion in Batimore, elected the Rev. *Enoch George* and the Rev. *Robert R. Roberts*, Assistant Bishops of the Methodist Episcopal Church in the United States.

Gov. Smith has been elected President of the Connecticut Bible Society. This Society since its establishment has distributed nearly 15,000 Bibles.

TO CORRESPONDENTS.

A Communication has been received from "A SPECTATOR." We could not insert it this week for want of room.

☞ *Communications for the Monitor are to be addressed [post-paid] to* PHILIP DU-VAL, *the publisher.*

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. JUNE 8, 1816. [NUMBER 49.

A Narrative of the state of Religion within the bounds of the General Assembly of the Presbyterian Church;—and of the General Associations of Connecticut, of New Hampshire, of Massachusetts proper, and of the General Convention of Vermont, during the last year.

THE General Assembly, of the Presbyterian Church in the U. States of America, in giving to the churches under their care a detailed account of the state and prosperity of Zion, find themselves affected by mingled emotions, in which joy and gratitude have the ascendency.

A view of the operations of Divine grace in our churches during the past year, clearly demonstrates, not only that God is "*ever mindful of his covenant with* his people, that he will not forever hide his face from the children of his love, but also, that "*the time, even the set time to favour* many parts of the American *Zion has* NOW *come.*" If, when receiving a particular account of God's dealings with his people, we find, in *some* instances, that "iniquity abounds, and the love of some who have professed to serve the Lord, has waxed cold; that stupidity, luke-warmness, deadness, or vice, have paralyzed the arm of religious exertion, or stopped the pulse of religious feeling," the General Assembly feel thankful to the great head of the church, that they are soon relieved from dwelling on these dark and depressing scenes? A brighter and more animating state of affairs soon rises to notice. Instances, in which "the arm of the Lord has been signally revealed" to many, who had been long "sitting in the darkness of spiritual death," or benumbed by a death-like lethargy and indifference to spirutual concerns, gild the prospects, inspire with hope, encourage and animate us to wait for the Divine blessing in the way of God's appointment, and in the use of those means which he has designated.

In noticing the events, which have transpired during the past year, the General Assembly cannot but regard them as characteristic of a new and highly interesting æra of the church of Christ.—They can state, from information received from different sections of the church, that *infidelity* stalks abroad with a less confident and unblushing aspect, than in times past; that "intemperance and profanity have become less frequent, and that a decent and respectful attention is generally paid to the external duties of piety. True it is, that this state of things does not *every where* prevail. In some sections of the church the people of God are mourning and in tears, because the SABBATH of the Lord is not hallowed, and because instead of "remembering to keep it holy," some continue to do their own pleasure, and attend to secular pursuits on this holy day! *Travelling on the Lord's Day* is not uniformly nor carefully avoided; and though, in *some* parts of our land, this sin is reprobated and punished, (and the General Assembly mention this fact in the language of commendation, and in hopes that it will receive notice, and imitation,) yet, in *others*, it is regarded as of a *venial* character, and committed with but little compunction! The General Assembly advert to this, for the purpose of expressing the sense which they entertain of it, as a flagrant violation of express and commanded duty; as calculated to provoke the Divine indignation and to bring down the heaviest judgments!

It is with pleasure, however, that the General Assembly can report the harmony, the union, and the peace of the church—the fidelity of its ministers; and the instances of exemplary piety, of fervent

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zeal, and of generous and devoted attachment to the cause of the Redeemer, which are presented to their notice. "The Garden of God" has been copiously watered with showers of Divine grace: many trees planted in it, have attained the strength and beauty of the "Cedars of Lebanon," and brought forth fruit abundantly. Amongst the *means* which God has especially blessed to the conversion of sinners, and to the edification and increase of his church—*Catechetical Instruction, Sunday Schools and Bible Classes*, deserve a special notice.

In most congregations, the youthful mind has been directed to that "form of sound words" contained in the *Catechisms* of our church, and thus supplied with materials to comfort and protect them in riper years, as well as to guide them in the morning of life. If the testimony of *experience* will be listened to on this head, it will pronounce loudly in favour of communicating instruction by means of *Catechisms*; for *it* proclaims that God has hitherto greatly blessed *this* mode of imparting religious knowledge.

Sunday Schools also occupy a prominent situation in the details of the occurrences of the past year. In several portions of our land these schools have been constituted for the instruction of the poor and ignorant. The moments of holy domestic leisure which occur on the Lord's Day, are appropriated to this laudable undertaking. Multitudes of the ignorant and the young, having been led to the fountains of human knowledge, and taught to read the word of life, have been conducted, by their benevolent instructors, to the Temple of the living God, to seek for that knowledge by which they may "become wise unto salvation." In the city of Philadelphia, more than five thousand *children*, as well as many aged persons, are instructed in this manner. In New-York, the youthful pupils exceed four thousand. And, when noticing and approving this laudable, and (in our country) novel mode of instructing those "who were ready to perish, and had none to help them," it would be ungenerous and unjust not to award the meed of applause where it has been so richly merited, to declare, that "the *daughters* of Zion" have done nobly in this undertaking. They have certainly performed a conspicuous and important part, and deserve well of the friends of humanity, and religion. They have thus been the honoured instruments of "*plucking* many of our race, as brands out of the everlasting burning;" and rendering them useful and ornamental members of civil society, and blessings to the church of God! May the prayers of the widow, and the blessings of the fatherless, attend and stimulate them to farther exertions!

"*Bible Classes*" have been formed in different sections of the church; and the object of their formation has been to render the young and ignorant familiar with the volume of Holy Writ: and so great has been the aptitude, which has been manifested, that some of the children have been able to repeat to their instructors, at a *single recitation*, several hundred verses of the sacred volume.

Bible and *Tract Societies* have greatly multiplied in our country, during the last year. From Georgia to Maine, endeavors have been made to convey the Word of Life; the consolations, and support of the Gospel, to the remotest cottage on our borders: They, who have been long sitting in the darkness of the shadow of death—without the light of revelation—ignorant of what the Gospel of Christ has done, and what it can do, are no longer in this distressing situation! The lamp of revelation now shines in many a hitherto gloomy mansion; and illuminates, and directs, and cheers many a hitherto darkened soul! In the distribution of religious *Tracts* (in which the *reality* and *power* of Godliness have appeared, as manifested in the lives, and death of eminent Christians) a Divine blessing has been evident, and encouragement communicated not to become weary in this species of "*well doing*."

The General Assembly record with gratification, and heartfelt pleasure, the information they have received of the formation of an "*American Bible Society*," a few days since in the city of New-York; and from the unanimty manifested by all denominations of Christians on that occasion, the fervour of zeal displayed, and eagerness manifested by the numerous and highly respectable delegation, which attended to *combine* their exertions in

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promoting the best interests of their fellow men, by furnishing them with the word of life—they cannot but believe that it is the "work of God," that it will stand, and prove a rich blessing to those, who may enjoy the fruits of its exertions.

Of the benefits resulting from *moral societies*, the Assembly are fully sensible, and willingly testify their approbation of the *object* to effect which their exertions are directed; and when it is stated that these societies have been instrumental, with the Divine blessing, in repressing and discountenancing profanity, intemperance, sabbath-breaking, and other notorious vices, farther inducements need not be mentioned to those, who study the peace and prosperity of the church, and good order of society, to impel them to promote their formation, and to effect their object.

Missionary exertions, during the last year, have been numerous, and efficacious. The hearts of many have been opened to "devise liberal things in behalf of those who are perishing for lack of knowledge." In addition to the missionary societies existing, at the time of our last report, several new societies have been formed, and new labourers sent into the "*whitened fields*." The reports received on this subject, are of an encouraging complexion, and calculated to excite to more vigorous exertions in the Gospel vineyard.

By the last General Assembly, it was recommended to the churches to join in "*monthly concerts of prayer*," to unite in earnest supplication for the speedy coming of the kingdom of the Redeemer, and for the extension of the triumphs of the Gospel of Christ. This recommendation has met with a very general attention; Christians of *other* denominations than our own, have cordially united with us in this interesting service. God has been entreated of by his people—he has heard their prayers; he has answered their petitions, and blessed their souls.

Several *conversions* to God, in individual cases, and several *revivals* of religion in societies, may be traced to these seasons of social prayer. In many places, "devout and pious *females*" have formed themselves into praying societies, and obtained in the discharge of duty—comfort to themselves, and light, and direction for others.

The state of the church, during the past year; its growth, and prosperity; the zeal and diligence of its members; the outpourings of the Spirit of God; the conviction and conversion of multitudes, who had hitherto been "dead in trespasses and sins;" the language of "praise which has burst from "the mouth of babes and sucklings;" these have been of a character calculated to excite the strains of holy gratitude, and to cause us to exclaim, "These are the Lord's doings, and wondrous in our eyes!"

In passing from south to north, the General Assembly find in most places, a decent and respectful attention to the ordinary means of grace:—and in *some*—a special work, and extraordinary outpouring of the Holy Spirit.

In the city of *Philadelphia*, a very animating revival commenced in January last. A deep, silent, and awful work—attended by pungent convictions of sinfulness, and misery, continued for some length of time. The good work still progresses!

Within the bounds of the Presbytery of New Brunswick, the General Assembly have found much to gladden the heart. Trenton and Bound Brook have been visited with times of refreshing from the Divine Presence. In *Baskenridge* the spirit of the Lord has been poured out in copious effusions. The good work, which commenced in the *Academy*, was soon extended to the church generally. A goodly number of the Students of that institution, as well as many others, have joined themselves to the Lord.

In *Morristown*, within the bounds of the *Presbytery of Jersey*, a work of grace commenced in August last, which has been slow and gradual in its progress, and deep and solemn in its effect. It yet continues, and the number of its subjects is very considerable.

From the Presbytery of *New York* information has been received of a highly gratifying character. In the brick church in the *city* of New York, God has been pleased to pour out his spirit, and to produce a very general enquiry—"What shall we do to be saved?" This attention to eternal concerns commenced towards the

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close of the last year, and has rapidly and steadily increased from that time to the present. The subjects of this work are almost exclusively *youth*—the majority females—but an unusual proportion of *males*.

Accounts of a similar character have been received from the Presbytery of *Hudson*. In the congregation of *Goshen*—the revival, before existing, has greatly increased. In the congregations of Scotchtown, Westown, Florida and Amity, the marks of Divine footsteps have been very visible. Numbers have been brought to bow to the scepter of King Jesus, and to embrace the humbling doctrines of the Cross.

In the city of *Albany*, a Divine influence has been exerted, and the houses of the living God *thronged* with earnest, and devout worshippers! Such also has been the case at Catskill.

The *city* of Troy, (within the bounds of the Presbytery of Columbia) has also been abundantly watered by refreshing showers of heavenly grace, and numbers have been added to the flock of Christ. The hearts of the ministers of the Gospel have been filled with joy, and their hands with employment.

As it would swell the details of this report beyond all reasonable bounds, to give even a *concise* narrative of all the revivals of religion, which have taken place, within the past year, in the churches under their care,—the General Assembly regret, they can only mention the *names* of other Presbyteries, within the bounds of which, the Spirit of God has been poured out in a remarkable manner—of this number are the Presbyteries of Winchester, Long Island, Oneida, Onondaga,—Champlain, Geneva and Cayuga.

Whilst detailing the particular growth of the Redeemer's kingdom, the General Assembly rejoice to find a missionary spirit arising in the breasts of the young men, who are attached to the *Theological Seminary* at Princeton; and they cherish a rational hope that this seminary will prove "a school of Prophets,"—who shall proclaim Christ the way of salvation to perishing sinners, and consolation to the weary, waiting soul.

In connection with this subject—the Assembly have to state from information communicated to this body, the existence of a seminary for the instruction of Theological students, established at Hampden Sydney, under the patronage of the synod of Virginia, which it is hoped will in due season, furnish able and faithful labourers in the vineyard of our common Lord.

Several of the *Colleges* of our land have been graciously visited, and the salt of grace cast into these fountains, from which "streams may flow to make glad the city of our God." The moral habits of the youth in *Union College* are very encouraging. Two societies meet every week for "*social worship*," beside occasional meetings for prayer. Several instances of hopeful conversion have occurred in this seminary during the last year.

From Massachusetts Proper, we learn, that the concert of prayer; the diffusion of the holy scriptures and religious tracts; the propagation of the gospel among the destitute in our own country, and in pagan climes; and the suppression of immoral practices; are objects, which are cherished with great fervour and success! And we would record with joy and gratitude, the numerous and animating revivals of religion, which have blessed many of the congregations in the counties of Hampshire, Hamden and Berkshire, and in other parts of the state, and which have introduced hundreds into the bosom of the christian church. The Theological Institution at *Andover* is stated to be in a flourishing condition; and a society has been lately formed in this state, which promises to afford efficient aid to pious and indigent young men, whose hearts God has inclined to the gospel ministry.

