

THE
CHRISTIAN MONITOR.

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ESSAYS TO DO GOOD.

There is something in selfishness, of which every man not hardened in iniquity, is ashamed. Of this the forms of politeness prescribed by custom are a sufficient proof. For what is that which is generally denominated polite behaviour, but an attempt, at least, to show benevolent attentions to the comforts and enjoyments of those with whom we have social intercourse?

On the contrary there is something, in honest exertions to do good, which exhilarates the spirits better than wine, and gives a conscious dignity, which nothing else can afford. Success in such efforts bestows the joy of victory, without its tears; and defeat is borne without mortification; from the consciousness of having deserved a triumph.

It was remarked in the last Monitor, that there are innumerable ways of doing good, opening in our young country. Of these there is one to which the attention of very few has been turned; and yet it deserves the serious consideration of all. To have just ideas on the subject however, it is necessary to consider an evil which is growing to an enormous and alarming height among us. The evil to which allusion is here had, is *an attachment to wealth rather than to soil*. This arises in part at least from a misimprovement of the manifold, and invaluable blessings enjoyed by us as a people. In this land of liberty, and equal laws, every man of honesty, industry, and temperance, has a fair prospect of bettering his condition, and rising to an independent competence, if not to wealth. This has generated a desire to be rich of greater extent and force, than perhaps has ever prevailed among any other people. Every strong passion is apt to overshoot its mark. Accordingly, in the impetuous pursuit of wealth, many parts of the country have become miserably impoverished. Thousands of acres of once fertile land have been ruined. On the continent, however, and within the limits of our territories, there are unmeasured leagues of uncultivated soil, richer, perhaps, than that had been which our improvidence has ruined.—Multitudes instead of employing their time and skill, in meliorating their exhausted fields, sell their landed estates, and hurry off to some new country. They purchase large tracts of most productive land; and send word to their neighbours how happily they are situated. The example is imitated; and in a year of scarcity, especially, the emigration of citizens roaming to the confines of the great western wilderness, is more extensive than that of the inhabitants of the old world flying from all the exactions of tyranny to the assylum of the oppressed. In this way a restless, and unsettled spirit characterises our people. Their local attachments are weakened. There is a breaking up of many of those associations which constitute true patriotism. A man's mother is buried perhaps in Virginia, his father in Kentucky; and he is gone to lay his bones on the

banks of the Missouri. The family mansion is an undistinguishable ruin—The yard and garden, and fields where he sported in youth, are scamed with gullies, or darkened by impenetrable thickets of what we emphatically call “old field pine”—But what cares he? He can be richer in a new country, and to the new country he goes, not to cherish the lofty feelings which adorn human nature; but to make money. The unhappy tendency of this course of things is obvious; and the effect is now very discernible. In proportion as this spirit is indulged, the character of our people must sink from that of a high minded, generous, and I might say, chivalrous race of men, to that of a nation of land-speculators, and money-brokers. The happy influence of our political and civil institutions, which give to every man a concern in the affairs of the nation, and thus create in the breast of the citizen a deep interest in the prosperity and honour of his country, has it is acknowledged, greatly retarded the progress of the evil of which we complain. Yet as every passion gains strength by indulgence, it is not chymical to fear that this pursuit of gain, without reference to any other object, will gradually debase us, and by sure, and not very slow degrees, extinguish that holy feeling of patriotism, without which liberty cannot be maintained.

It is acknowledged that every man has in general a right to pursue his happiness in the way that seems best to himself; provided he do no injury to others—But it deserves serious consideration, whether the course of conduct now under examination is not injurious to the best interests of the community, and whether in fact the wisest plans are adopted to procure happiness. Riches we know are insufficient for this purpose. The wealth of Cræsus could not purchase the tranquility of Solon. The bank of England could not buy the feelings of the father of a family, who while he looks at the tombs of his ancestors, is reminded of their having died in the faith, and is inspired with the hope that when the dutiful children who now surround him lay his bones to rest by the side of his parents, he will rejoin those “who already inherit the promises;” and that those whom he shall leave behind, after having served their God and their fathers in their generation, will follow him to the final rest of the saints.

It is related of ancient Scythians that they never fled from an invading enemy, beyond the tombs of their fathers. There they met the most powerful foes, and shed their dearest blood. What objects in our country exist to rouse us to that enthusiasm which nothing can withstand? The house of worship in which we were baptised, or to which the piety of our parents first conducted us, has tumbled down, or stands tottering to its fall. The college in which we were educated is in Massachusetts, or Connecticut, or N.-Jersey—The graves of our ancestors, are covered with briars, and thorns; and furnish a nest for hares, or a den for foxes. The houses, which we inhabit, have probably, frail and perishable as they are, exchanged owners, three or four times since their erection; and the fields which we, or our parents possess, are perhaps devoted to sale. At least there is almost every year a talk in the family of selling and going off to the Western country. In the whole state there is nothing like a compleat public library, where the man of letters may indulge his wishes; nor is there one public institution, unless we should

consider our armory or penitentiary as such, which can be regarded without mortification to a Virginian, and contempt in a foreigner. The high character of the "ancient dominion" has been raised and thus far supported by the splendid achievements and brilliant genius of individuals. And should the race of great men fail, as is possible, we shall fall low indeed.

