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HINTS TO YOUNG MEN.

PERHAPS no quality of the human heart is more highly valued than courage. A remarkable display of it is regarded as a compensation for many deficiencies in the discharge of duty, and as an atonement for many offences. Among the Greeks and Romans who were almost perpetually engaged in war, the general term virtue, was very commonly used to express courage; as though a man had answered every demand that could rightfully be made upon him, by meeting danger without fear, and fighting valiantly against the public enemy. It is far from my intention to rate lower than its real worth, what men have appreciated so highly—yet I must be permitted to remark that the extravagant sentiments entertained on this subject, are not without their injurious effects. I call the common sentiment extravagant; because it is well known that men have gone to the utmost bounds of human daring, in pursuits which are regarded by all, the most profligate excepted, with the utmost abhorrence. Pirates and highway robbers have repeatedly shown a courage, as cool, as steady, as determined, as ever was exhibited by Cæsar or Hannibal. The truth is, that much, that has been celebrated with such exuberant praise, is the effect of habitual exposure to danger, or of animal constitution, or even fear of reproach.

It is believed that injurious consequences have resulted from the indiscriminate applause which have been bestowed upon brave actions; in this way—The love of praise is a powerful passion; no heart is entirely free from its influence: and in the young, especially, its sway is almost despotic. Now it is obvious that the practice which we have ventured to censure, affords to youth a powerful temptation to substitute the display of courage in place of all those virtues which fit men for the various relations and duties of life. A boy is sent to college, with his head filled, and his heart inflamed by songs and sentiments, extracts of speeches and poems in praise of heroic exploits, and chivalrous courage. He longs to distinguish himself. A wreath of olive is beneath his ambition. The crown which adorns the brow of the warrior is the only one which glitters in his eyes. Academic honours are despised—What shall he do? He is ever ready for a quarrel—and a duel is the height of glory to which he aims to rise.

It may, perhaps, be thought that this is an extreme case. Suppose that it is—Yet there are innumerable smaller evils which arise from the wrong sentiment under consideration, which it would be tedious to particularise. It seems to me then, that it would be better to make cowardice disgraceful, than to crown courage as the queen of the virtues. What is meant here, may be illustrated by the following remark—The want of due affection and reverence for parents is regarded with horror—but a dutiful and affectionate child is not peculiarly worthy of praise, or esteem; because all children are expected to be dutiful and affectionate. So let it be in relation to cowardice, and its opposite virtue.

In connection with these remarks, it may be worth while to observe, that there is a virtue as much underrated, as that of which we have spoken has been exalted. We mean *fortitude*. In this term we include not merely nor chiefly, patience under disappointments and sufferings, but that firmness of mind, which holds fast to its own clear convictions amidst every species of opposition; and pursues what appears to be the path of duty notwithstanding every temptation. Perhaps this is one of the rarest qualities of mind to be met with; and although very little calculated to attract admiration, is unspeakably more worthy of honour than the courage which faces danger in the very front of battle. It might be shown by a historical induction, that this quality entered into the composition of every character illustrious for virtue and extended beneficence, that has adorned human nature. Instead of referring the reader to the histories of Greece and Rome for examples, let him study the character of the fathers of our own country: In one word, let him study Washington—In him they will find all that constitutes a patriot; that qualifies a commander; that dignifies a statesman; and that adorns a citizen. Familiar acquaintance with his character will convince every person of discernment, that without this fortitude, it would have been impossible for him to have become the theme of our national praise, and the admiration of the world. Washington was brave—so was Alexander: He was sagacious—so was Cæsar. In many particular qualities he had his equals—But it was that sort of fortitude of which we speak, which bore him up amidst all the difficulties of an arduous conflict; and kept him firm amidst all the temptations of power, the flatteries of ambition, and the allurements of pleasure. This is the discriminating mark by which Washington was known from all other men, and raises his reputation “Above all Greek, above all Roman fame.” It may perhaps be thought that we are quoting an example so much beyond the common standard, as not to afford a lesson of practical utility to us *everyday* men, who are