The General Assembly learn with pleasure from the delegation from the General Association of Connecticut, that attention to religion in that quarter, exceeds any thing of the kind, which has ever before been witnessed. About one-sixth part of the whole number of towns in that state have been visited in an *extraordinary* manner, and multitudes have become the subjects of a lively hope. There, also, Missionary, Bible, Tract, Moral, and Praying Societies, are numerous and flourishing.

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In VERMONT, "God has not forgotten to be gracious to his church." In the course of the past year, revivals of religion have occurred in a number of towns on the eastern side of the mountain, and also in the western part of the state, particularly in the towns bordering on the lake.

NEW HAMPSHIRE, has also been blessed with revivals. In several towns, a special work of grace has been begun, and continues to progress. Concerts for prayer have been attended, and blessed to the conversion of careless sinners, and to the comfort and edification of God's own people!

On a review of the whole, we have reason for adoring gratitude and deep humility: "Not unto us, not unto us, but to thy name, O God! shall this glorious and gracious work be ascribed!" Many whose heads are whitened with age, who have long borne the heat and burden of the day, in the Gospel vineyard, declare that never have such exhilarating reports of the prosperity of Zion sounded in *their* ears, nor such bright prospects met *their* eyes. "Blessed then are your eyes, for what they see, and your ears, for what they hear."

Let all be encouraged to diligence, to watchfulness, and prayer, to wait upon God in the use of his appointed means, and to pray for the special outpouring of his holy Spirit. Brethren, the promise is sure; wait for it; it will come; it will not tarry!

Published by order of the General Assembly,

Attest,

JACOB J. JANEWAY, Stated Clk.

Philadelphia, May, 1816.

From the Richmond Enquirer of May 29.

THE PROTESTANT EPISCOPAL CONVENTION.

The Convention of the Protestant Episcopal Church commenced on Tuesday last, and closed its labours on Thursday. It has been many years since a more able and zealous association of Episcopalians assembled in Virginia.

The Right Reverend Bishop Moore took the Chair.

The Convention consisted of 27 *Lay Deputies*, and the 16 following Clerical Deputies, viz:—The Reverend John Buchanan, of Henrico; Edw'd C. McGuire, of Fredericksburg; Andrew Syme, Petersburg; Wm. H. Wilmer, Alexandria; William H. Hart. Church on Richmond Hill; William Meade, Frederick; Chs. Crawford, Amherst; John Philips, Caroline; William Steel, Prince William; Hugh C. Boggs, Spottsylvania; George Lemon, Fauquier; William Hawley, Culpeper; Oliver Norris, Alexandria; John Dunn, Loudoun; Armistead Smith, Mathews; and William King, Augusta.

On *Tuesday*, various Committees were appointed.

The thanks of the Convention were unanimously presented to the Reverend Oliver Norris, "for his evangelical and eloquent discourse, on the duties of the Ministry, delivered this day in the Monumental Church."

The Convention then adjourned to meet next morning, in the Senate-Chamber, in the Capitol.

Wednesday, May 22d.—The Rev. Mr. Wilmer, furnished the Convention with a copy of the Journal of the proceedings of the Standing Committee of the Church of this State.

Mr. Boggs, from the Committee appointed on the state of the Church, presented a report, which was calculated to amend the 11th Canon of the Church, so as to introduce the words marked in *Italics*, in the following manner:

Canon 11th.—"On every Easter Monday, each Parish shall elect eight Vestrymen; *but where it is deemed expedient, the number may be increased to twelve.*—Two weeks' notice shall be given of the meeting, by the Minister from the pulpit; or, if there be no Minister, by the Vestry; or, if there be no Vestry, by any two members who last possessed the power of the Vestrymen; *or if there be no surviving members of the Vestry, by three respectable members of the Church*—who shall cause advertisements of the meeting, to be put up at such public places, as will secure due notice of the meeting. And every Pew-holder, *or* (in the original it was *and*,) contributor to the support of the Church, shall be entitled to vote.—Every Vestryman shall, upon taking his

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seat, subscribe the following form :— "I do believe the Holy Scriptures of the "Old and New Testament to be the word "of God, and to contain all things neces- "sary to salvation; and I do solemnly en- "gage to conform to the doctrines and "worship of the Protestant Episcopal "Church in these United States."—[No change was proposed in the last part of this Canon.]

The Proposition of the Committee was accepted, and the Canon was varied accordingly.

Sundry resolutions were offered by Mr. McGuire, on behalf of the Vestry of Fredericksburg, expressing their disapprobation of the 6th and 7th Canons, adopted by the last Convention.—In the 6th Canon, is an enumeration of the "offences for which a layman may be presented and tried," viz.—"Drunkenness, incontinence, profane swearing, general neglect of public worship, Sabbath-breaking, irreverent behaviour during divine service, gaming, extortion, and *any other open viciousness of life;*" for which offences, lay-members, who are "communicants of the Church, may be reproved, publicly censured, or repelled from the holy communion, according to the degree of the offence, and the age and other circumstances of the offender." In the 7th Canon, is a specification of the modes of trial and punishment: In the 1st instance, the minister of the parish where the offence is committed, is privately to admonish; if this reproof should be unavailing, the matter is to come under the jurisdiction of the minister, vestry and wardens; and in case of established guilt, the offender is to receive such sentence as the offence may deserve; "which sentence (said the Canon,) shall be either reproof before the vestry and wardens, public censure in the church, or repelling him from the holy communion."

Considerable discussion ensued on the proposition to rescind these Canons. The Convention resolved itself into a Committee, Hugh Nelson, Esq. in the Chair; the matter was debated at large; and on the Committee's rising, Mr. Nelson reported that they had agreed to a resolution, which he delivered in at the Secretary's table, where the same was read as follows :

"*Resolved*, That the 6th and 7th Canons for the government of the Church of this Diocese, adopted by the last Convention, be repealed; and that the following Canon, which, in substance, was passed in May, 1805, be revived and established in lieu thereof, viz :—

"Whereas, the present state of the Protestant Episcopal Church in Virginia, has experienced many and great inconveniences, from the want of such regulations and provisions as the good and wholesome government of the said Church required, and from the non-performance of existing Canons: Now, in order that such inconveniences may be removed, so far as lieth in this Convention, and that the rules and Canons of the said Church, and also those of the General Convention, may be strictly observed and enforced in all time to come; that all the members of the said Church, whether Clergymen or Laymen, may be excited to the most zealous and commendable exertions to further, by all justifiable means, the future prosperity of the Church :—

"*Be it ordained*, That any lay member of the Church, being a communicant thereof, conducting himself in a manner unworthy of a Christian, may and ought to be admonished by the Minister and Vestry of the Parish or congregation; and if such member persevere in such conduct, he shall be suspended or expelled by the Minister and Vestry; in which case he may appeal to the Ordinary, who shall have power to confirm or reject the sentence."

The said Resolution, being read a 2nd time, was, on the question put thereupon, *unanimously* agreed to by the Convention.

It was on the debate on these Canons that some remarks were made on *theatrical amusements*.—It was not correct, as stated in the last Enquirer, that any proposition to inhibit such amusements, had failed.—No *motion* was made on the matter—no *decision* in any shape whatever was made.

Thursday, May 23*d*—Various reports were presented by Committees—One by Benjamin W. Leigh, Esq. from the committee to examine the Treasurer's accounts.

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Mr. Benjamin Allen, jr. brought forward a proposition, which was accepted, for "forming a Common Prayer Book and Tract Society, for the Diocese of Virginia."

On motion of the Rev. Mr. Hawley, it was agreed that the next meeting of the Convention, shall be at Fredericksburg, on the first Tuesday in May next.

The Right Revd. Mr. Moore then delivered his Address on the state of the Church—on which it was "*Resolved unanimously*, that the thanks of this Convention be presented to the Right Rev. Richard Channing Moore, D. D. for his eloquent and appropriate Pastoral Address; and that he be requested to furnish a copy thereof for insertion in the Journal."

Thanks were presented to Wm. Munford, Esq. "for his disinterested and faithful services, as Secretary to the Convention," after which, it adjourned till the 1st Tuesday in May next.

For the Christian Monitor.

BENEFITS OF RETIREMENT.

Some centuries ago it was the fashion for serious people to fly from society, and relinquish the duties of active life, in the hope that they might better worship God and secure their own salvation in a gloomy and indolent solitude. In many of the monastic institutions, we recognize the spirit of piety, but lamentably misguided by ignorance and superstition. On the other hand, I cannot help thinking that in the present times Christians value retirement too little. We suffer ourselves to be so much engrossed with the company, the business and the amusements of the world, that we scarcely set apart an hour now and then for lonely and solemn meditation on the concerns of eternity. The following are some of the principal objects for which we should seek to escape often from the noise and bustle of the scenes in which we are placed.

First, *the study of the Holy Scriptures.* This is at once a duty of the highest importance, and a privilege inexpressibly precious; a duty, alas, too little practised, a privilege too little esteemed, even among those who profess to venerate the bible as a revelation from heaven. The sacred volume is fraught with the most sublime and interesting truths. It inculcates those precepts of holiness which are suited to prepare the soul for the exalted employments and pleasures of the kingdom of glory.—It nourishes our resolution and patience in the Christian warfare with encouragements the most animating, and promises the most supporting. This divine treasury is set open before us all; and we are invited and commanded to draw from it abundantly the means of supplying our spiritual wants. In this study, the loftiest genius may be perpetually making new and delightful advances; while the weakest are sure of learning all things needful for their salvation. But in order to gain these advantages, we must apply our minds earnestly to the work, as well as pray for guidance from above. We must get away from the harassing tumult of business, the vain, corrupting glare of worldly parade, the pernicious sophistry of the passions; that we may enquire into the meaning of God's word candidly and deliberately, settling our faith under the awful inspection of his eye. How happy are they who have leisure, and wisdom thus to improve it! How refreshing, beyond the dearest conversation of our fellow men, to hear the God of truth and love speaking to us in our solitary walks, by the doctrines and promises of his gospel!

Secondly, we should seek retirement for *the study of ourselves.* To have a true acquaintance with our own hearts is a thing of prime moment, and at the same time very difficult to attain. Without great care and attention, we may fatally deceive ourselves in the estimation we form of our standing with God. Am I in the way to heaven? Have I scriptural evidences of a genuine conversion? Is my faith of that kind which purifies the heart, and brings forth the fruits of righteousness? Do I sincerely aim to glorify God in all my actions? Am I advancing in religion, or going backward? How do I succeed in conquering my besetting corruptions? Is habitual communion with God experimentally necessary to my peace? Should I be suddenly called away by death, am I prepared for that region of immortal bliss to which I profess to aspire? Such questions as these we should be often endeavouring to decide for ourselves, with as much certainty as

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we can possibly reach, by the blessing of God upon our anxious investigations.—But such questions are not likely to be well answered, nor even to be asked with becoming impressions of their weight, amidst the hurry of public life, and the dissipating influence of general society.—If we would profitably examine these deceitful hearts of ours, and know how our accounts stand with God and eternity, we must retire to solitude and silence: and there, imploring the aid of the Holy Spirit, labour to trace the current of our thoughts, affections and motives, so that we may see what we are in the light in which God sees us, who incessantly beholds all that is within us, and will judge us according to truth at the last day.

Thirdly, solitude is necessary for *the all-important exercise of secret devotion:* Religion is the hinge on which our eternal welfare turns; and in its most imposing aspect, it is to every one of us a personal concern. The judicious Christian will not understand me as detracting from the usefulness of social worship, when I say that acts of individual piety are still more useful. It is in our separate devotions that we approach our God the nearest. It is here that we thank him for our peculiar mercies, and present our supplications for peculiar favours, such as the special cases of our souls require. We have sins and imperfections to confess, diseases of the heart to bemoan, which it is not fit that our fellow creatures should be acquainted with. We retire for a while even from the house and the people of God; that we may place ourselves under his inspection alone, and pour out our whole hearts before him. Without such habits as these, we have great reason to believe that we cannot prosper in religion. Secret prayer is requisite to obtain a disposition for the discharge of every other duty. And the practice affords us, in itself, the most striking proof of our religious sincerity. We may sing and pray in the presence of others, in order to obtain their applause. But it is hardly possible to engage and persevere in solitary worship, without feeling the supreme importance of peace with God, and unfeignedly aiming to please him by filial obedience to all his commandments. O sacred hours, when the heaven born disciple of Jesus Christ glides away from a turbulent, distracting world, to commune with his God, and to anticipate in some degree those pleasures, holy and unalloyed, which are at his right hand forever more!

I know that many lives must unavoidably be very busy ones. It is impossible to prescribe the quantity of time which any Christian is bound to dedicate to pious retirement. What I wish in offering these reflections is to excite my reader to a conscientious redemption of time for the purposes which have been mentioned.

PHILANDER.

☞ PHILANDER requests the insertion of the following *erratum*, viz. Page 554, col. 1. line 12. Correct the sentence thus: This saving grace is wrought "by the Spirit and Word of God;" by the Holy Spirit as the efficient cause, and by the word of revealed truth as the instrument in his hands.