It is true that our last General Assembly conceived great plans—The schemes of public improvement then proposed were worthy of the name of Virginia—But we are a fickle people. It requires time and money, and perseverance to carry to completion such schemes as these—Besides this, the people, who alone have the power of controlling and directing the affairs of the state, seem in general not to be so convinced of the great importance, and necessity, indeed, of these improvements as could be wished—All these glorious promises then may prove fallacious; and the stimulus now operating, may by a sudden change be withdrawn, and we left in a state of greater apprehension than before. But it may be better to leave these things to those within whose province they directly fall.

The plan of doing good which we would venture to recommend to our countrymen as private individuals, especially to the more enlightened and influential among them is, to exert themselves to the uttermost to multiply those institutions, and engage in those schemes which excite a deep interest, and produce strong local attachments without those prejudices which debase the mind. A great variety of particulars might here be stated, would our limits permit; but these enjoin brevity. We shall only mention,

1. Well regulated Societies for improving our system of agriculture; and the various branches of economy connected with this most important branch of science.

2. The establishment in different neighbourhoods of social libraries, for the intellectual and moral improvement of the people.

3. The institution of Bible, Missionary, and Religious Tract Societies, for the purpose of diffusing religious knowledge among the poor and destitute.

4. The erection of convenient and permanent churches, wherever they are needed; which by the way is in almost every county and town in the State.

Concerning the effect of these various measures, there can be no doubt in the mind of any at all acquainted with human nature.—In relation to the last particular however, it may be remarked that scarcely any thing so attaches a man to a place, as the holding of a permanent interest in a house of worship. And it is a sort of attachment which is connected with many of the best and loftiest feelings of the human heart; with man's purest affections, highest hopes, and best consolations; with that which brightens the lustre of his days of prosperity, and throws a heavenly radiance over the dark hours of adversity. What a field is here opened for doing good? And how loudly does the present state of our country call on us to exert all our powers in works of benevolence and piety; in promoting the best interests of our fellow men, and the extension of the Redeemer's kingdom. Let us all seriously reflect on these things, and "what our hands find to do; let us do it with all our might."

DOMESTIC INTELLIGENCE.

The Presbytery of Hanover met on the 17th of the present month, in the Presbyterian Church in Richmond, and was opened with a sermon by the Rev. Moses Hoge, D. D. the Moderator, on Mark XVI. 15, 16. "Go ye into all the earth, and preach the Gospel to every creature: He that believeth, and is baptised, shall be saved; he that believeth not shall be damned."

The most interesting business done by the Presbytery had relation to the increase of labourers in the vineyard of our Lord. Six young gentlemen, after examination *as to their acquaintance with experimental religion, and their views and motives in desiring the office of the gospel ministry*, were taken under the care of Presbytery; in addition to two others who had previously been received, and are now engaged in the study of Divinity.

When it is considered how many "waste places" there are in our Zion; how few are disposed to turn their attention to this painfully laborious, and most responsible office; how important it is for the best interests both of time and eternity, that the people should be supplied with suitable instructors, with teachers who have themselves been taught; it is a very pleasing sight to see at once eight young men, in one Presbytery engaged in a course of preparation for the gospel ministry. These are, in part, the fruit of the Seminary now under the direction of that man of God, the Rev. Dr. Hoge. A seminary by the way, which, although under the sole direction of the Presbyterians, offers its benefits to candidates for the ministry among Christians of other denominations, without any, even the least attempt to induce them to change their connections.—The effects of this little institution have already been considerable—Limited as it is in resources, and cramped and shackled by a policy, the wisdom or justice of which remains yet to be proved, it has *turned out* several young men, who promise, as teachers of the pure morality, and heavenly doctrines of the gospel, to be eminently useful in our republic—that is, eminently useful in promoting those principles, and habits which alone, can give permanence to the institutions of our free government; alone, can afford energy to our laws, and of course security to our rights and privileges.

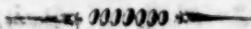
The benevolence of those who have contributed to the founding and support of this school has been amply rewarded—No charity in our state, is productive of equally beneficial effects; none is likely to diffuse its happy consequences so widely; none is likely to endure so long.—They who have contributed to it, will be benefactors, after their heads shall be laid in the grave, and they no longer remembered here on earth.

Besides the proceedings of Presbytery already noticed, a young preacher, Mr. Alexander M. Cowan was ordained to the whole work of the gospel ministry, by prayer and the laying on of the hands of the Presbytery. On this solemn occasion the Rev. Dr. Hoge delivered the ordination sermon, and the Rev. John H. Rice presided, and gave the charge. The scene was in a high degree interesting.

During the sessions of Presbytery a number of serious, and impressive discourses were delivered by the ministers assembled on the occa-

sion: and were heard by numerous audiences, whose attention was such as to encourage the hope that religion is extending its influence in our city.

May it please the great head of the church to pour out his Spirit, and grant us a time of refreshing from his presence—May God abundantly bless the people of this city, and grant that in all his churches here, grace, mercy, and peace may be multiplied—and finally, may the saving health of the gospel be made known to all nations.



Address to Christian Females in favour of the Missionary Society.