called to discharge only the ordinary duties of life—But this is a mistake. In the humblest walks of life, there is daily opportunity of cultivating this virtue. The rules of good living are so clearly stated to all in our Christian country, that very few transgressions are committed through mere ignorance—Very often we are tempted to sin contrary to the strongest convictions of our understandings—Frequently we are invited by our companions to partake of their criminal pleasures—In all such cases there is occasion for the exercise of this fortitude, of which we speak—But this short essay is intended principally for young men, who may chance to read it. For their benefit then a particular case will be stated for illustration—Suppose then a young storekeeper, who knows that it is both his duty and interest to form habits of temperance; and to employ his leisure time in the improvement of his understanding, should be addressed by two or three of his cronies with “Come Jack, let us go and spend the evening at the Confectioner’s; or at the tavern; or at ——”! Jack thinks it wrong to accept the invitation. In this case, he has an opportunity of exercising, and cultivating that quality of mind, most necessary to constitute a truly great and good man. But alas! is not the magnanimity rare, which would lead to a steady refusal of such an invitation, in whatever form presented. A young man who would think himself shamed forever if he should not, at any hazard, resent an insult offered to him; yields to the force of persuasion, or the still greater power of ridicule, and perhaps spends the night in a debauch; with the result of, an aching head, languor of the whole body, a sense of shame on account of his own weakness, and a conscience, the bitterness of whose reproaches causes the sweets of pleasure to be forgotten—Yet he is accounted a lad of spirit! What perversion of names! Is he not, rather, a deplorable example of imbecility? Is he not, in fact, a coward? Is he not disgraced? And has he not shown himself incapable of rising to true dignity of character? In the case supposed, there is reason to fear that where one would stand firm, a hundred would flinch. And very probably in case of danger, say invasion by an enemy, out of five hundred, not five would through cowardice run away. So much rarer is this virtue of fortitude, than that of courage! Is it not the more honourable on account of its rareness? But who does not see that there are daily opportunities, as was said, of cultivating and practising this virtue, recommended by the illustrious example which has been quoted? And it may be added, who does not see that the diligent cultivation of it, will greatly promote a man’s welfare, in all the relations of life; and above every thing else qualify him to act an honourable part, whatever sphere in society he might be called to fill.

The Monitor then, in terms of affectionate regard, recommends to his young friends, to learn to exhibit true fortitude and greatness of mind by uniformly obeying the dictates of duty, and steadily resisting temptations to evil.

Original Communications.

FOR THE CHRISTIAN MONITOR.

On Giving too much Time to Sleep.

THERE is a prevailing habit which, in my opinion, has not received from our moral writers the degree of reprehension that it deserves: I mean the habit of indulging in unnecessary sleep. It seems to be generally considered as a very slight fault; or rather no fault at all, except where circumstances make rigid industry necessary to a subsistence.—But if the following observations be seriously weighed, they will, perhaps, lead us to a very different conclusion.

We must first enquire how much sleep may be accounted necessary? It must be so much as will prepare our active powers of mind and body for the due exercise of their functions. All beyond this is evidently superfluous. Now I admit that no standard of time can be exhibited on this subject which will apply to all cases. They who are engaged in strenuous bodily labour, need more sleep, I suppose, than the studious and the sedentary. The different constitutions of people also may render various quantities of sleep requisite. And the same individual may need more or less according to the several stages of life. What I would recommend is, that every one should ascertain, by experiment, how much sleep is necessary for him in existing circumstances. Begin with a trial of six hours. If this be found too little to recruit the fatigued powers of action, try six and a half, then seven hours, and so on. Probably between the limits of six and eight hours, in every twenty-four, all persons may discover for themselves how much time they may usefully dedicate to sleep.

I believe the most competent judges will support me in the assertion, that excessive sleep is injurious both to health of body and vigour of mind. Effects, such as these, though it should require a long period to render them perceptible, certainly deserve our attention. To possess a sound mind, in a sound body, is the greatest of earthly blessings.

To spend time in needless sleep is a degrading habit, and betrays a grovelling spirit. I cannot, for my part, help considering it a very humiliating circumstance of our nature, that we must sleep; that nearly or quite one third of our time must be given up to insensibility and inaction. Man, indeed, ought to be humble. But what shall we say of a disposition to protract such a state, the state of a beast, yea of senseless matter, beyond the bounds of necessity? It is voluntary self-degradation. It is, for so much time as is thus consumed, meanly and perversely renouncing the privileges of sense and rationality. I know it is pleaded that there is a pleasure in sleep. To be sure, there is a removal of the pain of fatigue. You may call this pleasure, in a large sense of the

word; but it belongs only to that quantity of sleep which is necessary. When fatigue is over, and the faculties have recovered their tone, the best state of man is action. In this state he finds his highest satisfactions. He who thinks there is more enjoyment in the stupefaction of needless slumber than in the pursuit of his proper business, the exercise of benevolent affections, and the acquisition of knowledge, has already forfeited much of the dignity of a rational being. What! talk of the happiness of a condition similar to that of a log or a stone! Shame,—it has been said a thousand times, and I will say it once more,—shame, where is thy blush?