NEW-ORLEANS, April 12.—Yesterday divine worship was celebrated for the first time in the Protestant Church, lately erected in this City, and an elegant discourse analogous to the occasion, delivered by the Rev. Mr. HULL; this is the first fabrick intended for worship according to the Protestant rites that has been built on the Island of Orleans, or perhaps in the State of Louisiana. It is a circumstance strikingly indicative of the improving state of manners, and we trust it will be an era in the history of our city, distinguishing the commencement of the reign of morals and religion.

JEWS.

A letter dated March 20, 1816, recently received in this town, from an American gentleman in Europe, says, "An interesting event took place at Stansted, Hampshire County, England, the beginning of this month. Two Jews were baptized at the Chapel of Lewis Way, Esq. one of the Vice Presidents of the Society for the Conversion of the Jews, by his brother, the Rev. E. Way. One of them was from Poland, and will soon return thither to his wife and family. They were both, I understand, destined for the Ministry, as are sixteen or eighteen others, residing at Stansted, and pursuing their studies at Mr. Way's expence."

[Recorder.

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. JUNE 13, 1816. [NUMBER 50.

BISHOP MOORE'S PASTORAL ADDRESS,

To the Protestant Episcopal Convention of Virginia.

BRETHREN,

It is with the most sincere happiness I inform you, that the Protestant Episcopal Church in the Diocese of Virginia, presents to the view of her friends, a prospect truly encouraging. The clouds of adversity, which for years have overspread her horizon, appear to be dispersing, and our Zion, animated by the beams of the Sun of Righteousness, is recovering from her desolations, exhibiting the most heart cheering evidences of returning health and vigor. In her restoration, are associated the most affecting recollections. It is the Church of our fathers, the sanctuary in which they worshipped the sovereign of Universal Nature, and in which they expressed their grateful acknowledgements to the Redeemer of the world. At her holy altars, we were offered up in infancy to the God of our salvation. Hallowed be the courts which they have trodden, and blessed be the altars at which they bowed in adoration!

Her children, to their honor be it mentioned, have not deserted the Church of their fathers in her distress. 'Though they have noticed with streaming eyes and bleeding hearts the desolations of our Zion; 'though the prospect of her restoration at one period appeared almost hopeless, still, warmed by the genial influences of filial affection, they have retained their allegiance to her interests, and preserved their attachment to her cause. May the blessings, the richest blessings of heaven, be their portion—May the arms of Jehovah be their refuge, and his bosom their pillow!

Conscious, Brethren, that the concerns of the Church required the most prompt and vigorous exertion, I have endeavoured to discharge the duties, which devolve upon me, with fidelity; and have extended my labours as far as my Parochial engagements, and bodily strength would admit of.—My first excursion after the rising of the last Convention, was directed toward the Eastern part of the Diocese. I visited the Church in Williamsburg, at which place I preached twice, and confirmed 18. I visited York, and preached to an attentive auditory twice. I visited Norfolk, and preached several times in that Church to a very numerous auditory, confirmed near 200, and administered the Lord's Supper to as many. I crossed the river to Portsmouth, and officiated in the Church in that place. On my return to Richmond I visited the county of Gloucester, preached in Abington Church in the morning, and in the evening lectured at the house of the excellent Mrs. Page, the widow of the late Governor of this State.

My next excursion was in company with Col. Patterson in the county of Chesterfield, in which district I preached once at the house of Col. Branch, and once in the Church at Falling Creek. A subscription was at that period opened for the repair of the Church, and money sufficient was subscribed upon the spot to answer the laudable purpose.

In the month of August, I left Richmond in order to visit the Churches in the Northern section of the State. I preached in the county of Culpepper in four different places, to large and respectable congregations, and confirmed in addition to those of the last year 18. In that place I also held an ordination, and admitted to the holy order of Deacon Mr. Clark Brown. In Fauquier, I also preached several times to attentive auditories, and confirmed 17. I then crossed the

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Blue Ridge into Frederick county and officiated in Mr. Meade's Chapel twice to a numerous and attentive congregation, and confirmed 48. I then proceeded to the county of Jefferson, and preached at Harper's Ferry. The next object, which attracted my attention, was Shepherdstown; in which place I found a very large and respectable assembly to whom I preached, and administered the rite of confirmation to upwards of fifty.—From thence I proceeded to Mr. Colson's, and the next day preached to an interesting congregation at the Edge of the North Mountain. I then proceeded to Martinsburg, where I officiated, and confirmed upwards of 50. From thence I bent my course to Winchester, when I also preached and confirmed 28.—Having performed my Episcopal duties in that district, I again crossed the Blue Ridge, and went into the county of Loudoun, and at Leesburgh, preached to a large congregation, confirmed 40, and consecrated a handsome new Brick Church. May the zeal of its patrons, and the piety of its worthy Rector Mr. Dunn, meet with the blessing of heaven! I then visited the county of Prince-William, and preached to an attentive auditory in that place. I also visited and preached at Dumfries to a people, with whose orderly deportment I was much gratified, confirmed 18, and administered the Lord's Supper to a goodly number.—I preached also at Aqua Church in the county of Stafford, and confirmed 17. On my return home, I visited and preached at Fredericksburg to a very large congregation, confirmed upwards of 60, and consecrated a handsome Brick edifice. The zeal of the members of that Church, entitles them to the love and veneration of their brethren, and the pious and indefatigable exertions of their Minister Mr. McGuire, merit my warmest commendation.

In addition to the duties which I have enumerated, I have preached in the county of Hanover several times and have administered the Lord's Supper to that people. I have also visited and preached upon a funeral occasion in the county of Surry.—I have preached twice in Petersburg: twice in Lunenburg, and confirmed 17.—I have also preached to a very large assembly in Powhatan. In Richmond, I have also held a confirmation, at which ceremony about one hundred received that holy rite.

It is my intention, Brethren, this fall, to visit the Parishes North and South of James River. It is impossible for me to specify the precise time, but the congregations in that district of the Diocese may expect me to be with them.

It gives me great pleasure to mention, that a spirit of Gospel Industry appears to pervade the minds of all the Clergy.—When each individual is doing his duty, it would be ungenerous to make the least distinction. They possess my entire confidence, and they deserve it. May that Jesus, whose cause they venerate, and whose Empire they are endeavouring to promote, own their labours, and crown their exertions with the most abundant success!

During the time brethren, in which the Lord Jesus Christ has conferred upon us so many blessings, I have to mention to you one instance of adversity, with which our Zion has been visited since I last addressed you. The Venerable Dr. Cameron, a Clergyman to whose piety was added a dignity of deportment becoming his years and standing, has been taken from our embrace: His little flock have been called to part with their beloved Pastor, and his widow and children have to lament the loss of a husband and parent, endeared to them not only by the ties of nature, but by the faithful and honorable discharge of the relative duties of life. He died resigned to the will of heaven, and has entered into the joy of his Lord.

My own congregation, brethren, continue by their benevolent efforts, to render my residence in this place agreeable; it has pleased God in mercy to raise me up friends among those, to whom until lately, I was an entire stranger. May their friendship to me and my family meet its due reward; may the blessings of divine love, be their present and eternal portion!

I should be wanting in duty, were I to pass over in silence the assistance which I derive from the labors of my friend Dr. Buchanan. Though advanced in years, when nature requires retirement and repose, he engages every Sunday in the discharge of the public duties of the minis-

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try; and, without any reward, except that which arises from the testimony of his own conscience, he labours in the Gospel. May his remaining days be crowned with happiness, and his last end, the end of the righteous!

Since my residence in Virginia, three Churches in St. Martin's Parish, Hanover and Louisa counties, have been furnished with regular and stated worship by the Rev. Mr. Philips; one in Stafford, and one in Prince William by Mr. Thomas Allen: two in Prince William by the Rev. Mr. Steel: three in Fauquier by the Rev. Mr. Lemon: three in Jefferson and three in Berkeley by Mr. Benjamin Allen. Martinsburgh has called a clergyman the Rev. Mr. Orrel. Culpeper has a second minister; the Rev. Mr. Hawley, who also supplies the county of Orange: and Lunenburgh and Mecklenburgh are supplied by Mr. John Ravenscroft.

I have admitted as candidates for holy orders, Mr. John L. Bryan and Mr. John Ravenscroft. I have admitted to the holy order of Deacons, Mr. Clark Brown, Mr. Low, and Mr. Steel, and to the order of the Priesthood, Rev. John Philips, and the Rev. Wm. Hart. I have visited Norfolk a second time, and preached four times in that borough; confirmed 52, and baptized 13 children. I have also visited Princess Anne, Orange, and Albemarle, and preached in each place, to attentive and respectable congregations.

The prospect before us, brethren, is certainly encouraging, and as the Almighty works through the medium and agency of Man, it is to the Clergy that we are to look up under heaven for the revival of our Church. "The harvest truly is great and the labourers are few;" but, while we can rank among those labourers so many indefatigable and pious men, as those which form our body, we have every thing to expect. To exhort them to industry, is unnecessary; their duty prompts them to be watchful, and their zeal impels them to the discharge of their religious obligations.

Gentlemen of the Laity;—Though you are not called to labour in the Gospel Ministry, still your situation in life places in your power the means of being useful.—When I look around me, and see so many individuals of distinguished character, stepping forth in support of the Church, my heart revives. It is the Church of our fathers; I therefore commend her interest to your care. The countenance which you afford to me and my brethren, convinces me of your zeal, and your presence in our religious council is a pledge of your support. Let us lay our hands upon the altar of our Church, and with full purpose of heart, determine, God being our helper, to raise her from her ruins, and to restore her to her primitive and apostolical purity.—Brethren, I bid you an affectionate farewell. May you return in health to your families; and may the God of Jacob be your protector.

FROM THE CHRISTIAN HERALD.

Thoughts respecting the ancient covenant people of God.

In a late number, we glanced at the signs of the times, as indicating the speedy commencement of the universal reign of truth and righteousness. Allusion was had to the great exertions now making for evangelizing the heathen, contrasted with the remarkable insensibility which appears still to pervade the Christian world as to any *active exertions* to bring into the Gospel-fold "the dispersed of Israel." In the present and succeeding numbers, it is our design *to endeavour to awaken Gentile Christians to an immediate attempt in behalf of the outcasts of Israel.*

The overthrow of the city of Jerusalem, the destruction of the temple, and the dispersion of the children of Israel among all nations, affords a striking instance, not only of God's abhorrence of sin, but of his faithfulness and veracity. These terrible judgments were inflicted as the just reward of their iniquities. The word of Jehovah was pledged to accomplish the woes that he had denounced; and although he endured with much long-suffering their multiplied provocations, and delayed speedily to execute retributive justice upon them for their evil works, yet when the measure of their guilt was full, and the measure of his forbearance was exhausted, he poured upon them the fierceness of his indignation, and made it

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manifest to the world that he was a God of judgment.

Did the Lord threaten to inflict these calamities upon this nation, and has he done so? He has likewise promised that he would remember his covenant with Jacob, and Isaac, and Abraham: *and not a word shall fail of all the gracious things he hath spoken concerning them.*

For many ages the Jews have been scattered among all nations, whither the Lord hath carried them away captive.—Christians, Mahometans, and Pagans, have each, in their turn, contributed largely to fill the cup of their misery and degradation: every where they have been loaded with the most degrading epithets: every where the finger of scorn and derision has been pointed at them; every where they have been "a by-word, and astonishment, and a proverb." Stripes, bonds, and imprisonment have not satisfied the rage of their unrelenting persecutors; but how many thousands and tens of thousands have, on the slightest pretexts, been massacred, to glut the vengeance of their enemies; persecuted in one city or country, they have fled to another, only to experience fresh calamities, and again to seek their safety by flight—but in defiance of the edicts of princes, and the effects of popular odium, in the face of the most sweeping and bloody persecutions the world has ever witnessed, this wonderful nation remain a distinct people: *a standing monument of the* VERACITY, *as well as the* VENGEANCE, *of the most High!* And is there in the catalogue of human woes, and of the dreadful curses denounced against rebellious Israel, *one* which has not been inflicted on them? Have they not already drank, to the very dregs, the cup of trembling? Why may we not then conclude that the time, yea, the set time to favour them, the day of their deliverance is at hand?

But is it urged, that great and peculiar obstacles present themselves to the conversion of the Jews. This is acknowledged; but there is much, very much to encourage the undertaking. There were great and peculiar obstacles to be encountered in the first attempts to introduce Christianity among the heathen; but these have all been surmounted, because it was the work of the Lord; and he always furnishes means adequate to the accomplishment of all his purposes. And here let it be remarked, that in order to the conversion of the heathen, it was necessary to find faithful men, who counted not their lives dear unto themselves; who were willing to cross tempestuous seas, and to forego the enjoyment of worldly comfort, for the love they bore to the name of Jesus. A powerful obstacle, also presented itself in acquiring the various languages of the heathen. These, and many other difficulties of equal magnitude arose: but the great work was commenced, and the effects already manifest, have put to silence the voice of opposition: the names of those who commenced the glorious work are registered in the hearts of the faithful, and will be had in everlasting remembrance!