The day in which we live is distinguished for Missionary exertions, proceeding upon a scriptural principle, and presenting a character no longer problematical. Already the effects produced, exceed the most sanguine expectations of the earliest friends of the Society, and afford a pledge of increasing and illimitable success. Children are spreading their garments in the way of the Messiah, and proclaiming his triumphs: from the mouths of babes and sucklings strength is ordained; the young are crying, "Hosannah to the Son of David;" and infancy and age hasten to lay their offerings at the feet of the Prince of Peace. Under circumstances so auspicious, females will not wonder that the friends of Missions should look to them for a zeal as fervent as their passions, for a love as tender as their affections, for assistance as prompt as their benevolence, and for a charity as graceful as their character. In making an appeal to their understandings and their hearts, the Missionary Society is aware that it has claims written in their constitutional temperament, their acknowledged habits from time immemorial, their peculiar obligations to Christianity, and their active services, tended with a promptitude and earnestness which appear designed and calculated to repair the ruins of the fall.

It is from women that we expect the charities of life, from the cradle to the tomb. She was made "an help meet for man;" and where can she exert the gracious power so honourably, so scripturally, so successfully as when she "provokes him to love and to good works?" She has only to look around her upon the miseries of the unconverted world, in order to excite her zeal, and call forth all her benevolence. To what does the Missionary Society direct her attention? and what object is she called to secure? Is she a mother? The cries of ten thousand infants fill her ears, who are devoted by superstition or policy to a violent death. Is she a wife? The co-equality of rights, and the participation of endearments resulting from them, so essential to the security and the harmony of society, must be an object infinitely important—and these are unknown among the poor heathen, to whom the Missionary Society is teaching "a more excellent way." When a Missionary in South America was reproving a married woman of good character for following the custom of destroying female infants, she answered with tears, "I wish to God, father, I wish to God, that my mother had, by my death, prevented the distresses I endure, and have yet to endure, as long as I live. Consider, father, our deplorable condition. Our husbands go to hunt, and trouble themselves no further. We are dragged along, with

one infant at the breast, and another in a basket. They return in the evening without any burden; we return with the burden of our children, and though tired with a long march, we are not permitted to sleep, but must labour the whole night in grinding maize to make chica for them. They get drunk, and in their drunkenness beat us, draw us by the hair of the head, and tread us under foot. And what have we to comfort us for slavery that has no end. A young wife is brought in upon us, who is permitted to abuse us and our children, because we are no longer regarded. Can human nature endure such tyranny? What kindness can we show to our female children equal to that of relieving them from such oppression, more bitter a thousand times than death? I say again, would to God my mother had put me under ground the moment I was born!" Observe, this was not a peculiar case, but a national custom.* But these are savage nations—and what can be expected from barbarians but barbarity? Turn your eyes, then, upon the East—upon India, whence Europe has derived her primitive elements of science, through the medium of Egypt and Phœnicia—the one the reservoir of the accumulated knowledge of Oriental nations; the other, under the character of the navigators of the globe, the transporters of those treasures to the isles of Greece, the empire of Rome, the remote shores of Britain, and every place which they touched in their adventurous voyages. The writer of this sheet would disdain to touch your hearts, unless he had possession of your understandings also; he therefore supplies you with facts, and leaves the inferences to your judgment and your feeling.—Look then at India, where the devotee is crushed under the car of Juggernaut—where the clue to his temple is furnished by human bones, bleached by the meridian sun, and scattered on the road at the distance of fifty miles from the altar of Oriental Moloch; where the wife expires upon the funeral pile of her husband—is sometimes forced there by her own child, the son of her womb, of her vows, of her fondest solicitude; whom she has nourished at her breast, and reared upon her knees, but who has no pity for the parent who gave him life. Such instances have occurred, where the first-born has himself bound his mother, and cast her upon the flames.—Christian women, awake! the voice of millions cries in your ears for succour: consult the hand-writing of heaven upon your hearts—and refuse your benevolent interposition if you can! But in the day that you deny your assistance to the perishing heathen, renounce the constitutional temperament which distinguishes your sex, and gives you to act, while men deliberate.

Your acknowledged habits justify this appeal to your characteristic feelings. To whom has the traveller looked for relief? When Parke fainted under the shadow of the tree, in the evening which closed many days of hunger and toil, it was an African woman who brought him rice and milk, and bathed the feet swollen by travel, while she sung, to soothe the exhausted powers, a song which came home to his heart, because it arose out of his circumstances. It was the spontaneous eloquence of female sense and sensibility. And can it ever be forgotten, that the traveller, who had wandered from the frozen circles of the poles to

*Cecil's Sermon before the Society for Missions to Africa and the East.

the vertical sun of the torrid zone, recorded, as the result of his long and often painful experience, that he had found mankind as variable as the climes which he had visited, but woman ever tender and compassionate. To whom do we look for the gentle offices of life? To our mothers, our wives, our sisters, and our daughters. And shall the charities so liberally and constantly dispensed, be denied to a society which labours to diminish the calamities over which female sympathy weeps? Such an Institution has the strongest claim upon your active co-operation, because it presents the only sphere of action commensurate with your benevolence.