But there still remains a view of this matter far more interesting than any which has yet been presented. Man is a moral and responsible being, the heir of an immortal existence. Consult your reason upon the situation in which you are placed. Take the inspired volume, and let it teach you the lessons of wisdom. You have much to do for your own soul. You must soon perceive also that you are bound to the discharge of a multitude of duties as a member of society. You are bound, in fact, to do all that you possibly can do for the present and future welfare of mankind. What solemn considerations! And how vast is the work incumbent upon you of preparing, in this short state of probation, to leave the world in peace whenever God shall call you away, and to stand before his tribunal with a just confidence of being approved as a true disciple of Jesus Christ! In circumstances so unspeakably awful, the redemption of time, precious time, appears to be a duty of primary importance. If we are to answer to God for the use or abuse of every hour which he affords us, how dare we to waste our time in any sort of trifling! In this connexion, the excessive indulgence of sleep, assumes the features of a folly and a sin of alarming magnitude. In working for eternity, no human being has a single hour to spare. The *killing of time*, which is deemed by many to be a pretty and a harmless sport, may contribute largely to the murder of the soul. And I entreat those who are concerned in these reflections to consider seriously what they are doing.

PHILANDER.

FOR THE CHRISTIAN MONITOR.

A Few Thoughts upon Drunkenness.

It is lamentable to observe with what lenity of censure, with what a tender spirit of palliation, mankind generally look upon the habit of excessive drinking. "Poor man," they say, "he does some times take a cup too much, but he cannot be called a drunkard. It is not the love of drink, but the disposition to good fellowship that betrays him. In the mean time, he is one of the best-hearted creatures in the world. And even at the worst, he is only to be pitied; for he is nobody's enemy but his own." This kind of apology for one of the most dreadful sins in the world is very common; and it is just such an one as I should expect the grand author of all delusion to inspire.

According to a sound moral criterion, a man must be pronounced drunken whenever he puts his faculties in any degree out of order by spirituous liquors. This habit once begun, like all other habits, and per-

haps more rapidly than any other, gains strength by indulgence. It is a vice which prevails, I am afraid, more and more in our country. Look at some of the evils which follow in its train.

It powerfully undermines and destroys the health of the body. Every benevolent heart must bleed to see how many robust constitutions are ruined by drinking, and brought down to the grave at a period which might have been the very meridian of life.

It impairs and stupifies the intellectual powers. Every body knows that the drunken fit constitutes a temporary insanity, in some more violent, and in others less. But besides this, observation proves after a while, that every instance of this shameful excess leaves the vigour of the understanding permanently diminished. The memory suffers, the reasoning faculty is debilitated; and those who were once men of fine talents become stupid, and incapable of mental exertion.

It leads to poverty, not merely by the expense of drinking, but still more by exchanging industry for idleness, and by exposing the wretched drunkard to the artifices of the fraudulent, and the depredations of the gaming table. Many a family, formerly prosperous and independent, has been brought to want and beggary by the drunkenness of its head.

It destroys the temper, eradicating the amiable sensibilities and kind affections of the heart. The subject of this vile infatuation loses, in process of time, his tenderness for the wife of his bosom; and becomes the tormentor, yes, the intentional tormentor, of her who was the chosen treasure of his youthful love. He no longer looks upon the children of his body with the fond feelings of a father. All is peevishness, ill nature, and in many instances ferocious cruelty. Often have I contemplated this result of the habit with astonishment and horror.

It is fatal to the capacity of usefulness. The Creator has ordained that every man should, in some way or other, improve the talents and opportunities afforded him for the benefit of his species. But the drunkard either applies his abilities to the purposes of mischief, or at least drowns them in the loathsome gulf of intoxication. How much genius, how much education, what stores of knowledge, do we see reduced to imbecility and utter disgrace by this abominable intemperance! How are the promises of honourable distinction, and all the sanguine hopes of parents and friends blasted by this enemy of every thing good and dignified!

To close this sketch of evils, drunkenness insults the great God, and cuts off its miserable victim from every reasonable expectation of a place in heaven. As surely as there is a heaven, the persevering drunkard will never enter that pure and blissful abode. With equal certainty we know that this destructive *liquid fire* is preparing him for the infinitely more terrible fire of hell, which is never to be quenched.

And for what does the votary of the bottle incur all these tremendous consequences? For a trifling, low gratification; for the transient exhilaration of his animal spirits. Such is the ignominious price for which he sells his health, his honour, and a happy immortality!

I can scarcely hope to make any impression by these remarks upon those whose habits of drinking to excess are of long standing. Such habits are beyond expression strong; and not to be removed without some-

thing like a miracle. But perhaps I may succeed in guarding some of the young and the giddy from a practice which infallibly leads to perdition. May they receive the friendly warning, and apply it for their good. O, that they may shun the inebriating bowl, and the company of those who love it, as they would shun the most deadly poison.