But these obstacles do not present themselves in our attempts to bring about the conversion of the Jews. *They are among ourselves*, and we have daily an opportunity to converse with, and to enlighten, them. No ocean intervenes between them and Christians; no difficulties arise in relation to acquiring their language. Hence every Christian may, in a limited sense, be a missionary among them; of course, the necessary pecuniary contribution to effect the object will be comparatively inconsiderable.

Will it still be objected to the work proposed, that so deeply rooted are the prejudices of the Jews against the Gospel, that they cannot be overcome? We simply answer, *that the oath and promise of Jehovah is engaged to effect the work, and he will perform it.*

We feel assured that the hearts of thousands of our brethren, beat in unison with what has been said on this interesting subject; and that they are only waiting to see the standard erected; to behold a *rallying point*; to see the great work commenced, and an association formed for the purpose; and they will join the ranks, and rejoice to lend their aid in bringing about the wonderful designs of Providence in relation to this subject.

Let then a Society of faithful men be organized, to deliberate on this weighty

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concern, and to seek direction from on high; and having digested a plan of operations, let them enter immediately on the work; let a correspondence be opened with the Society lately established in England for the promotion of Christianity among the Jews: let a circular be prepared and addressed to different religious Societies, or to individuals who feel interested in the cause, in various parts of our own country. What may not be hoped from such combined exertions in such a cause! Who does not feel animated with the prospect! Who does not exult in the privilege of being foremost in the blessed undertaking! For the Lord God, who gathereth the outcasts of Israel saith, *"the sons of strangers shall build up thy walls; for in my wrath I smote thee, but in my favour have I had mercy upon thee. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency the joy of many generations."*

ISAIAH.

APOCALYPTIC CHURCHES.

We have just received some late religious intelligence from one of our correspondents in England. We have room in this Number, only for the following interesting extract of a letter from the Rev. H. Lindsay, chaplain to the embassy of Constantinople, relative to the present state of the *Apocalyptic Churches; copied from the correspondence of the British and Foreign Bible Society.*

Constantinople, January 10, 1816.

When last I wrote to you, I was on the point of setting out on a short excursion into Asia-Minor. Travelling hastily, as I was constrained to do, from the circumstances of my situation, the information I could procure was necessarily superficial and unsatisfactory. As, however, I distributed the few books of the Society, which I was able to carry with me, I think it necessary to give some account of the course I took. The regular intercouse of England with Smyrna, will enable you to procure as accurate intelligence of its present state, as any I can pretend to offer.

From the conversations I had with the Greek Bishop and his clergy, as well as various well-informed individuals, I am led to suppose, that, if the population of Smyrna be estimated at 140,000 inhabitants, there are from 15 to 20,000 Greeks, 6000 Armenians, 5000 Catholics, 140 Protestants, and 11,000 Jews.

After Smyrna, the first place I visited was Ephesus, or rather (as the site is not quite the same,) Aiasalick, which consists of about fifteen poor cottages. I found there but three Christians; two brothers who kept a small shop, and a gardener. They are all three Greeks, and their ignorance is lamentable indeed. In that place, which was blessed so long with an apostle's labours, and those of his zealous assistants, are Christians who have not so much as heard of that apostle, or seem only to recognize the name of Paul as one in the calender of their saints. One of them I found able to read a little, and left with him the New Testament in ancient and modern Greek, which he expressed a strong desire to read, and promised me he would not only study it himself, but lend it to his friends in the neighbouring villages. My next object was to see Laodicea. In the road to this, is Guzel-hisar, a large town, with one Church, and about 700 Christians.

In conversing with the priests here, I found them so little acquainted with the Bible, or even the New Testament, in an entire form, that they had no distinct knowledge of the books it contained, beyond the four Gospels; but mentioned them indiscriminately, with various idle legends and lives of saints.

I have sent thither three copies of the modern Greek Testament since my return. About three miles from Laodicea is Denizli, which has been styled, but I am inclined to think erroneously, the ancient Colosse; it is a considerable town, with about 400 Christians, Greeks, and Armenians, each of whom has a Church. I regret, however, to say, that here also the most extravagant tales of miracles, and fabulous accounts of angels, saints, and relics, had so usurped the place of the Scriptures, as to render it very difficult to separate, in their minds, divine truths from human inventions. I felt, that here that unhappy time was come, when men should "turn away their ears from the truth, and be turned unto fables."

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I had with me some copies of the Gospels in ancient Greek, which I distributed here, as in some other places through which I had passed. Eski-hisar, close to which are the remains of ancient Laodicea, contains about fifty poor inhabitants, in which number are but two Christians, who live together in a small mill. Unhappily, neither could read at all. The copy, therefore, of the New Testament which I intended for this Church, I left with that of Denizli, the offspring and poor remains of Laodicea and Colosse; the prayers of the Mosque are the only prayers which are heard near the ruins of Laodicea, on which the threat seems to have been fully executed, in its utter rejection as a Church.

I left it for Philadelphia, now Alah-shehr. It was gratifying to find at last some surviving fruits of early zeal; and here, at least, whatever may be lost of the *spirit* of Christianity, there is still the *form* of a Christian Church: this has been kept from the hour of temptation, which came upon all the Christian world. There are here about 1000 Christians, chiefly Greeks, who, for the most part, speak only Turkish; there are twenty-five places of public worship, five of which are large, regular Churches; to these there is a resident bishop, with twenty inferior clergy. A copy of the modern Greek Testament was received by the bishop with great thankfulness. I quitted Alah-shehr, deeply disappointed at the statement I received there of the Church of Sardis. I trusted that, in its utmost trials, it would not have been suffered to perish utterly, and I heard with surprise, that not a vestige of it remained. With what satisfaction, then, did I find, on the plains of Sardis, a small Church establishment: the few Christians who dwell around modern Sart, were anxious to settle there, and erect a Church, as they were in the habit of meeting at each other's houses, for the exercise of religion; from this design they were prohibited by Kar 'Osman Oglu, the Turkish governor of the district, and, in consequence, about five years ago, they built a Church upon the plain, within view of ancient Sardis, and there they maintain a priest. The place has gradually risen into a little village, now called Tatar-Keny; thither the few Christians of Sart, who amounted to seven, and those in its immediate vicinity, resort for public worship, and form together a congregation of about forty. There appears then still a remnant, "a few names, even in Sardis," which have been preserved. I cannot repeat the expressions of gratitude with which they received a copy of the New Testament, in a language with which they were familiar. Several crowded about the priest, to hear it on the spot; and I left them thus engaged. Ek-hisar, the ancient Thyatira, is said to contain about 30,000 inhabitants, of whom 3000 are Christians, all Greeks, except about 200 Armenians. There is, however, but one Greek Church, and one Armenian. The superior of the Greek Church, to whom I presented the Romaic Testament, esteemed it so great a treasure, that he earnestly pressed me, if possible, to spare another, that one might be secured to the Church, and free from accidents, while the other went round among the people, for their private reading. I have therefore, since my return hither, sent him four copies.

The Church of Pergamos, in respect to numbers, may be said to flourish still in Bergamo. The town is less than Ak-hisar, but the number of Christians is about as great, the proportion of Armenians to Greeks nearly the same, and each nation also has one Church. The bishop of the district, who occasionally resides there, was at that time absent, and I experienced, with deep regret, that the resident clergy were totally incapable of estimating the gift I intended them; I therefore delivered the Testament to the lay vicar of the bishop, at his urgent request, he having assured me, that the bishop would highly prize so valuable an acquisition to the Church; he seemed much pleased that the benighted state of his nation had excited the attention of strangers.

Thus, sir, I have left, at least, one copy of the unadulterated word of God, at each of the seven Asiatic Churches of the apocalypse, and I trust they are not utterly thrown away: but, whoever may plant, it is God only who can give the increase; and from his goodness, we may hope, they will, in due time, bring forth

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fruit, "some thirty, some sixty, and some a hundred fold!"

Believe me, sir,
Ever your's most truly,
HENRY LINDSAY.

To the Editor of the Christian Monitor.

REVEREND SIR,

I send you the copy of an address delivered by the Reverend Mr. F——, to twenty-two young persons who were at one time received into Church communion. If you think it will usefully fill a column of your excellent paper, you will gratify a constant reader by giving it a place.

JUVENIS.

—

My dear young Friends,

In the presence of the heart-searching God; in the presence of the Savior of sinners; before angels and before men—you are about to confess yourselves strangers & pilgrims on the earth, marching on to Zion, treading in the steps of the Patriarchs, Prophets, Apostles, and faithful of the Lord, in every age and nation. By this solemn act, you renounce this world with all its allurements, and avouch the Lord Jehovah to be your God. You publicly declare your willingness to have your names enrolled among the followers of the Lamb. You profess to be no longer your own; but to make a solemn consecration of yourselves to God, for time and eternity. Happy! thrice happy are ye, if you *are* in reality what you *profess* to be.—Among *you*, however, there may be a Judas; a Simon Magus; an Annanias or Saphira—If so, it is not strange. Christ has taught us to expect tares among the wheat. But, when the harvest shall come, he will make a separation. In the little family of Christ, there was a traitor; and it is not uncharitable to say, there may be one among you, whose number is almost double.—We hope better things of you, brethren, though we thus speak. You are now entering on a most difficult journey. You must expect sorrow and troubles to be mixed with all your joys. If you live godly in Christ Jesus, you must expect persecution. You are not to be alarmed, though some should call you bigots, enthusiasts or hypocrites. Remember what your Savior said—The servant is not greater than his Lord.—Fear not, little flock, for I am with you. Christ knoweth them that are his, and if you are among that number, it will make but little difference, what men say, or think of you. You will soon reach the end of your journey, when your trials and sorrows will be ended forever. You have heard some of the marks of a true pilgrim.* Never feel so secure, as to neglect to examine yourselves by these marks. The heart is deceitful above all things and desperately wicked. Undoubtedly some have suffered martyrdom, who were not *real* Christians—Remember your conduct will be narrowly watched by the world, and under God you may be the means of the salvation, or the damnation of many souls. Imitate your Lord, who was holy, harmless, undefiled, and separate from sinners. Let your great object be his glory. Ever manifest in your conduct towards each other, such a disposition, as to constrain the world to say of you, as it did of the pilgrims of old, "*How these christians love one another.*" Should you ever be so unhappy as to see any of your company wander from the right path, wait not till he is out of sight or hearing, before you call him back; this is far from being consistent with christian affection.—Manifest so much love and affection towards your brethren and sisters while you are travelling on together, that if any one should depart, your attempts to reclaim him may be known to proceed from love. If the persons you attempt to reclaim think you as blameable as themselves, or that you are influenced by improper motives, you can do them no good. They will not receive reproof from you. All you say, instead of reclaiming them, will only tend to make them worse. This is one of the causes of pain in attempts to reclaim offenders. Manifest the same solicitude for the reputation and happiness of each other, that you feel for the nearest and dearest friend. The ties that bind you, are stronger than any earthly ties. If *pilgrims*, you are heirs of God; joint heirs with Jesus Christ. Conduct thus, ye beloved of God, and your little band will be as a light shining in a dark

* Referring to the sermon that preceded this Address from Heb. XI. 13th.

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place, by which others may discover their errors, and learn the way which leads to happiness and glory. Thus conducting, dear young pilgrims, I bid you *God speed.* I assure you from the declarations of my Lord and Master, that you shall arrive at the Paradise of God. Never be discouraged. Thousands have gone before you, and the promise of God standeth sure, that multitudes which no man can number shall follow you.—"Wherefore, seeing you are encompassed about with so great a cloud of witnesses, lay aside every weight, and the sin that doth so easily beset you, and run with patience the race set before you, looking unto Jesus the Author and finisher of your faith."

God by this subject, and the transactions of this day, speaks in language most solemn to those of this congregation, who do not profess themselves strangers and pilgrims on earth. You are under solemn obligations *immediately* to become such, and set out on the road to Zion. Sooner or later you *must* become such, or you perish forever. There is no alternative. Many of you are much older than these young persons. Some of your children have set out before you. You have been taught what is necessary to become a pilgrim. You see the armour with which you must be clad. Obey the command. Put on the whole armour of God. Exchange the weapons of a rebel, for those of a faithful soldier of the Lord of Hosts. Here is a little army of Gideonites enlisting on the Lord's side, and they want your aid. Here is a little host of immortals setting out for Zion, and they want you to accompany them. Turning to their dear youthful companions, whom they are about to leave, with tears in their eyes, they say, "come ye with us and we will do you good. We are sorry to leave you behind. We would do any thing to induce you to go with us. But our Master calls, we must be going. If you will not go with us, we must bid you a final farewell. Our hearts are fixed, we cannot go back. If you will not go with us, we are determined to march on, and break thro' the wildernes alone." Such are their entreaties. Will you go?—Can you deny them?—If you are willing to be clad in the habiliments of Pilgrims; to endure the hardships; and boldly withstand your enemies, they will gladly receive you into their little society. Without this willingness, though they should admit you, still you cannot be Pilgrims.—Profess the character of Pilgrims, and they will cheerfully give you their hearts. May I not indulge the pleasing hope, that some of you will become Pilgrims indeed! Such a hope I will indulge, and pray to my God that I may not be disappointed. AMEN.