But what expectations must not be formed, when in connexion with this native susceptibility, the obligations of females to Christianity are remembered? This is the only system which has given to woman her rights, and placed her in her due rank in the scale of the creation. It is not the American savage alone who treats his wife as a slave. The worshipper of Mohamed does it. The philosopher of the East offends against God and nature in reducing his wife to a state of painful subserviency. The polished empires of Greece and Rome degraded themselves by similar barbarity. It was the Bible which taught that woman is the co-partner of man, and that it was "not good for him to be alone;" it was Christianity which claimed their equal liberty with their husbands, and which abolished alike the system of Eastern despotism and of Western slavery. Females, consider that ye owe your rights and liberties to Christianity; and not to exert all your energies to extend this inestimable grant, is in effect to despise the blessing.

But we confidently appeal to these active services which your sex has already rendered to this great cause; to glorious examples, which have shown that if the woman was first in the transgression, she has also been the first to counteract the ills into which she was betrayed, by her attachment to the Lord of Life, and her early promulgation of the Gospel of the grace of God. Women received into their habitations HIM who had not where to lay his head, and ministered to his pressing but uncomplaining wants. A woman's tears bathed his weary feet, and she washed them with the hairs of her head. The constancy of women followed him to Calvary, when his disciples all forsook him and fled; and their sighs were incense poured round his cross, amidst the execrations of an infuriated multitude, when he "made his soul an offering for sin." Lingered there until the body could be removed, their love was not extinguished with life—they prepared the corpse for sepulture, and were found early in the morning hastening to his tomb, while the guilty world was slumbering, and the terrified disciples were hiding themselves in an upper chamber. They first proclaimed his resurrection, and to them were the celestial messengers sent with the glad tidings of this infinitely important event. Afterwards, how constantly do we find them associated with the labours and triumphs of the Gospel—inspired by apostolic zeal—impelled by more than mortal energy—and combining with Christian ardour the graces of female gentleness. The extensive charity of a Dorcas, and the mild spirituality of a Lydia; the enlightened conceptions of a Priscilla; the unfeigned faith which dwelt in a Lois and an Eunice; the boundless hospitality of that "elect lady" celebrated

by the beloved disciple, whose works of mercy are in everlasting remembrance, while her name has perished, and are associated in Christian bosoms, in all ages, with the tender affection towards our Lord, of *her* who anointed him to his burial, and whose generous act was to be told wherever the Gospel was preached—these are but some of the stars shining in a constellation of female excellence in the hemisphere of religion. Such characters are produced by the Holy Spirit in the imperishable pages of truth, not for admiration alone, but for imitation also. Surely our countrywomen will strive to emulate them. You may be stars also. “Arise, shine, for your light is come, and the glory of the Lord has risen upon you.” We receive these primitive evidences of female attachment to Christ, and exertion in diffusing the knowledge of the truth, as a pledge of what will be done by women in this generation for the furtherance of Missionary labours.

Will it be asked what females are expected to do? We leave the decision of their conduct to the impulses of their hearts, and the dictates of their judgments. Let but their affections be consecrated to the cause, and their understanding will be sufficiently fruitful in expedients to promote it. Their husbands will be gently prevailed upon to lay apart some of their substance to serve religion. Their children will be nurtured in a Missionary spirit, and learn to associate with all their pleasures the records of Missionary privations and triumphs. They will solicit the repetition of the often told tale, and glow with a martyr's zeal for the salvation of the souls of men. Listen to the eloquent appeal of a masterly preacher on this subject,—“Christian Matrons! from whose endeared and endearing lips we first heard of the wonderful Babe of Bethlehem, and were taught to bend our knees to Jesus—ye who first taught these eagles how to soar, will ye now check their flight in the midst of heaven? “I am weary,” said the ambitious Cornelia, of being called Scipio's daughter; do something, my son's, to style me the mother of the Gracchi” And what more laudable ambition can inspire you, than a desire to be the Mothers of the Missionaries, Confessors, and Martyrs of Jesus? Generations unborn shall call you blessed. The churches of Asia and Africa, when they make grateful mention of their founders, will say, “Blessed be the wombs which bare them, and the breasts which they have sucked!” Ye wives also of the Clergy, let it not be said, that while ye love the mild virtues of the Man, ye are incapable of alliance with the grandeur of the Minister. The wives of Christian soldiers should learn to rejoice at the sound of the battle.—Rouse, then, the slumbering courage of your soldiers to the field; and think no place so safe, so honoured as the camp of Jesus. Tell the Missionary story to your little ones, until their young hearts burn, and, in the spirit of those innocents who shouted Hosanna to their lowly King, they cry, “Shall not we also be the Missionaries of Jesus Christ?*” Such an appeal to Christian females cannot be made in vain. They are not the triflers who balance a feather against a soul. They will learn to retrench superfluities, in order to exercise the grace of Christian charity. They will emulate those Jewish women, who “worked with their

* *Homer's Sermon before the Church Missionary Society.*

hands" for the hangings of the tabernacle, and brought "bracelets and ear-rings, and jewels of gold," for the service of the sanctuary. They will consecrate their ornaments to the perishing heathen; and render personal and domestic economy, a fountain of spiritual blessings to unenlightened nations and to distant ages. They will resign the gems of the East to save a soul from death, and bind round their brow a coronet of stars which shall shine for ever and ever! AMICUS.