PHILANDER.

The Sinner reduced to Self-despair, and Crying for Mercy.

Come, Holy Spirit, Heav'nly Friend,
Though I have often griev'd thee, come,
Into this breast of mine descend,
And make my heart thy constant home.

Enslav'd to sin's tyrannic pow'r,
Guilty and helpless, lo I lie:
O, let this be thy gracious hour
To bring deliverance, lest I die.

I know I ought and must repent
'Ere pard'ning grace can set me free;
Yet will not this hard heart relent
Until it be dissolv'd by thee.

I know the Saviour's blood was spilt,
And that his blood can make me whole:
Yet will it ne'er remove my guilt
Till thou apply it to my soul.

Touch me with thy Almighty hand,
That I my follies past may mourn;
Beneath the cross of Christ may stand,
And there by faith to God return.

To me, blest Spirit, now impart
These gifts, which come from thee alone:
Take full possession of my heart,
And henceforth make it all thy own.

BRITISH AND FOREIGN BIBLE SOCIETY.

The following are brief notices of some of the Speeches delivered at the Twelfth Anniversary of this noble Institution.

LORD TEIGNMOUTH, in a strain of pious and animated feeling remarked:—

“To discover a spot on which Christians of all denominations might meet in friendly communion, to devise a labour of love in which all might cordially and conscientiously co-operate, seemed an attempt exceeding the combined powers of human ingenuity and benevolence.

This, however, has been accomplished by the instrumentality of the British and Foreign Bible Society, which has itself become the centre of that beautiful union of the divided Members of the Christian Community, now for the first time, exhibited to the world. We see, as it were, the very soul of Charity, embodied in the form and substance of our Institution, diffusing a vital warmth, subduing prejudice, expanding the affections, and animating the members of it with love to God and man. "God grant," says the pious and venerable Head of the Zurich Clergy, and I wish to adopt the spirit of his prayer.—"God grant that this new union among so many lovers of Christian truth, may daily take deeper root, in order that it may administer largely to the growth of that holy and venerable Church, which our gracious Saviour has reserved to be built up for himself in these last days, thereby fulfilling his own declaration, "There shall be one Fold and one Shepherd," "What a magnificent and sublime spectacle is even now presented to us, in the contemplation of the numerous Bible Societies spread over the face of the earth, animated by one spirit, and operating by the same means to the same benevolent end! What an opening for the most glorious hope; what an excitement to active and emulous exertion, are afforded by the contemplation! But our hope and gratification would be more enlarged, if we could bring before us, in a visible form, the effects produced by the charitable labours of these Associations; if we could collect into one view the numerous instances in which the Scriptures distributed by them have proved the source of consolation, hope, and joy, to the poor, the desolate and the afflicted; of reclaiming the vicious, of edifying the well-disposed, and of kindling the flames of charity, piety, and devotion, in the human breast. Of this we are assured, that the comfort of individuals in this life, as arising out of the hope of a glorious immortality, the peace, order, and happiness of society will ever be in proportion to the influence of that holy book, which we circulate and recommend, on the hearts and lives of mankind. It is sufficient for us to know that we have laboured to promote these blessed results; and we may, with humble confidence, leave to HIM, whose grace descends as the dew, the growth and increase of the seed of the word which we have so abundantly sown. In this confidence, I trust that the British and Foreign Bible Society, which will ever be deemed the glory of this kingdom, will also prove a main pillar of its lasting prosperity."

C. BARCLAY, Esq. (*M. P. for Southwark*) spoke as follows:—

"I cannot help calling to the recollection of the meeting, the place which I have the honour to represent, not merely on account of the large sum which it has remitted to the Parent Society, but on account of the means by which that sum has been collected. Out of the 2500*l.* which has been stated to be the amount of its subscription, I believe that more than 2100*l.* has arisen from the Bible Associations, and the subscribers of *one penny* per week. This is a most striking proof of the efficacy of Bible Associations; and I cannot too strongly recommend them, as I fully believe that we must look to them as the principal source of our future income."

The Revd. J. F. USKO, Rector of Orsett, and formerly Chaplain at Smyrna, addressed the meeting, at some length, on the want of the

Scriptures in the Syriac, Armenian and Turkish languages, as it had fallen under his own observation, in the course of his travels through different parts of the East. Mr. Usko cited many interesting particulars, in confirmation of his general argument, and drew a very animated and striking comparison between the Holy Sepulchre and the place in which he then stood; observing, that as he had seen the Latin, the Greek, the Armenian, the Coptic, and other Christians, performing the rites of their respective communions, within the inclosure of the Holy Sepulchre, and around the Tomb of their common Lord, so he now saw, and rejoiced to see, the different denominations of Christians, united together for the propagation of that Holy Book which contains the records of their common salvation."