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting, get understanding."—PROV. iv. 7.

Of all that live, and move, and breathe,
Man only rises o'er his birth;
He looks above, around, beneath;
At once the heir of heaven and earth.
Force, cunning, speed, which nature gave
The various tribes throughout her plan,
Life to enjoy, from death to save;
These are the lowest powers of man.

From strength to strength he travels on;
He leaves the lingering brute behind;
And when a few short years are gone,
He soars—a disembodied mind:
Beyond the grave, with hope sublime,
Destined a nobler course to run,
In *his* career the end of Time
Is but eternity begun!

What guides him in his high pursuit,
Opens, illumines, cheers his way,
Discerns the immortal from the brute,
God's image from the mould of clay?
'Tis knowledge:—knowledge to the soul
Is power, and liberty, and peace;
And while celestial ages roll,
The joys of knowledge shall increase.

Hail to the glorious plan! that spreads
This light with universal beams,
And through the human desert leads
Truth's living, pure, perpetual streams.
—Behold a new creation rise,
New spirit breathed into the clod,
Where'er the voice of wisdom cries.
"Man, know thyself, and fear thy God!"

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. JUNE 22, 1816. [NUMBER 51.

ON THE CHRISTIAN GRACES AS REQUISITE TO ACCEPTABLE PRAYER.

At this time, when professed Christians, in every part of the world, are daily growing sensible of the necessity and efficacy of concerts of prayer for the revival of religion, and the advancement of the Redeemer's kingdom, it appears neither improper, nor unseasonable, to call their attention to those duties and Christian graces, which the Holy Scriptures teach us are necessary, in order to an acceptable performance of that duty. Although "men ought always to pray and not to faint," yet, we are assured, that it is the "prayer of the righteous man" only, which "availeth much," and that no one can confidently approach the throne of grace, unless he is interested in the blessings of the new covenant, and yields an implicit obedience to all the divine commands. He that "saith not unto the seed of Jacob, Seek ye me in vain," hath said also, that "to obey is better than sacrifice, and to hearken than the fat of rams." "God is a spirit: and they that worship him, must worship him in spirit and in truth." Men are commanded to love God supremely, and their neighbor as themselves. Since Christians can give no satisfactory evidence of love to God, unless they love their brethren; brotherly love will be considered, in the first place, as one of the requisites of prayer.

That divine principle, *charity*, implanted in the heart of every regenerate person, manifests itself in a constant endeavor to promote the temporal and spiritual good of all men, especially of "them who are of the household of faith." Brotherly love consists not only in professions of friendship and esteem to fellow Christians, and fellowship in the ordinances of the Gospel; but it requires, also, a spiritual conversation and behavior, in all our intercourse with them. Christians will not love one another, unless practical piety exists amongst them.

In pointing out the religious exercises and duties, which are essential to the love of the brethren, it is necessary only to mention those qualifications, which constitute the Christian character. The Christian graces are active principles, and all those who live in the exercise of them, maintain a holy life. The word of God abundantly informs us, that men give the best evidence of their love to God, when they conduct in a Christian manner towards one another. "By this shall all men know that ye are my disciples, if ye have love one to another." It is unwarrantable to suppose any person loves another, unless the temper and conduct, which he manifests towards the other, accord with the precepts of the Gospel.

The law of charity not only forbids gross acts of fraud and injustice, but it expressly commands us to regard the interest of others as our own. "Let no man go beyond and defraud his brother in any matter, for the Lord is the avenger of all such." But the most usual way, in which Christian brethren manifest want of love, is by regulating their dealings with one another according to the maxims of this world. When charity has a proper influence on the conduct of a person, it operates as a steady, and uniform principle of action. But how often do we find those, who make a conscience of contributing to the temporal relief of an indigent brother, in extraordinary circumstances of want and distress, deal with him in other respects, entirely on worldly principles. Although moral honesty is a quality essential to the Christian character, yet there can be no Gospel fellowship in the Church, unless its members manifest an affectionate regard

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for each other, and preserve a mutual intercourse of kind offices. Political dissensions, opposition of private interests, and difference of opinion in matters of temporary importance, too often result in such a degree of party spirit, as destroys the peace and prosperity of the Church.

But the evil most prevalent among professed Christians, and that, which is perhaps most destructive of brotherly love, results from the abuse of the tongue. Nothing more effectually rends the body of Christ, than the various kinds of evil speaking, which are too much practised by its members. Many, who revolt at the idea of propagating a false report of a brother, think it harmless, and even an evidence of their piety and zeal, to speak freely, and openly, of his sins and infirmities. Some, who admit that evil speaking, in general, is unlawful, think themselves permitted to mention the faults of professed Christians to select friends on the injunction of secrecy. There are others, who, with the intention of being more prudent, and from a dread of discovery, carry on this detestable practice, principally by whispering. On the supposition of its being lawful for one to publish, unnecessarily, the real faults of his brother, how seldom do they pass through the mouths of evil speakers, without gross exaggeration, and misrepresentation. The Scriptures expressly forbid evil speaking. "Speak not evil one of another brethren." Charity not only forbids all ungodly conversation and evil speaking, but it requires a proper regulation of the heart, and government of the thoughts. It even expressly forbids any one to imagine evil in his heart against his brother. Nothing is more contrary to the purity and simplicity of the Gospel, than a suspicious, and uncharitable disposition; the usual consequence of which, being an unkind and unbrotherly treatment. "Be kindly affectioned one to another with brotherly love; in honor preferring one another." When Christian brethren regulate their behavior towards each other according to the rules of the Gospel, they may be said to have brotherly love; and are properly qualified to associate together, for their mutual comfort and improvement in divine things. Experience fully evinces, that they cannot unite in devotional exercises, with a proper degree of fervency, and enlargement of heart, unless they walk charitably towards each other. There are many passages of Scripture, besides the following, which render it abundantly evident, that brotherly love is requisite, in order to approach the throne of grace in an acceptable manner. "Beloved, if our heart condemn us not, then have we confidence towards God And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another."

The divine law requires Christians to love not only their brethren, but their enemies, and all mankind. The honor of God, and their own spiritual good, as well as usefulness in the world, render it necessary, that they conduct towards the unregenerate in a manner becoming the Gospel of Christ. Christian example has more influence on the minds of such persons, than Christian precept. What avail the best religious exercises and performances of those, who, by their unchristian conduct, have given the ungodly just cause of offence? Although Christians cannot take complacency in the character of the wicked, yet the law of love forbids the doing of an injury, either to their persons, or property; and requires constant endeavors to promote their spiritual, and everlasting good. Professed Christians, who are unjust in their dealings with persons, who have made no profession of religion, destroy their own influence, prejudice the wicked against Christianity, and harden them in sin. "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven."—Professors of Christianity not only injure the cause of religion, by an unjust and imprudent treatment of the men of the world, but they effectually diminish the weight of their own Christian character, by participating with the thoughtless in their pleasures, and recreations. Nothing more encourages the wicked in sin, and gives them greater occasion to mock professors of religion, than an ungodly

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conversation, and lukewarmness and inattention to the concerns of religion.—They who pray for the conversion of sinners, and the spread of vital piety, are under indispensible obligations to live in such a manner, as to exemplify the reality of religion, and exhibit to the world reasonable evidence of sincerity. "Walk in wisdom toward them that are without."

Although God is not limited in the exercise of his mercy to sinners, yet he has not promised to hear the prayer of any persons, unless they are in covenant connexion with Him, and faithful to their covenant obligations. No prayer can be acceptable without repentance of sin, and earnest endeavors after conformity to the divine will. Neither can any one be benefited by the practice of prayer, unless he maintains a constant watchfulness against sin, and conforms his temper and actions to the precepts of the Gospel.—Prayer not only requires repentance of sins, but forgiveness of injuries, and satisfaction for offences committed against others. "If I regard iniquity in my heart, the Lord will not hear me." It appears evident, from all the passages both in the Old and New Testaments, which relate to the subject of prayer, that its efficacy depends on a conformity of the heart, and of the life and daily conversation, to the will of God. No one is an heir of the promises, and entitled to the privileges of the sons of God, unless he possesses the graces of the Christian character, and performs all those relative and personal duties, which are enjoined in the Holy Scriptures. "If ye continue in my words, then are ye my disciples indeed." A strict government of the tongue, and a pious and exemplary Christian life are, therefore, essential requisites of prayer. Shall a person neglect prayer then, because he is unholy? It is the duty of every one to pray, and put away iniquity, and believe in Christ. He who disregards the commands of God, and lives in the habitual indulgence of known sins, has neither saving faith, nor repentance. "Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth." The Holy Spirit reveals no duties, but what are contained in the written word. Neither are we led, or operated upon, by the Spirit, as to neglect the means of grace. He, who prays in faith, mortifies the lust of the flesh, and subdues the sinful passions of the mind. He also exercises all the powers and faculties of the soul, and makes a diligent use of all the means in his power, in order to obtain the objects of his prayers. He, who expects to obtain the blessings of prayer, either for himself, or for others, without self-examination, and a personal obedience to the commands of God, deludes himself, and grieves the Holy Spirit. Prayer, without faith and repentance, will not procure a pardon for habitual violations of the known precepts of the Gospel, neither will it avail any thing for others, unless it proves beneficial to ourselves.

Faith is not only an active principle; but it is also capable of great improvement. It purifies the heart, and prompts to endeavors for the advancement of religion. Christians, who pray in concert for the prosperity of Zion, and manifest, at other times, an unconcern about the objects of their prayers, appear to act very inconsistently. They can prove their faith, and love, in no other way, than by zealous and active endeavors to promote the cause of Christ. Our Savior saith, in speaking of his disciples: "And for their sakes I sanctify myself, that they also might be sanctified through the truth." In imitation of his example, must not Christians keep themselves from sin, and worldly pollutions, whilst they pray for their own salvation, and that of others? All who pray in faith, not only purify themselves from sin, and advance in the knowledge of divine things; but they make personal efforts for the attainment of those blessings, which are sought in prayer. No one can ask in faith and sincerity, for the out-pouring of the Holy Spirit, unless he cultivates a Gospel temper and behavior, manifests in his daily conversation a correspondent anxiety for the salvation of sinners, and endeavors to furnish the destitute with the means of religious instruction. Neither does any one pray effectually for the propagation of the Gospel in heathen lands, nor for the success of missions in general, unless he affords pecuniary aid according

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to his ability, and attends to all other means necessary for the dissemination of divine truth.

That Christians may be excited to greater activity in the cause of religion, and that practical godliness may be revived amongst them are undoubtedly some of the reasons for holding concerts of prayer. Is it not highly necessary and becoming, that those who pray for the peace and prosperity of Zion, keep the unity of the spirit in the bond of peace, and shew themselves patterns of good works? On viewing the characters of the most eminent saints, whose lives are recorded in Scripture for our example, it evidently appears, that they consider'd the efficacy and benefit of prayer to depend on their covenant faithfulness with God, and devotedness to the cause of religion. The lives of all those Christians, who, in our days, have been the most distinguished for prayer, unite in furnishing us with eminent examples of watchfulness against sin, and uniform obedience to the Divine commands. If the present is a time, which loudly calls for the united prayers of Christians, it certainly, in an equal degree, requires personal godliness, and vigorous exertions for the suppression of immorality, and for the advancement of religion. Let us all attend to the injunction of the Apostle "I will, therefore, that men pray every where, lifting up holy hands, without wrath and doubting."—*Panoplist.* U. T. H.

From the Recorder.

Mr. Editor,

A venerable and pious friend of mine has indulged me with a sight of some of his compositions, designed to express the state of his own mind and feelings. The gentleman sustains a responsible and laborious office, the cares of which are occasionally lightened by these performances. The following "Dialogue" is one of them, and is peculiarly interesting on this account, that my worthy friend has actually formed his own last Will and Testament on the model it describes, and the whole exhibits him in *propria persona.* By inserting it, in your paper, you will at least gratify,

Yours, &c.

A CONSTANT READER.

The Will; a Dialogue between Mr. R. and Mr. F.

Mr. R.—What, friend F. are you all the time writing? Pray what do you find to write so much about?

Mr. F.—My dear friend, I have indeed written much in the course of my life; but I now find that I have written little and done less for the glory of God, and the advancement of the Redeemer's kingdom in the world. I am now adjusting my affairs, and making my last Will; for I see life is almost elapsed with me. I am now between sixty and seventy years of age, and the number of those who exceed my years is comparatively few. Death will soon pay me the all important visit; and a long adieu I must bid to the world, its cares and business, its riches and pleasures. I have endeavored through life to do something to advance the cause of religion and piety in the world, and to wipe the tear from the eye of sorrow. But, oh! how little have I done expressly for Him who bore my load of guilt, and purchased life and immortality for me!

Mr. R.—Well, old friend, notwithstanding your whims, you know I esteem you, and that your secrets will be safe in my breast. Give me a pattern, by which I may make an arrangement of my own affairs by and bye; for disagreeable as the thought is, I find year after year passes away; and old age will soon be at my heels. But at present I shall try to enjoy life as it passes, and will away my property when I can hold it no longer.