LETTER OF ABDGOL MESSEE TO THE REV. DANIEL CORRIE.

[From the *Missionary Register*.]

Since Mr. Corrie's arrival in this country he has received a letter, written in Hindoostance, from Abdool Messee, and has favoured us with the following translation of it. Its simplicity and piety, with the affectionate and humble attachment which it breathes to his Christian guide and friend, clothed in their oriental style, will deeply interest our readers. *To the Teacher of the true way of salvation to disconsolate and down-cast sinners, and the Lover of such guilty souls as mine for God's sake.*

May I, Abdool Messee, be offered up upon the Christian doctrine, whose fruit is everlasting life! and may the Lord Jesus Christ preserve you, as the sacred deposit of HIM, the illustriously glorious One, who, though he was God, despised not to be made in the likeness of man! May he deliver you from all bodily troubles, and grant me to see your face and that of my benefactress* in peace! Amen! O Christ, the powerful and true One!

Thou dear Teacher of the Religion of the Lord Jesus Christ, thro' separation from you the strength of my loins is broken; and the crown, as it were, of Christian Instruction, is fallen from all our heads. How long shall it be till God send us such another Instructor? Alas! alas! the field of our heart, as it were, withereth; who, but the Holy Spirit, can refresh our fainting, and worthless souls with Christian doctrine? Through separation from you my state is, indeed, become forlorn. My sight is even absorbed in your countenance. Your image is constantly moving before me whithersoever the pupil of my eye turneth. No European do I see in appearance like you, that, beholding him, I might be somewhat comforted. All Agra appears to me deserted. Pray write frequently to me, as your letters refresh my soul.

From Brother Nicholao I learnt all your state in Calcutta. May God preserve you, together with your beloved partner, in safety.

My Guide! I have often (since your departure) taken pen and ink in hand to write to you; but, so did this frail nature fail me, that nothing beside desires and sighs occurred to me: so I laid the pen and ink aside, and became insensible through grief. And beside, I thought perhaps Brother Bowley has written an account of affairs here, and that is sufficient; or if I should write an account of the departure of Moonshé Fazil, who is gone away empty handed from the Established Christian Religion, and, your bodily health being unsettled, grief should render you a prey to sickness, it would not be well.

* Meaning Mrs. Corrie.

In such vain conjectures the time passed, till a letter of yours arrived, in which you mention a misunderstanding having taken place between this worthless one and Brother Bowley. On reading that I sunk, as it were, in the river of shame; and such a sense of shame overwhelmed me as is known only to God and myself. [Here follow some particulars of that misunderstanding: after which Abdool adds:] I was intending to write to you on the subject when I was seized with a pain in my loins, on account of which, for a month and a half, I was like a pigeon with its wing broken; and had no rest night nor day. At length, after bleeding and taking medicine, God was favorable to me: but I had not yet recovered strength, when my right arm and right foot became paralytic, and I could neither rise nor sit down by myself. Inayut Messee officiated in worship. Through God's goodness, Divine Service was not omitted. Somehow or other, I, unworthy, went through the service of God; and, through his blessing, I am now again better, tho' even now a little illness remains.

Thus far, through God's grace, except Moonshe Fazil, from any other no such error hath appeared that we should expel them. According to the custom when you were present, those who then were with us continue to assemble for worship; and Kuneya and Doulatea, with their families, continue to gain their livelihood by weaving, and remain firm in the Christian religion.

Brother Roshun Khan, and Brother Behadur Messee, and Sister Yateemun, and Sister Subhanee, and Sister Ludoo, and all their Children, glory in the Lord Jesus Christ; with Sister Kureema the Blind, and the other sister Khyratan the Deaf, and my brother Munoo the Leper, and his mother, and the sisters of the Padre Tolla, and our sister Anna, and Sister Miria, and the other Miria, and Hukloo's mother, and Umma, and Hyatee, and Brother Peter the Lame, and Francis's widow, and Fyz Ulla's mother, and James: these all, with thanksgiving, assemble daily for worship in the Hindoostanee Church.

Kadur Buksh, and Rustoom Messee, and Khyrut Messee, and Messee Buksh, and Philip, and Chunda, and Akbar, and the other Kadur Buksh whom Mr. E. left with me for education, and Inayut and Nuwazish, and Futih Messee, and Khadim Messee;* these attend in the school from morning to evening, employed in reading and writing. In the morning, after worship, I and the Master hear them each read a chapter in the Holy Gospel. After that the Master sets all the boys their lessons in Persian, when they go to breakfast. After breakfast, till mid-day, they are employed in getting their Persian Lessons; when they go to writing Persian. In the afternoon, I, unworthy, inspect their writing, and hear them their lessons; when they are dismissed; but I do not permit them to go out of the Kuttra.

In the Luparkee Munde School there are seventeen children; some new and some old scholars. On Saturday they all come to the Kuttra, and I take account of their reading and writing during the week.

Pray be not uneasy about affairs here. If I live I shall see you again; and, if I die, you will find my grave in the Kuttra: and so long as,

*These are all youths.

through God's grace, I see no error in any Brother and Sister, I will not forsake them; and will not desist, with God's help, from seeking their soul's welfare.