The Rev. Dr. THORPE, (*Secretary to the Hibernian Bible Society*) moved the resolution of thanks to the treasurer. In doing this, Dr. Thorpe

"Assured the Meeting, that the Hibernian Bible Society had not relaxed in its exertions, during the past year, to disseminate the Holy Scriptures among all classes and denominations of the people of Ireland. Since the last Anniversary, between twenty and thirty thousand Bibles and Testaments had been issued from the Society's Depository in Dublin; and many more might have been circulated but for the depressed state of the funds. He drew a melancholy picture of the present state of Ireland, and described the various obstacles in the way of a more extensive report, by allusion to various affecting circumstances which had lately occurred. He concluded by stating, that, notwithstanding the difficulties which had presented themselves, the Hibernian Bible Society, so far from desponding, were animated with a lively hope, that, that Divine Providence, which had hitherto sustained the great cause of the Bible Society in Ireland, would eventually crown its labours with success. In the course of his speech, Dr. Thorpe spoke in the strongest terms of the support which the Heads of the Established Church in Ireland had given to the Hibernian Bible Society; and particularly complimented the two Irish Bishops, (the Bishops of Clogher and Cloyne) who were present, on the patronage they had afforded it."

The Rev. JOHN OWEN came forward, and stated, he appeared before the Meeting, by desire of his colleagues, to acknowledge, both for them and for himself, the resolution of thanks, with which, at the close of the twelfth year of service, their labours in the Society had, this day, been honoured.

He would wish to receive his recompence, not in the ensnaring tribute of personal applause, but in the wholesome and gratifying return of a vigorous, persevering, and *prudent* co-operation.

He said a *prudent co-operation*: for, as the country was now roused to uncommon exertions, it would require a correspondent degree of prudence and discretion to direct those exertions to the attainment of their object. How secure the Society was against injury from opposition, had been sufficiently proved by the events of that hostility with which it had been so frequently, but hopelessly assaulted. If it should suffer as little from its friends, as it had done from its enemies, its prosperity would be complete, and its glory unalloyed. He trusted he should be excused, if, from a zeal for its honour, he urged upon all who took

share in its concerns, the importance of acting in such a manner, as to secure for it the continuance of its present high and unblemished reputation. No language which he could use would be too strong to express, how much it behoved the members of the institution, in every part of the empire, to bear in mind, in all their administrations, the sanctity of its character, and the sublimity of its end: to advocate its interests in the spirit of meekness, sobriety, and devotion; and to abstain from every measure which might be likely to compromise what was due to the acknowledged proprieties of age, and condition, and sex. On the *last* of these topics, he confessed he felt not a little anxiety; and he should be unfaithful to his trust, if he allowed himself altogether to conceal it. To the admission of females into a participation of the labours and the triumphs of the Society, he was decidedly friendly. The good effects of it were too apparent to be overlooked, and too important not to be highly appreciated. But with every desire to have the energies of females drawn forth into exercise, he wished them to be employed in a manner comporting with that delicacy which has ever been considered as characteristic of the sex, and which constitutes one of its best ornaments, and its strongest securities. He wished their co-operation to be active, but unostentatious; like the blood which circulates unobserved through every part of the frame, and which is only to be seen in the hue of health which it imparts to the countenance, and the vitality and vigor which it communicates to the system."

The BISHOP of NORWICH introduced the resolution of thanks, which he moved, to the Presbyteries in Scotland, in the following manner:—

"I would only observe, that there is not a people on earth who have supported with more assiduity and unbounded liberality, this Society, than the kingdom of Scotland; a people not so remarkable for their wealth, as their industry, their genuine evangelical piety, their high independent spirit, and their love of religious and civil liberty—a kingdom, the moral condition of which proves, beyond all controversy, that a general education of the children of the poor, and the distribution of the Sacred Scriptures, are the surest means, under Providence, of promoting, not only the happiness of the poor themselves, but the welfare of every government to which they belong, by encouraging those habits of industry, morality, and religion, which the Bible inculcates, in a way which most effectually informs the understanding, and influences the heart."