Mr. F.—From you, sir, I will not conceal my circumstances. I am not rich. My whole property I estimate at about twenty thousand dollars. You know the state of my family. My children are not young, and one of them is settled in the world. I can leave them three or four thousand dollars a piece, and I have concluded to leave 2500 dollars in legacies as follows, viz. To the aged poor of the town, five hundred dollars, to be put to interest, and the annual income to be in the hands of the Overseers, a small fund to supply them with the comforts of life, over and above what the town allows; for age has cares and pains to soothe. To the Bible Society I give

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500 dollars. To the Missionary Society I give 500 dollars. To the Tract Society I give 200 dollars. To the Religious Library among us I give 100 dollars. To our College Library I give 100 dollars; and a few other small charities will engross the sum mentioned—which I hope will make some of my fellow-beings happy here and hereafter.

Mr. R.—Until now, sir, I thought you a rational man, a good husband, and a kind father. Your whole property is worth only 20,000 dollars; you have a wife and four children to scramble thro' the world; and you are going to deprive them of so much of your property, out of a chimerical phrenzy for Bible Societies, Missionary Societies, Tract Societies, &c. &c. My dear friend, do be rational. Take care of your own family; leave your children, if you can, in opulence and ease; and let the world and societies take care of themselves. Are there not fools enough, but you must add to the number?

Mr. F.—My dear sir, I wish to be rational: and for the happiness of my wife and children I feel in every fibre of my heart. But I must inform you, that I have not lived to my present age without taking some notice of passing events. I have seen overgrown estates kept as *an entailed curse upon families.* The father, perhaps, started in early life with little more than his hands and a good school education. Honest and frugal, step by step he rose to opulence, enjoyed the pleasure of acquisition, and arrived at the summit of prosperity. His rising family are trained up in all the fashionable amusements and expensive pleasures of the higher ranks of life. With the idea fixed in their minds that they are rich, heirs to a vast estate, they are above business; and when death has deprived them of the benefits of parental authority, they drive on in the round of high life and dissipation, and in a few years their career ends in ruin. They become the pests of society! Is it but seldom that this occurs? If you look back only ten years, you will be astonished to find in how many instances it has taken place. Whatever may be the ideas of youth, experience teaches that the greatest happiness attending riches is in the gradual acquisition of them: of course, the youth who knows nothing of this pleasure, knows nothing of their right use. Could this truth be once fixed in the minds of those who are possessed of PRINCELY FORTUNES, and even in the minds of those of my own standing in society, what blessed consequences would follow! Could the opulent inhabitants of our heaven-favored land but feel their responsibility for the large talents intrusted to them, accountable as they are to the Judge of all the earth, at his last advent, O the incalculable blessings which might flow from the conviction to the world and to themselves! Let us take one of those fortunes, of which there is a large number around us, worth four hundred thousand dollars. Take now but *one tenth part*, the scriptural tithe, which could be spared without the least injury to the heirs; this would afford *forty thousand dollars!* What an immense fund would these estates, together with the smaller ones, raise, in that proportion, to clothe the naked, to feed the hungry, to wipe the widow's tears, and make the pain-worn bed of old age comfortable! How many little temples of worship might be erected in poor country villages, to the glory of God and the honor of the donors! How many Bibles might be disseminated, to instruct the ignorant in the Gospel of the blessed Jesus! How many Missionary Societies might be furnished with funds, to send the everlasting Truth of God to the dark corners of the earth! How many Charity Schools, to instruct the children of poor parents; how many Hospitals for the sons of distress and misery might be founded! A thousand other advantages might arise to our own country and the world out of that affluence, which is squandered by the sons of riot, who, not knowing the true use of riches, experience from them the greatest CURSE. Under these considerations, I hope my friend will not again accuse me of being regardless of the welfare of my dear family. But, whatever he may think, I trust I shall be acquitted at a higher tribunal. I started in the world with my hands, and little else. By the blessing of Heaven, which I hope has been through life thus far, I have gained

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some property. I have known the want of money, and from necessity have learned to spend it with frugality. If my children are wise, frugal and pious, they will, with the blessing of Heaven, and with what I have left them, pass comfortably through the world. But if they are dissipated and wicked, more will only make them the more wretched here, and augmented their future misery.—Instead, therefore, of thinking with you that I have done too much, my fears are that I have erred on the other hand; and that I have appropriated too small a part of my estate for the best of causes—the glory of God, and the eternal welfare of man. O, could I but rivet on the minds of the rich, the dreadful account they must give for those talents, squandered now by them and their heirs upon their lusts, which might have blest society, and embalmed their names in the hearts of thousands, made happy by their bounty!—O, could I but so describe the blissful sensations, that to all eternity will fill the truly benevolent, heaven-born soul, who from pure charity has devoted his time and talents to advance the Redeemer's kingdom, and to diffuse happiness through the earth—could I so describe these sensations, as to induce the RICH to be rich in labors of love, and to lay up their treasure beyond the wreck of time: the good deed would delight my soul, and would gild the shades of death with the comforting idea, that I had done something to ease the burden of human misery and woe!

For how will mis-pent riches of the world
Appear, when dread Eternity shall break
Awful upon the disembodied soul!

From the Christian Observer.

"What are we to understand by the witness of the spirit, mentioned in Rom. viii. 16.?

"*Ans.* This witness is often referred to, and especially by those who contend for, and profess to have an assurance of faith; and this too with great propriety, if the text be well understood; for without this witness of the spirit, I apprehend none can know that they are the sons of God. But the witness being infallible, his testimony may safely be depended upon, and to whomsoever he bears witness, if the witness of God, which is greater than that of men, is fully received and firmly believed, there will, there must, be an assurance of this endearing relation. Yet I am confident, that what many call the witness of the Spirit, is very far from being that which the Apostle here designs. Therefore, in answer to this question, I would observe,

"1. That by this witness, we are not to understand that work of the Spirit which he works in the hearts of all the children of God.—The *work* of the Spirit and the *witness* of the Spirit are not the same thing: though the former takes place in the same person to whom the latter is given, as they are not indeed to be separated. The one cannot be where the other is not; and both the one and the other may be, where neither are properly regarded, and where, therefore, the comfort arising from them is not enjoyed; yet they ought nevertheless to be carefully distinguished.

"2. Nor does this intend those inward illuminations, or those enlarging and comforting influences of the Spirit, which true Christians often enjoy: the *comforting* and the *witness* of the Spirit are not the same.—He is not, indeed, a Comforter in any to whom he bears not his witness: but he doth not act always as a Comforter in those who are children of God, though he always bears witness to them. Some seem to speak of the witness of the Spirit, as if it was some transient act upon the mind; and the reason is, because they take *that* to be the witness which is no such thing;—namely, those peculiar influences which create joy and comfort; and because they sometimes have these and at other times they have them not, therefore they think it is but at some seasons that the Spirit bears his witness. But this witness is quite distinct from those joys; and therefore a child of God, at the very same time he wants such comforts, may have the witness of the Spirit, that he has God for his Father.

"3. Much less do I think that this witness of the Spirit intends any voice, or any impulse, or testimony in the heart, which, without any regard to the work of Divine grace in our souls, assures us, that we are the children of God.—So long as there is (and there ever will be)

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a consistency between what the Spirit of God has said in *his word* and what he does in the soul, it is impossible that he should bear such a witness to any man as can satisfy him that he is an heir of salvation, without an eye to the work of sanctification within him. While the holy Scripture testifies, that he who loves not, knows not God; that he who hates his brother abides in death, &c.; I can give credit to no voice, or testimony within, which would persuade me that I have passed from death unto life, which does not also assure me that I love God, &c. I say, I can credit no such voice, without disregarding the testimony of the Spirit in the sacred word. How is it possible, that any man can believe the truth of both; *the word of God*, which affirms that I am not a child of his, if I do not sustain a certain character,—and the pretended *witness within*, which assures me, I am a child of God, though I do not bear the character specified in his word?

"4. I am equally far from thinking that the suggestion of any promise of Scripture to the mind is this witness of the Spirit.—I have no doubt but the Spirit of God often brings the Scripture to the remembrance of his children for their comfort and support, as well as their reproof, correction, &c. but that is not here intended. And beside, Satan, we are sure, can suggest Scripture as well as other things to the mind, when it suits his designs so to do. I apprehend, therefore, we ought to pay no regard to such suggestions of Scripture without examining into their suitableness to our case, the nature of the impressions they make, and the effects which follow.

"5. By the witness here spoken of, I apprehend is intended the testimony of the Spirit in the word of grace, in which he plainly and fully declares, that all such, and only such, as are described in the preceding verses of this chapter, are the children of God.—I know no voice, witness, or testimony of the Spirit, but what we have in the sacred volume. It is there he gives his evidence in this important affair; and declares who are and who are not the children of God. And whoever looks for, or boasts of, any other witness of the Spirit than that which has been given in the Gospel Revelation, it is from an enthusiastical imagination.—Those whom the Holy Ghost declares in the word of God to be the sons of God, are so; and whom he there points out as not bearing this relation to God, let them pretend to what inward witness they will, shall not be owned and treated by him as children. Now this witness is given in favor of all who have experienced the sanctifying work of the Spirit in their hearts. What he says unto one real believer he says unto all: 'That they are the sons of God.' And although all true Christians have not the same assurance, yet they have the same ground and foundation for assurance; that is, the work and witness of the Spirit of God.—And indeed, they either must have this foundation or none at all;—for, take away the testimony of the Spirit in the word of truth, and the work of Divine grace in the heart, or even separate these, and you take away all the ground that any have, not only for their assurance, but for any degree of faith and hope. The reason why some true Christians have the assurance of hope or faith, and some have not; or, in other words, why some of them fully believe that they are the sons of God, and others are harassed with doubts and fears on this point; is not because some have the witness of the Spirit, and others have not, (as is generally imagined) but because the former more clearly discern, and more fully receive the witness than the latter do. Their doubts concerning their relation to God do not arise because there is no witness to them that this relation subsists, or from any darkness or deficiency in the evidence the Spirit gives; for then such doubts would be reasonable and justifiable: but their doubts arise from the darkness and confusion of their minds, by reason of which they do not clearly see, nor properly receive, the witness or evidence of their acceptance given by the Spirit of God. Nor, indeed, can they, until he, by his illuminating influences, chase away their darknsss and confusion; so that they can clearly see, and firmly believe what the Spirit has wrought in them by this grace, and what he says to them in his word; and this constitutes their assurance. I am verily persuaded that the reason why some real Christians

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speak so confusedly of the witness of the Spirit, is, because they take that illumination, whereby they come to see and receive his witness, for the witness itself; and so conclude that the Spirit did not witness before, because they did not perceive it till now. But to call this illumination the witness, is as improper as it would be to affirm that the wisdom of a judge or jury in a court, whereby they discern or receive the full and clear evidence there given, is that evidence itself. And on the other hand, to say that, while the mind of a Christian is confused and full of fear, in reference to his being a child of God, therefore the Spirit doth not yet bear witness that he is so, is just as reasonable as if we should affirm, that because in a court, where full and clear evidence has been given, some, through the darkness of their understandings, do not perceive its force, or do not believe it; therefore no such evidence was produced."

From the Christian Observer.

The two following hymns, the production of Mr. Clark, late pastor of a dissenting congregation at Trow-bridge, are extracted from his life by Mr. Jay, and appear to me to be well worthy of a place even in *your* poetical department.

I am, &c.

C. M.

THE BREVITY OF LIFE.

Swift as an arrow cuts its way
Through the soft-yielding air;
Or as the sun's more subtle ray,
Or lightning's sudden glare;
Or as an eagle to the prey,
Or shuttle through the loom;
So haste our fleeting lives away,
So rush we to the tomb.

Like airy bubbles, lo! we rise,
And dance upon life's stream;
Till soon the air that caus'd destroys
Th' attenuated frame.
Down the swift stream we glide apace,
And carry death within;
Then break, and scarcely leave a trace
To shew that we have been.

The man the wisest of our kind,
Who length of days had seen;
To birth, and death, a time assign'd,
But none to life between.
Yet, lo! what consequences close
This transient state below,
Eternal joys, or, missing those,
Interminable woe.

PSALM CXXXVII. PARAPHRASED.

By Babel's streams we sat and wept,
For Zion's woes our hearts did rend:
Our harps, in tune no longer kept,
Upon the willows we suspend.

For there our foes insult us still,
And, taunting, aggravate our wrongs:
"Captives, display your boasted skill;
Come, sing us one of Zion's songs."

The songs of Zion are the Lord's,
And his are all the notes we raise;
We will not touch the tuneful chords
Till we can sound them in his praise.

While Zion lies in ruin still,
Dare we her dear remembrance leave?
No, first these hands shall lose their skill,
These tongues shall to our palates cleave.

Remember, Lord, how Edom's sons
Proudly contemn'd us in our woes,
Triumph'd o'er Zion's scatter'd stones,
And urg'd to rage her cruel foes.