My Guide! on the week-days, as usual, the people assemble in Church; and Brother Aratoon Beg and his family, and Mercam Khanum, and Kuturna Khanum, and Mihirban Khanum, and all the Sisters who live retired, remember you, and pray that your coming again may be in safety.

The two sons of Messee Ata Khan, very amiable young men, are come on a visit from Gualier. As usual, several other Christian Brethren of the City visit us in the Kuttra, and greatly remember you. I do what I can for their spiritual improvement, and my heart longs after these people with great affection.

The Rev. Mr. Thomason has not yet visited us. To-night a son was born in the house of Doulatea. He brought the child to me that I should baptise it, and his conversation greatly rejoiced me. When a clergyman arrives he shall baptise it.

Just as you sought to conciliate every one, so does Capt. — conciliate all the Poor; and all beholding his condescension are greatly delighted. Brother Gonsall, and Brother Frederick, and Brother Eliot, have obtained employment in John Baptiste's army. Aratoon Beg, and his father, continue to show us great love; and Mr. Lyon, and Mr. Campbell, and Mr. Peacock, and Mr. Mackintosh continue to attend the Hindoostanee Church every Sunday, morning and evening.

Moonshee Fazil has entirely left off coming, and even visiting us, and has become a disciple of Molwee Ussufced; but Molwee Futch Ullah comes occasionally.

My Guide! I have written this in great pain. I have therefore written briefly of our affairs, that you might be at ease respecting this quarter. I am ashamed before God and the Church, for having neglected so long to write. Forgive me this fault. From this new year I shall note down the events of every day, and send through Capt. — to the Rev. Mr. Robertson.

All the Brethren and Sisters, and all their Children, whose names are written above, entreat their respects and prayers to you. Accept my unworthy best respects, who, though separated in body, am present with you in spirit. Make my respects also to Mrs. Corrie. Inayut Messee, and Nuwazish Messee, and all the Children of the Hindoostanee Church, with their eyes full of tears, intreat their respects, and desire me to say that every time of worship they pray to see your face again in safety. Amen, O Christ! the powerful and true one! May the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with us all evermore. Amen!

This letter of the unworthy sinner Abdool Messee, was written at Agra the 19th day of January, in the year of Jesus and of Redemption 1815.

MISSION TO THE MOGUL TARTARS.

(By the Edinburgh Missionary Society.)

LETTERS have been received by the Directors from Messrs. Paterson and Pinkerton, at St. Petersburg, inclosing extracts from the Journal

In such vain conjectures the time passed, till a letter of yours arrived, in which you mention a misunderstanding having taken place between this worthless one and Brother Bowley. On reading that I sunk, as it were, in the river of shame; and such a sense of shame overwhelmed me as is known only to God and myself. [Here follow some particulars of that misunderstanding: after which Abdool adds:] I was intending to write to you on the subject when I was seized with a pain in my loins, on account of which, for a month and a half, I was like a pigeon with its wing broken, and had no rest night nor day. At length, after bleeding and taking medicine, God was favorable to me: but I had not yet recovered strength, when my right arm and right foot became paralytic, and I could neither rise nor sit down by myself. Inayut Messee officiated in worship. Through God's goodness, Divine Service was not omitted. Somehow or other, I, unworthy, went through the service of God; and, through his blessing, I am now again better, tho' even now a little illness remains.

Thus far, through God's grace, except Moonshe Fazil, from any other no such error hath appeared that we should expel them. According to the custom when you were present, those who then were with us continue to assemble for worship; and Kuneya and Doulatea, with their families, continue to gain their livelihood by weaving, and remain firm in the Christian religion.

Brother Roshun Khan, and Brother Behadur Messee, and Sister Yateemun, and Sister Subhanee, and Sister Ludoo, and all their Children, glory in the Lord Jesus Christ; with Sister Kureema the Blind, and the other sister Khyratan the Deaf, and my brother Munoo the Leper, and his mother, and the sisters of the Padree Tolla, and our sister Anna, and Sister Miria, and the other Miria, and Hukloo's mother, and Umma, and Hyatee, and Brother Peter the Lame, and Francis's widow, and Fyz Ulla's mother, and James: these all, with thanksgiving, assemble daily for worship in the Hindoostanee Church.

Kadur Buksh, and Rustoom Messee, and Khyrut Messee, and Messee Buksh, and Philip, and Chunda, and Akbar, and the other Kadur Buksh whom Mr. E. left with me for education, and Inayut and Nuwazish, and Futih Messee, and Khadim Messee;* these attend in the school from morning to evening, employed in reading and writing. In the morning, after worship, I and the Master hear them each read a chapter in the Holy Gospel. After that the Master sets all the boys their lessons in Persian, when they go to breakfast. After breakfast, till mid-day, they are employed in getting their Persian Lessons; when they go to writing Persian. In the afternoon, I, unworthy, inspect their writing, and hear them their lessons; when they are dismissed; but I do not permit them to go out of the Kuttra.

In the Luparkee Mande School there are seventeen children; some new and some old scholars. On Saturday they all come to the Kuttra, and I take account of their reading and writing during the week.