CHARLES GRANT, JUNIOR, Esq. M. P. in the course of a speech of distinguished ability, with which he prefaced a motion for thanks to all the Auxiliary Bible Societies throughout the world, put this question:

"But what is it that shall render thanks worthy of this universal acceptance? What is our connection with those to whom we offer them? By what ties are we bound to them?" We give a part of his reply:—
 "We are bound to them by sacred ties, by congenial feelings, by kindred affections: we have with them common joys, and common sorrows;—hopes interwoven with our immortal nature; union endeared by those common hopes and common sorrows. I speak of sorrows, and yet I have called this a festival. In ordinary festivals we exclude every thing of distress: in the ordinary scenes of festal relaxations we forget

(if we can forget) that there are in the world around us griefs most agonised, which cannot be relieved,—sympathies most dear, which must be broken—friendships most united, which must be dissolved—hearts most knit together, which must be torn asunder.—We forget, that there is one pillow on which every head must rest, every eye be closed. We forget that there is one narrow house, to which no wealth can impart comfort, to which no dignity can confer lustre, from which no power can give exemption. But here these topics are legitimate and necessary; because here, as the basis and motive of our meeting, we aver the frail and precarious tenure, on which we hold and enjoy life; because it is the very charm of our Society, that it connects together the common wants and common sorrows of mankind. But our connection with those to whom we are offering our thanks does not rest here: it is not only because we have common sorrows, but because we have common hopes also. Whatever is most interesting to the reason, elevating to the affections, consolatory to the sorrows, animating to the hopes of all mankind, is combined in the volumes which we distribute. To every pain, they give its suitable alleviation; to every distress, its best remedy; to parted friendship, they hold forth re-union; to sickness, unfading health; to death, they open prospects beyond this world; to the anguish that kneels over the grave, the hope that triumphs in the resurrection. These are the ethereal visitants that descend to mix with men. It is in the solitude of grief, in the desertion of anguish, that the eye, purified by tears, discerns the celestial guests: In the ordinary commerce of the world they are more obscured. These hopes are like the stars that brighten the firmament of night: In the glare of day, in the meridian brightness of the sun, they are unobserved; but when the traveller is alone in the darkness, when he anticipates an impenetrable night, he then observes the fires that are kindled in the firmament to guide and cheer his steps. It is on these hopes, and these sorrows, common to our whole race, that our union is founded; to sustain these hopes, and to cheer these sorrows, is the common object which binds every patron to our society. So long as we rely on these two emotions of our common nature, our union will be profound as our sorrows, and unfading as our hopes. No weakness will be produced by extending our efforts: the more we enlarge our limits, the deeper will be our foundations: the wider we diffuse our exertions, the more triumphant will be their energy.”

FROM THE CHRISTIAN OBSERVER.

He, who spends much of his time in close confinement, under diseases of which he can reasonably expect no cure, may surely be excused if he now and then find his inclination wandering from book to book, as the bee flies from flower to flower. Even this reading, desultory as it is, may have its use: he may accidentally meet with passages that warm his hopes, animate him with fortitude, and fill his mind with thankfulness that Providence has placed him in a period of time when his wisdom may so easily exceed the wisdom of the finest characters of pagan history. He may also catch now and then, among the writings of heathen worthies, an expression that declares, with all the force of involuntary

evidence, how much they felt the want of that Revelation of life and immortality that is now given as a light to our path.

This last impression was made with new and peculiar power on my mind, on reading Pliny's letter to Cœrelius Tiro, describing the death of Correllius Rufus, one of his most beloved friends. After having enumerated many of the common-place sources of comfort under the loss of these props of life, he rejects all as inadequate to his consolation, and breaks out into this beautiful appeal to his surviving friend---“*Proinde adhibe solatia mihi; non hæc, senex erat, infirmus erat, (hæc enim scio) sed nova aliqua, sed magna, quæ audierim nunquam, legerim nunquam; nam quæ audivi, quæ legi, sponte succurrunt, sed tanto dolore superantur.*”

“Bring me therefore some consolation; not such as this, he was old, he was infirm, (for this I know) but something new, something great, of which I have never heard or never read; for all that I have heard, all that I have read, occurs promptly enough, but is borne down by so heavy an affliction.”

Now this is the language of one, to whom all the stores of Grecian and Roman literature and philosophy were familiar. How plainly and how pathetically does he call for the consolations of Christianity; Methinks I would have gladly whispered in his ear that Revelation of the Divine Voice; “For when they shall rise from the dead, they are as the angels which are in Heaven;” and that of the Apostle, “that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed.” This is the *aliqua nova*, the *aliqua magna* that he wanted, and without which nothing can be attained that deserves the name of consolation.

It is matter of interesting reflection, that this is the same Pliny who represents the inflexible obstinacy of the Christians, as justly incurring persecutions under the Emperor Trajan, while at the same time he draws the most flattering picture of the excellence of their morals. Shall we require a stronger proof that the wisdom of the world is foolishness with God?

T. P.

EXTRACT FROM HARMER'S OBSERVATIONS.

A difficult passage in the Gospel of St. John, explained by a quotation from Herodotus.