But God will Babylon destroy,
Her righteous doom shall none retard:
And happy he who sees the day,
When she shall meet her due reward.

NOTICE.

☞ The Managers, members, and all friends of the Bible Society of Virginia, are requested to meet at the Capitol on Tuesday 25th inst. at 11 o'clock.

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THE

Christian Monitor.

VOLUME 1.] RICHMOND, VA. JUNE 29, 1816. [NUMBER 52.

MISSIONARY INFORMATION.

☞ The following extract of a letter from the Secretary of the London Missionary Society, to the board of Directors of the New-York, Missionary Society, is inserted in their Annual Report of April last.

"The return of peace in your borders will, we trust, produce facilties for the labours of your Missionaries, and induce the poor ignorant Indians to listen to their instructions; while that happy revival of evangelical religion in various parts of your country, the tidings of which have gladdened our hearts, will, we hope, excite the zeal of well qualified men to offer their missionary services, and open wide the purses of multitudes, amply to afford pecuniary support.

"The power of divine grace manifested in the hearts of so many theological students in your seminaries, augurs well for the American churches. It may devoutly be expected, as well as desired, that some of them will feel constrained to undertake the honourable, though laborious, task of evangelizing the multitudes on your borders who are destitute of the means of religion, and that others will devote themselves to foreign missions among the heathen. It has afforded unspeakable joy to our society that several young men of piety and talents, who entered the British Seminaries with a design to settle in their own country, have nobly come forward, and volunteered their services to go 'far hence to the Gentiles.'

"Our recent publications, which will accompany this letter, will give you full information respecting the state of our various Missions.

"The translation of the New Testament into the Chinese language by our Missionary, Mr. Morrison, is a work in which we are sure you will rejoice with us. We sincerely bless God for its accomplishment, and hope, notwithstanding the jealousy of the Chinese government, that by various channels the Word of God will be diffused widely among the millions of China and the Asiatic isles. The work of God is making a slow, but we trust a sure, progress in different parts of India; the Scriptures are translating by some of our Missionaries into the Telinga and Cannard languages, and many of the poor superstitious natives of Hindostan begin to be ashamed of their idols.

"But the most remarkable success which has attended the labours of our missionaries, has been afforded in the South of Africa. We have about twelve different stations there, and in several of them the word of the Lord has indeed been glorified: several hundreds, we have reason to believe, were savingly converted to God. During the last year 250 communicants sat down at the Table of the Lord, at Bethelsdorp only. To regions but lately discovered, several Missionaries are now on their way; and we trust that in the vast deserts of Africa living waters shall abundantly flow.

"Many pious young men come forward and offer their services, wishing to receive a suitable education at our Missionary Seminary, where we have already twenty promising students. And to enable us to sustain the great expenses attending these exertions, we bless God who has the hearts of all men in his hands, that most liberal contributions are made. It affords us additional satisfaction to know that many of those British Churches and ministers who are most zealously attached to the Missionary cause, enjoy much of the pleasure and power of religion among themselves; thus is the liberal soul made fat, and he who watereth is watered himself."

In a postscript to the same letter, the

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Secretary adds, "I am authorized to say, that if the New-York Missionary Society are disposed to send two Missionaries to the Indians on your borders, and can find two persons qualified for that purpose, the Missionary Society here will cheerfully contribute 100*l.* towards that good work."

[*Rel. Rem.*

Extract of a Letter from the Rev. T. Osgood, on a Missionary Tour in the British Provinces, to Mr. W—— B—— of this City, dated

Montreal, May 30, 1816.

"Since I was at your house in the spring of 1812, I have travelled through England, Scotland, and Ireland; and I have several times since my return travelled through both the provinces of Canada, with a view of establishing Libraries and Schools and to preach the gospel whenever an opportunity presents itself, and I am now on a tour to the upper provinces of Canada, under the patronage of the Committee which has been formed for promoting education and moral improvement.

"In consequence of the little fund which I raised in England during the war, we have a number of free Schools established at Quebec. The President of the Committee states at a late meeting, that probably not less than 4 or 500 children are taught gratis in Quebec, many of Roman Catholic parents. Our exertions have had a most wonderful effect upon the Catholic population. They say if the children must be taught, then we will teach them ourselves, and if the poor children are taught, whether it be out of envy or good will, as the apostle said on another occasion, let us rejoice at it.

"Could you have heard and seen what I did in England at the Bible Societies and Missionary Societies, you would undoubtedly have said, as I expressed myself in the language of the Queen of Sheba, "The one half was not told me."

"We live in a wonderful age of the world: we anticipate the day as not far distant when it shall no more be said "know the Lord, for all shall know him from the least even to the greatest."—Let all be induced to exert themselves for the general diffusion of religious knowledge, until the whole earth shall be filled with divine light and knowledge."

Ib.

HONOURABLE MUNIFICENCE.

The Christian public are extensively acquainted with the fact, that several young men, natives of the island of *Owhyhee*, are now in Connecticut. Two of them were brought over in a ship belonging to this port, and arrived about ten years since. They were then lads of 16 and 14 years of age. Their *Owhyhee* names are *Obookiah* and *Hoopoo*. The former has prefixed to his original name the name of Henry; the latter, that of Thomas. A third, landed in Boston about six years ago; and, hearing of Henry Obookiah, who was then at Andover, went and joined him. His name is William *Tenooi*. Lately they have been joined by a fourth, who is called John *Hononee*.

Soon after the arrival of the two first, several young men of piety, then concected with Yale College, interested themselves in their behalf, and taught them to read. After this, Henry Obookiah resided some time in Torringford, in the family of the Rev. Mr. Mills; and afterwards at Andover, where he was instructed by the students of the Theological Seminary. He has not only learned reading, writing, and arithmetic, but grammar and geography; and what is of more importance, the principles and doctrines of the Christian Religion. He also gives very satisfactory evidence of personal piety, and has made a public profession of religion. The other three, in proportion to the time they have severally been employed in study, have made respectable proficiency. The two first of them are hopefully Christians; and the mind of the third is deeply interested on religious subjects. It ought also to be mentioned, that these youths have discovered a very lively interest in the religious concerns of one another. *Obookiah* became anxious about himself, he felt similar anxiety for *Hoopoo* and *Tenooi*.—These two have discovered a like solicitude for each other. And, on a late visit, which one of them made to *Hononee*;

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it was found out, by accident, that he spent most of the day he was there in praying with him.

It is the intention of these young men, when qualified, to return to their own country as Missionaries. For this purpose, Providence unquestionably cast them on our shores; and, by this very fact, has announced to the Christians of this country, *their duty* with regard to them. The eldest, Henry Obookiah, has already begun a translation of a part of the New Testament into the language of Owhyhee. By his aid, also, an Owhyhee grammar has been partly or wholly completed.

The situation of these young men has occasionally recommended them to the liberality of the benevolent. As they have become more extensively known, this liberality has been more extensively exerted. We mention, however, with peculiar pleasure, the following instance of honorable munificence on the part of some of the citizens of Savanna in Georgia.

Last fall a young lady of that city was on a visit to her friends in New-Haven. She heard the story of three* of the Owhyhee lads, and felt a lively interest in their welfare; particularly as *the future missionaries of Owhyhee.* On her return to Savannah, she took pains, in company with two of her female friends, to make their situation and circumstances known, and to solicit the contributions of some of the citizens in their behalf. Their exertions were not fruitless. A few days since, she forwarded to a lady in this city the sum of *three hundred and thirty-five dollars*, given for the very purpose of educating Henry, Thomas, and William, as Missionaries to Owhyhee. "He who giveth a cup of cold water to a disciple, in the name of a disciple, shall in no wise lose his reward."—This example of Christian liberality is highly honorable to the citizens of Savannah; and ought to be known, that others may *go and do likewise.*

The four youths are now under the care of the Foreign Mission Society. They will be prepared as speedily as possible for a mission among their countrymen. For the present, they are to be stationed at Morris Academy, in Litchfield, under the care of the Rev. W. Weeks.

Owhyhee belongs to a groupe of islands in the Pacific Ocean, called the Sandwich islands, between 18 50 and 20 16 N. lat. and 203 47 and 205 E. long. from Greenwich. They are all under the government of one prince, whose name is *Tamaamah.* He is a man of strong sense and has laboured long and successfully to introduce the arts of civilization among his countrymen. All the islands are fertile and populous. Owhyhee, the largest of them, is 280 miles in extent, and contains 150,000 inhabitants, who are naturally mild, friendly, and hospitable to strangers; although the unfortunate Capt. Cook lost his life here by a sudden impulse of undeserved resentment. The king has a considerable fleet. His troops, to some extent, are furnished with muskets. The natives worship a God called *Acooa.*

The following story respecting *Hoopoo* will interest every one. When he left Owhyhee, he was about fourteen years old. The captain, with whom he came, had given him a pea-jacket, which he was very fond of wearing. A day or two after they sailed, when the ship was running before the wind at the rate of 10 miles an hour, Hoopoo, by some accident, fell overboard. One of the sailors, seeing him drop, immediately threw over a hen-coop. The ship, though hauled to as soon as possible, had got full three miles a-head of him. The captain determined to put back, though nothing but the hen-coop was discernable on the waves. The moment Hoopoo gained the surface of the water after his fall, and had time to open his eyes and discover the ship, he determined to swim after it. He was a very expert swimmer; but he saw that the ship was sailing much faster than he could swim, and unless he could overtake it, he knew that he must perish. For some time he looked at the ship, and seeing it go from him rapidly, gave himself up for lost. In his despair, he cried out to *Acooa*, and promised him, if he would save him he would give him his *pea-jacket*, when he got back to Owhyhee! He soon got upon the hen-coop, and there rested himself until he was taken on

* The fourth had not then joined them.

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board. After this, during the whole voyage, he never wore his pea-jacket. If any of the men urged him to put it on, he always replied, that he must not, for it belonged to *Acooa*. If any of the crew did any thing to that jacket, Hoopoo was angry; for it was an affront offered to *Acooa*. For a long time after he landed, he would never suffer the pea jacket to be touched. It was not, until he became fully convinced that *Acooa* was no god, that he felt himself released from the vow which he made to him, while sinking in the ocean, that if he would save him, he would present to him that pea-jacket, as soon as he got home to Owhyhee.

This instance of native conscientiousness in a heathen boy, in discharging his vow to an imaginary God, ought to raise a blush on the cheek of many a Christian, for his own neglect of paying his vows to the "*Lord that bought him.*"

REVIVALS OF RELIGION.

Extract of a letter from the Reverend Charles Prentice, of Canaan, (Con.) to the Editor of the Panoplist, dated March 16, 1816.

"I am unwilling, Sir, to let this opportunity pass, without saying something as to the flourishing state of religion in this vicinity. The Lord is appearing in his glory to build up Zion. The work is astonishing and glorious in many places.—The Spirit descends like rain upon the mown grass, like showers that water the earth. About forty in this society, and as many in the north parish of this town, have within a few months, been led to rejoice in hope. There is now a revival in Goshen and Cornwall. In Salisbury, (Con.) more than 250 have of late been numbered with the trophies of the Redeemer. In Norfolk, Colebrook, Winchester, New-Marlborough, and Sandisfield, sinners are flying to Christ as clouds, and as doves to their windows.—In the last mentioned town, as I am informed, more than two hundred are the hopeful subjects of renewing grace; and more than 100 in each of the other four places. The work is free from enthusiasm, is extended to many children and youth, and to numbers in all the intermediate stages between youth and old age. Yes, many a hoary-headed veteran who had fought seventy years under the banner of Satan, has left the ranks of the adversary of God, and is now rejoicing at the feet of Jesus. I hope you may be favoured with a detailed account of the blessed work, in all the places which I have named.

"How glorious, my dear friend, is the day in which we are permitted to live.—What wonders are unfolding. How obvious is it, from the signs of the times, that the long-wished for day of the Church's triumph begins to dawn, and that, in all its glory, it will soon be ushered in, with universal hosannahs to the Son of David."

In Hancock county, in Georgia, there is a large and respectable Academy, under the care of a clergyman from New-England. The number of scholars is seventy males, and forty females. A revival of religion commenced among them in March or April last. Our informant mentions, that fifteen are believed to have become Christians, and that many more are under deep and powerful convictions. Soon after this work of Divine grace commenced, a gentleman from Vermont, a man of distinction and fortune, travelling for his health, arrived at the village, where the Academy is situated. He heard some interesting intelligence respecting the religious state of the children, and was led by curiosity to make further enquiries. He saw the children, and examined for himself. He found the whole school solemnized and interested: some deeply distressed about their religious state; others, rejoicing in hope of the glory of God. Early piety is unaffected and undissembling. When seen, it appeals with silent eloquence to the beholder; and he is not left to doubt whether it is real. No doubt was left in this instance. Out of the mouths of these babes and sucklings, praise was perfected. The gentleman saw, in these children, evidence of the reality of experimental religion, which could not be gainsayed. While among them, he caught their spirit and temper, and found his heart subdued by the power of Divine Grace.