Pray be not uneasy about affairs here. If I live I shall see you again; and, if I die, you will find my grave in the Kuttra: and so long as,

*These are all youths.

through God's grace, I see no error in any Brother and Sister, I will not forsake them; and will not desist, with God's help, from seeking their soul's welfare.

My Guide! on the week-days, as usual, the people assemble in Church; and Brother Aratoon Beg and his family, and Mercam Khanum, and Kuturna Khanum, and Mihirban Khanum, and all the Sisters who live retired, remember you, and pray that your coming again may be in safety.

The two sons of Messee Ata Khan, very amiable young men, are come on a visit from Gualier. As usual, several other Christian Brethren of the City visit us in the Kuttra, and greatly remember you. I do what I can for their spiritual improvement, and my heart longs after these people with great affection.

The Rev. Mr. Thomason has not yet visited us. To-night a son was born in the house of Doulatea. He brought the child to me that I should baptise it, and his conversation greatly rejoiced me. When a clergyman arrives he shall baptise it.

Just as you sought to conciliate every one, so does Capt. — conciliate all the Poor; and all beholding his condescension are greatly delighted. Brother Gonsall, and Brother Frederick, and Brother Eliot, have obtained employment in John Baptiste's army. Aratoon Beg, and his father, continue to show us great love; and Mr. Lyon, and Mr. Campbell, and Mr. Peacock, and Mr. Mackintosh continue to attend the Hindoostanee Church every Sunday, morning and evening.

Moonshee Fazil has entirely left off coming, and even visiting us, and has become a disciple of Molwee Ussufced; but Molwee Futch Ullah comes occasionally.

My Guide! I have written this in great pain. I have therefore written briefly of our affairs, that you might be at ease respecting this quarter. I am ashamed before God and the Church, for having neglected so long to write. Forgive me this fault. From this new year I shall note down the events of every day, and send through Capt. — to the Rev. Mr. Robertson.

All the Brethren and Sisters, and all their Children, whose names are written above, entreat their respects and prayers to you. Accept my unworthy best respects, who, though separated in body, am present with you in spirit. Make my respects also to Mrs. Corrie. Inayut Messee, and Nuwazish Messee, and all the Children of the Hindoostanee Church, with their eyes full of tears, intreat their respects, and desire me to say that every time of worship they pray to see your face again in safety. Amen, O Christ! the powerful and true one! May the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with us all evermore. Amen!

This letter of the unworthy sinner Abdool Messee, was written at Agra the 19th day of January, in the year of Jesus and of Redemption 1815.

MISSION TO THE MOGUL TARTARS.

(By the Edinburgh Missionary Society.)

LETTERS have been received by the Directors from Messrs. Paterson and Pinkerton, at St. Petersburg, inclosing extracts from the Journal

of Mr. Schill and Huebner, Missionaries from the brethren's church at Sarepta to the Moguls, for the assistance of whom the Missionary Society in London has liberally contributed.

It appears that they were warmly recommended to Prince Thuemen, by the Russian Prince Galitzin, the well known friend of the Bible Society. They were kindly received, and are now engaged in learning the language. The following is a literal translation of a letter from Prince Thuemen to Prince Galitzin, in answer to a letter from the latter, accompanying two copies of St. Matthew's Gospel in the Calmuc or Mogul language.

Letter of Prince Thuemen to Prince Alexander Galitzin, President of the Russian Bible Society, in answer to a letter from the latter, accompanying two copies of the printed translation of the Gospel according to St. Matthew, in the Calmuc or Mogul language.

To our high exalted Lord and Emperor's Privy Counsellor; Head of the Spiritual Affairs of the Foreign Confessions, President of the most excellent Bible Society, and Knight of the several Orders, his Highness Prince Alexander Galitzin.

The Prince of the Khoschots, Major Tumen, writes the following humble answer:—

Your letter written to me in the last wooden swine year the 1st of the mouse-month, together with two copies (neatly bound in yellow and red coverings) of the history, translated into our Mogul language, of the merciful God Jesus Christ, I have received to my great joy, the 19th of the first tyger-month, and read in the same. You charge me, 1st, to read the word of God contained in this book, for my own salvation; and to procure my subjects an opportunity of hearing it, and being benefited by it. 2dly, To be helpful to the two men, Gottfried Schill and Christian Huebner, who arrived from Serepta with us last spring, that they may learn our Mogul language, which they are desirous of acquiring, and that I may give them aid and assistance towards supplying their wants and affording them protection. In consequence of your first order, not only I read the word of the most merciful God Jesus Christ, but I have also presented our Lama with a copy of the same, who is reading it with the clergy. Concerning my other subjects, I would fain cause them to be assembled this winter, for the purpose of getting this book publicly read to them; but this is not practicable, on account of the severe season. However, as in May next, from 8th to 15th, the chief men of my people commence a pilgrimage, to attend a religious solemnity, and meet for prayer, it is my intention to order this book to be read to the whole devout assembly, fulfilling thereby your commands. The result thereof I shall, through God's grace, respectfully transmit to you, praying to our God that he may bestow mercy upon me. Respecting the two men, Gottfried Schill and Christian Huebner, who are learning the Mogul language, I have assisted them in various ways, according to your desires: and have assigned a man to be their teacher, who is well learned and versed in our doctrine and writings, under whom they are studying the system of our gods (Mythology) in the books, entitled 'Bodihn Mour, Arwan Sokohl, and Alteni Gerrel.' I shall likewise in future, in obedience to your commands, not be neglectful to protect and