HIM hath God the Father sealed. John vi. 2. This saying is difficult, and has been variously understood. Among the different explanations given of it, the following has certainly a right to show itself; and I hope it may do so without offending any, whatever his peculiar creed may be. Most christians believe that our blessed LORD laid down his life as an *atonement* for the sin of the world: and to this he seems to allude ver. 51, *and the bread that I will give is my flesh, which I will give for the life of the world;* and to this circumstance the saying above, *Him hath God the Father SEALED*, seems evidently to refer.

It certainly was a custom among nations contiguous to Judea, to set a seal upon the victim that was deemed proper for sacrifice. The following account of the method of providing white bulls, among the

Egyptians, for sacrifices to the god Apis, *Herodot. Euterp.* p. 104, Edit. Gale, will cast some light on this subject. "If they find even *one black hair on him, they deem him unclean.* That they may know this with certainty, the priest appointed for this purpose, examines the whole animal both standing up and lying down; afterward he draws out his tongue to see by certain signs whether it be clean; and, lastly, looks on the hairs of his tail to see if they be all in their natural state. If, after this search, the animal is found *without blemish,* he signifies it by *binding a label to his horns, then applying wax,* SEALS it with his RING, and the beast is led away: for to sacrifice one, not *thus sealed,* is punished with death. And these are the rites of this sacrifice: the beast *thus sealed* is brought to the altar, afterward the head is cut off, and brought to the market and sold to the Greeks; but if it be not the market day, they throw the head into the river with the execration, that *if there be any evil hanging over them or over the land of Egypt, it may be poured out upon that head,"* &c.

The Jews could not be unacquainted with the rites and ceremonies of the Egyptian worship; and it is possible that such precautions as these were in use among themselves; especially as they were so strictly enjoined to have their sacrifices *without spot and without blemish.* GOD, infinite in holiness and justice, found JESUS CHRIST to be a lamb, *without spot or imperfection,* and therefore SEALING him; pointed out and accepted him as a proper sacrifice for the sins of mankind. Collate this passage with Heb. vii. 26, 27, 28. Eph. v. 27. 2 Pet. iii. 14, and especially with Heb. ix. 13, 14. *For if the blood of BULLS, and of goats, and the ashes of a heifer, sprinkling the unclean sanctifieth; how much more shall the blood of CHRIST, who through the eternal Spirit, offered himself WITHOUT SPOT TO GOD, purge your consciences from dead works?*

FROM THE WESTERN MONITOR.

Obituary.—It is always painful, but we hope salutary, to record the death of those who have been eminent for usefulness and piety. It is with this hope we announce to the public the death of the Reverend DAVID RICE, who departed this life the 18th ult.

Mr. Rice was among the early emigrants to this country, having removed to Kentucky about the year 1781. He has consequently borne a distinguished, an honorable and a highly useful part in the formation of the Presbyterian church in the west. His sound understanding, his knowledge of the human character, but above all his pure and ardent piety, conspired to qualify him in an eminent degree for those difficult and important duties, to which in the course of divine providence he was called, in this infant country.

Possessing a heart warmed with the purest benevolence towards all the human family, and sensible to the utmost delights in the society of Christian friends; the addition of a fellow laborer among those who were "ready to perish for lack of knowledge," was ever to him a subject of the highest gratulation. To all such characters,

whether merely passing through the country, or visiting it with a view to a permanent settlement, the house and heart of Mr. Rice was always open. The writer of this article delights to record upon this occasion the fatherly advice and wise councils imparted to his younger brethren by Mr. Rice. These communications were accompanied with such a deep sense of the interests of the Redeemer's kingdom, and the awful solemnity and responsibility of the ministerial character, as could not fail to endear him to all his friends, but especially to his brethren in the ministry.

To adorn the doctrine of God the Saviour, by a holy life, and to preach Jesus and him crucified, seem to have been the only ambition of this good man. As had been his life, such was his death.—The consolation of his dying moments were the strongest proof that the prize he had contended for, was worth all the efforts of so long a life, so painfully, so usefully, and so honorably employed. During the last two years of his life, his infirmity rendered him unable to preach, but his time was usefully employed. He improved every opportunity to urge upon his neighbours and acquaintances who visited him, the excellence, the importance and the necessity of true religion, and the danger of neglecting it. If the most exemplary virtues—if the most compassionate wishes for the happiness of mankind—if the most faithful discharge of his ministerial duties, can endear him to his surviving friends—can embalm his memory in the bosom of his children, and secure him a place in the grateful recollection of all who knew him, he occupies that place. With the load of 83 years pressing him down; with a general hydropical state of the system, and a watry collection in his breast, several of the last months of his life were rendered very painful. At one period so great was his pain, he neither lay down, nor slept for five days and nights; and during the last eight weeks of his affliction he bore an uncommon weight of distress, yet he uniformly exhibited that patience and resignation, which surprised even those who knew him best, and did honor to that good cause which he had for fifty years been recommending to the acceptance of his fellow-men. Not a murmur was heard from him, but great jealousy was manifested, lest in his afflictions, which he anticipated would be of long continuance, he should become fretful and impatient, and thereby dishonor the cause of Christ. This fear always appeared to be matter of much greater concern to him than his own bodily pain. "The ruling passion was" in him pre-eminently "strong in death." Often was he heard to say, when writhing in anguish, "If the blessed Jesus, who had no sin of his own, bore the wrath of his heavenly Father for a world of sinners, how willingly ought he to endure all the pain he suffered, if his dying example might be but the means of the