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Extract of a letter from Troy to a friend in Norwalk, Conn. dated May 5.

"Solemn day indeed, this has been to me, and I trust to many others in this place. I recollect that I wrote to you a few days before our last communion, and observed that one solitary individual had offered himself for admission into the Church.——Oh! what an astonishing change; my heart is filled with wonder and gratitude in beholding the great goodness of the Lord to his people—*One hundred* have this day stood in the aisles of our meeting-house, and publicly professed the Lord to be their God. They were of all ages from 10 to 82; three of them I believe were upwards of seventy—thirty-five of the hundred were baptized—and in the afternoon thirty-eight children received the seal of the covenant."

Extract of a letter to the Editor of the Religious Intelligencer, from his correspondent at Smyrna, Chenango County, N. Y. dated June 1,

"A great and marvellous work of the God of all Grace is going on in this part of the land. An awakening commenced in Sherburne, about eight weeks since, in the East Congregational Society; and to-morrow fifty-four expect to be added to the Church. The awakening has become quite general and extended to the West Society of the same denomination. There will be five or six added to this church on the morrow. There are many others rejoicing in hope, who have not yet applied for membership in any church. An unusual solemnity is apparent in this town, and in most towns adjacent. It is a day in which the children of God rejoice, and infidels tremble."

[*Rel. Int.*

Extract of a letter from New-Orleans to the Editor.

"This is a land of darkness; but it contains a few witnesses of the light.—We have formed a little fragment of the universal concert of prayer on the first Monday evening, in each month. We have also a weekly prayer meeting established—but we need the faithful ministry of the word. New-Orleans and the state of Louisiana present considerable openings for missions, and in that respect is less favoured than Indostan. Our Bible Society is beginning to be useful. Several thousand copies of the precious Scriptures have been already circulated in the English, French, and Spanish languages; all of which are separately spoken in different parts of Louisiana. A great missionary field will soon present itself in the country of Mexico, from our own borders to the Isthmus of Darien; and we may say, the whole region of Spanish America." *Ib.*

Extract from the Panoplist.

THE SANCTIFICATION OF THE SABBATH.

1. A part of every Lord's day should be spent in religious meditation. With this the Sabbath should invariably be commenced. It is essential to prepare the mind for the pleasant and acceptable performance of other religious duties.—It is by early and serious meditation upon the perfections of God, and the holiness of his law; upon our own sinfulness, obligations, and dependence; and upon the astonishing work of redemption, which the Christian Sabbath commemorates, that the affections are enlivened, worldly cares are excluded, and the soul is warmed with true devotion. Meditation should also be intermingled with all the duties of the Sabbath. It should precede every prayer. It should follow the reading of every passage of Scripture.—It should, in part at least, fill up the intervals of public worship. It should be employed upon every sermon. When we enter our closets, a solemn pause should precede our addresses to God; during which our thoughts should be absorbed in contemplating *His* greatness and holiness;—*our* guilt and nothingness. In the same manner, should a few moments be spent in deep and solemn meditation, before engaging in family prayer. After we have heard, or read a sermon, it is meditation that fixes the truth in the memory. It is this, which converts warnings and invitations, doctrines and precepts, reproofs and promises, into spiritual nourishment. This is one of the means, by which, under the culture of the Holy Spirit, God's children grow wiser and wiser;—wax stronger and stronger. *I have more understanding*, saith the Psalmist, *than all my*

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teachers, for thy testimonies are my meditation.

When the Sabbath draws to a close, it is very much by solemn meditation upon all that we have read and heard;—upon our short-comings in duty; upon the mercy of God in permitting us to enjoy a day of sacred rest; and upon our renewed obligations to serve him in newness of life, that we are to prepare for the duties and trials of the succeeding week.

2. Nearly allied to religious meditation is prayer. The latter of these, indeed, as well as the former, is a *daily* duty. Till we cease to need our daily bread, as well as every other good and perfect gift, that cometh down from the Father of lights, we cannot, without the blackest ingratitude, neglect to offer Him our daily prayers. But it is obvious, from the very nature of the Sabbath, that it should be a day of *special* prayer. Some Christians have made it a point, to call their families together, before the setting of the sun on Saturday evening, that they might unitedly implore the presence and blessing of God, at the very commencement of holy time: An excellent practice, worthy to be universally adopted. Certain it is, that, in entering upon the Sabbath, we ought to lift up our hearts to God, for the assistance of the Holy Spirit, that we may perform every duty to his acceptance, and enjoy some lively anticipations of eternal rest.

Do we sincerely desire to sanctify the Lord's day? then we must be instant and fervent in prayer. Retiring in our closets, when it begins, we must shut out the world, and commune with the Father of our spirits, in earnest supplications, for that preparation of heart, which he requires. We must pray over every portion of the Scriptures that we read, both before and after the perusal. We must pray when we lie down at night, and when we awake in the morning.—When we rise from our beds again must our familes and closets witness our devotions. Again must prayer precede and follow the reading of God's holy word. We must be particular and fervent in our supplications for the influences of the Divine Spirit to keep our minds in praying frame every moment, so that, in the intervals of other duties, our confessions, petitions, and thanksgivings, may ascend, spontaneously, to the throne of grace.—It can scarcely be necessary to add, that prayer must precede, accompany, and follow, our meditations upon the sermons which we hear, and the religious books which we read;—that the evening sacrifice of the family must not be omitted; that the Sabbath must be ended, as it was begun with prayer.

3. Some portions of every Lord's day, should be spent in self-examination. As the careful and experienced mariner often makes use of the quadrant and the lead to ascertain where he is, so should we endeavor to keep our spiritual reckoning, by a frequent and deliberate use of the Scriptures, in the way of self-examination. Once a week is by no means often enough. We are bound to commune, every day, with our own hearts; to examine the temper of our minds; and to scrutinize the motives by which we are actuated. But these duties are more especially binding, I think, on the Sabbath. If some persons, in defiance of God's law, avail themselves of the leisure, which the sacred rest affords, to adjust their accounts and post their books, how much more should we regularly embrace so favorable an opportunity to enquire, how matters stand between God and our souls.

Let us, then, make it an invariable rule to call ourselves to a strict account, on Saturday evening, in regard to the manner in which we have spent the preceding week; interrogating ourselves, as in the Divine presence, what we have done to advance the interests of true religion; what preparations we have made for the Sabbath, and for heaven; and what sins of thought, word, and deed, we have been guilty of. On the morning of the Lord's day let us resume the scrutiny, going over all the circumstances of our guilt, on purpose to make way for deep and sincere repentance. Let serious self-examination from the personal application of every portion of Scripture we read, and of the public discourses which we hear. Particularly, when the Sabbath is drawing to a close, let us enquire, how we have spent it; what vain thoughts we have indulged; what for-

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mality has attended our worship; what instruction we have gained; what communion we have enjoyed with the Father and the Son, and whether or not we have made any progress in the divine life.

Z. X. Y.

Christian Monitor.

The present number closes the first series of The Christian Monitor.—At this period the Editor cannot avoid looking back to the commencement of his work, and comparing his expectations with his performance. If the readers of the Monitor have been disappointed; the Editor has been much more so. The disproportion between the purposes which we form, and the good we *do*, is mortifying enough. If any subscriber can distinctly recollect the plans of moral and intellectual improvement, the resolutions to amend his ways and to employ his faculties to better purpose, made by him a year ago; and compare them with his present attainments, he will have some just apprehensions of the feelings of the Editor when taking a retrospective view of his labours.

Upon a review of our past conduct, the ingenuity of self love is always ready to find something to plead in excuse, or palliation of our deficiencies in duty, and obliquities in morals. And if this be insufficient to quiet the remonstrances of conscience; the powerful opiate of new resolutions to reform what is wrong; and to do better, wherein we hope that we have done well, quickly lays to rest the troublesome monitor within; and we again go quietly on in the routine of life.

"At thirty, man suspects himself a fool:
"Knows it at forty—and reforms his plan.
"At fifty chides his infamous delay;
"In all the magnanimity of thought,
"Resolves, and re-solves—then dies the same."

The Editor could easily assign various reasons why his publication has been conducted differently from his expectations, which might as properly satisfy himself, as ordinary excuses satisfy the conscience; but this he will not do: Subscribers do not know the labours of an Editor; and of course cannot appreciate the embarrassments superinduced by an arduous profession; a multifarious correspondence; the langour of bad health; and a thousand nameless interruptions, to which the recluse, or the man who pursues only one line of business, is not exposed.

Every man has his own views of propriety. And perhaps of one hundred persons who might be selected as editors of a paper, no two would in all respects agree. The principal object had in view in the conduct of the Christian Monitor was the communication of *religious intelligence*. The Editor thought that if the interest excited by the detail of passing events, were at all proportioned to their magnitude and importance, religious magazines and newspapers would be more eagerly sought for than publications of any other description; and the reports of Bible and Missionary Societies, and other institutions for the purpose of promoting Christianity in the world, would be waited for with a deeper feeling of anxiety, with more thrilling expectations than the official despatches of a commander in Chief after a general engagement. From these communications, what do we learn but that after a desperate conflict, power has been transferred from one who abused it, to another who, in all probability, will as vilely abuse it in his turn? But the reports of which we have just spoken, may be regarded as official intelligence of much higher import—as the authoritative annunciations of changes of vastly greater magnitude, than mere political revolutions. Here we read of transfers of power which have a bearing on the interests of eternity; of souls emancipated from the galling and degrading yoke of Satan, and brought to own the gentle sway of the prince of peace; of victories won by truth and righteousness over the bloody superstitions, and unhallowed passions of man. Religious intelligence points out to us the glorious march of the great captain of salvation in his conquering progress through the world. We now see his banner not stained with blood as in former days when *red-cross* knights unfurled it on the captive towers of "*paynim Moors*," but adorned with emblems of love, and bearing as its inscription the words of the heavenly messengers when they announced the advent of Messiah. And we anticipate the time, when he who is now

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going from conquest to conquest, will raise his standard on the thrones of Buddha, and Bramah; on the towers of Ispahan, Cairo and Constantinople; and in a word, when "the kingdoms of this world shall become the kingdom of our God and his Christ"—but these events are regarded, magnificent as they are, as connected with others of higher interest, and more glorious circumstance. In the mind of the Editor, they are associated with the "return of the ransomed of the Lord to Mount Sion, with shouting and songs, and everlasting joy on their heads;" with the assembling of that "multitude whom no man can number" from every people and kindred under heaven.

With these views, and associations, the reports of Missionary and Bible Societies, are received by many with great pleasure, and read with very deep interest.—And although it is confessed that there is great sameness in these papers, yet the events which they detail, are so important; the consequences reach so far, and extend so deeply; the objects which they present so fill and dilate the mind, that it seems impossible almost not to take a high interest in them. The conversion of a single soul is an event the magnitude of which, no powers of the human mind can comprehend. All the mere temporal enjoyments of the whole race of man, from the time when Adam first opened his eyes on the beauties of paradise, until the consummation of all things, do not bear such a proportion to the happiness of which one holy soul will partake in heaven, as the vilest piece of brass bears to the wealth of the world. If at any particular time, then, we could say that a single individual were brought from darkness to light, and from the power of Satan to serve the living God, that would be a more illustrious Era; an Epoch in the history of the human species, more worthy to be had in everlasting remembrance, than any that are marked by Historians, save that, when the long expected Messenger of the Covenant made his appearance in the world. The battles of Actium, of Lepanto, of Austerlitz, and Waterloo, have a bearing only on temporary interests, in the minds of those who record and celebrate these events; but the redemption of a soul from sin, will be remembered and celebrated with admiration, and holy joy through the endless ages of eternity.

The Editor has, therefore, notwithstanding the call which has sometimes been made for more original matter, adhered to his resolution of filling the Monitor principally with *religious intelligence*. It is with great pleasure that he finds that in this eventful age, there will probably be no "dearth of news." Every year new institutions are formed; new and more vigorous exertions are made for the promotion of religion. He expects to be able, from the multiplied sources of intelligence, and from the more active cooperation of friends, to conduct his paper with greater advantages during the ensuing year, than he could do during the past. It, will, however be necessary to make a temporary suspension of the publication, until some arrangements shall have been completed, which are found expedient for the more satisfactory distribution of the paper. This delay, however shall be as short as possible. The second year will commence from the publication of the first No. of the second series.

The Editor concludes by returning his thanks to the few kind friends who have afforded assistance; and praying that grace, mercy and peace may be on all his readers.

Christian Munificence.

We feel no ordinary gratification in mentioning, that the Hon. Elias Boudinot, Esq. the venerable President of the *American Bible Society*, has presented a donation of TEN THOUSAND DOLLARS to that establishment. It is the largest benediction which is known to have been made to a Bible Institution, by an individual, in any part of the world, except that of the Emperor of Russia to the Bible Society at St. Petersburg. The interest on the sum granted by Dr. Boudinot, will furnish upwards of *one thousand Bibles* a year for gratuitous distribution.

NOTICE.

☞ The monthly concert of prayer will be held on next Monday, 4 o'clock, at the old Methodist Church.

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