salvation of one soul." "Father glorify thy son, that thy son may also glorify thee, father glorify thy unworthy servant, that thy unworthy servant may also glorify thee." He would often say, "he hath made with me an everlasting covenant ordained in all things and sure." This precious truth was a rod which directed, and a staff which comforted & supported him in the valley & shadow of death.

For more than four months with death in daily prospect, he viewed it with composure and as a welcome messenger disarmed of his terrors. He disclaimed all merit in himself, and (to use his own words) built his confidence of a happy and a glorious immortality on the atoning blood and righteousness of Jesus Christ, and the unchangeableness of the everlasting covenant. "O," said he, "what an amazing change from being tossed with pain and being strangled with phlegm, to be instantly translated to a place at God's right hand, where is fulness of joy and pleasures for evermore." Such were the last moments of this good man. To his children he has left the rich legacy of a well spent life, and a most upright, tender, and fatherly example, and to his friends the pleasing remembrance that for more than half a century he labored with fidelity and often with success in the holy ministry.

"O, that we may all die the death of the righteous, and that our latter end may be like his."

LITERARY NOTICE.

About the year 1750, Thomas Bacon, Rector of the parish of St Peter, Talbot county, Maryland; preached and published "*Four Sermons, upon the great and indispensable duty of all Christian Masters and Mistresses to bring up their Negro Slaves in the Knowledge and Fear of God.*" These sermons are all on the text, Colossians vi, 1. *Masters, give unto your servants that which is just and equal, knowing that ye also have a master in heaven.* The subject is divided into four heads of discourse:

- I. The nature of the obligation.
- II. The advantages attending a due compliance therewith.
- III. The common excuses and objections which are made concerning it.
- IV. In what manner this duty may best be performed, to the discharging our consciences, and with the greatest probability of success.

These several points are considered in their order, one in each sermon. The preacher uses that simplicity of speech, and earnestness of manner, that becomes the importance of the subject.

This little work had been long out of print; and was like to have been utterly lost and forgotten.—But recently the Rev. William Meade, has republished it, with the addition of several pieces, principally intended as helps to pious Masters and Mistresses who wish to discharge the duty which they owe to their servants. The whole makes a cheap little volume, well worthy of the attention of all in our land, who hold slaves.

Surely it is high time that something should be done for the immortal interests of those, who, by a course of providence, are placed among us in a state of slavery. The Christian world is awakened from its long slumbers—"Many are going to and fro, and knowledge is increased." We sympathise with Missionaries in their joys, and sorrows; we rejoice in the success of Bible Societies. We praise God for the conversion of Hindoos, and Hottentots, and Owhyheeans—and yet many among us are regardless of the heathen who live on their plantations, and in their families; by whose labour they are supported; and with whom they are connected by relations which the scriptures seem to recognise as next to the relations subsisting between Parents and Children—"Brethren these things ought not so to be."—

The little book mentioned above, may be had of Messrs. Fitzwhylson and Potter.

IMPERIAL MUNIFICENCE.

The Emperor Alexander has presented to the Russian Bible Society a large four story stone house in Petersburg, near the imperial summer gardens. The Society have also received from him a donation of 15,000 rubles.

NOTICE.

The PRESBYTERY of Hanover will meet in the Presbyterian Church in Richmond, on the 3rd Thursday in October, and

The SYNOD of VIRGINIA will meet, on the 4th Thursday in the same month, at Fredericksburg.

The Gentlemen whose names follow are Agents for the Christian Monitor. Payments made to them will be equivalent to payments made to the Publisher or Editor. Subscriptions will be received by them and forwarded to JOHN WARROCK, Publisher, Richmond:—

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* * * Should Subscribers to the first Series of the MONITOR, object to the taking of it on account of the change made in the time of publication, the Agents will be so good as to inform the Editor without delay.