care for them. And now, our high exalted Emperor's enlightened and wise minister, endowed with great fame throughout the whole extensive Russian Empire, most noble Lord and Prince! you have most agreeably surprised and rejoiced me, with your most gracious letter; and it is my ardent desire, that you would likewise honor me in future with writing to me; for which favor, bowing the knee, I most humbly ask you. My Lord, if you will have the goodness to satisfy this my desire, I beg you would cause the letter to be enclosed to Iwan Kaporsky, post-master in Astrachan; he has the care of sending all letters to me, and I almost regularly, every post day, dispatch messengers to Astrachan, for the purpose of fetching my letters. I now live in my solidly built house, 72 wersts upwards of Astrachan, upon an isle belong to me in the Wolga, called Scambag. Wishing you health and prosperity, I recommend myself to you, bowing the knee.

(Signed)

THUEMEN DSCHIRGALANG,

and sealing it with my seal.

Written in the fire-mouse year, the 17th of the last tyger month, in my solid built habitation,* upon Scambag, according to the Russian Chronology, January the 4th.

OPINIONS OF THE JEWS RESPECTING BIBLE ASSOCIATIONS.

Extracted from the Second Annual Report of the Committee of the Aldgate Bible Association.

As the field of exertion abounds with that ancient and once highly favoured people of God, the Jews, considerable attention has been devoted to them by your Committee. Endeavours have been made to prevail upon the Jews to read the Holy Scriptures in the English language; and, notwithstanding the prejudices and difficulties which have been encountered, every lover of the truth must be greatly delighted to hear, that many of the Jews have manifested anxious desires to obtain the English Bible; and others have, with the utmost readiness, become free subscribers to this institution.

To the Jews alone, twenty-seven Bibles have been sold, and forty-seven of them are now subscribing to this association. Several who were free subscribers in the first instance, have since expressed an anxious wish to be supplied with Bibles; and your Committee have gladly embraced the opportunity of complying with their requests.

A poor Jewess, who had been for some time a free subscriber, lately lost her husband; and the collectors, supposing she could not afford to continue her subscription, did not call as usual. But the next time they collected in that neighbourhood, she reproved them, by saying, "You need not be afraid of calling; for, though I am a poor widow, I can spare a penny a week for the Bible Society;" which she continues regularly to pay. A respectable teacher of the Hebrew language, who was visited, made many judicious remarks. He was perfectly aware of the object of the institution, and highly approved of the free circulation of

* Alluding, it is supposed, to the more general custom of living in tents when travelling.

the Scriptures among the Jews: because, as he candidly observed, they would then possess the means of comparing and judging for themselves. After near an hour's interesting conversation, he presented the visitors, unsolicited, with a donation of three shillings, adding, that having a large family to support, he was unable to contribute more towards such an excellent institution.

A respectable Member of the Society of Friends, has obligingly favoured us with the following extract of a letter lately received from the celebrated Lindley Murray, an American now residing in England.

"My native land is advancing in Arts and Sciences, and in the prosecution of a multitude of useful occupations. May the light and knowledge which are breaking in upon you, not only conduce to your temporal convenience and enjoyment, the comfort and pleasure of a short life upon earth; but prove the instruments of preparing you for the felicities of an endless life! Your Institutions for disseminating the Holy Scriptures; for *civilizing*, and I hope, evangelizing the native Indians; and for promoting *universal peace*, are noble undertakings, full of promise, and of such immense magnitude in their effects, that if they who are engaged in them, could possibly foresee these consequences, they would probably be doubly animated in their hopes and exertions. There is no reason to fear, that a well-tempered zeal will urge too ardently, in pursuits of a nature so highly conducive to the best interests of man."

The Petersburg (Va.) Auxiliary Bible Society, met on the 20th ult. and after hearing the report of the proceedings of the New-York Convention, from their Delegate, Mr Rice, adopted the following as the 2d article of their constitution.

"The sole object of this society shall be, to encourage a wide circulation of the Holy Scriptures, *in co-operation with the American Bible Society.*"

From the Religious Intelligencer.

On the evening of the 11th instant, a meeting was held in New-Haven, of several hundred persons, both clergy and laymen, for the purpose of promoting the objects of the American Bible Society.

His Excellency Governor Smith, one of the Vice-Presidents of the American Bible Society, being accidentally present, was appointed Chairman, and Professor Silliman Secretary, and the meeting being organized, proceeded to business.

We have obtained from the Secretary, a copy of the resolutions which were adopted, and, we now give them to the public.

Resolved, That this meeting sincerely approve of the plan, and the objects of the American Bible Society, and earnestly recommend it to the liberal patronage of Christians of every denomination.

The Reverend Clergy belonging to the state having retired, the following resolution was passed.

Resolved, That in order to aid in rendering the American Bible Society a great public blessing, it is respectfully recommended to Christians

of every denomination in this state, in all cases, where circumstances will justify the step, that they raise funds for making their pastors or ministers, *members for life*, of the National Society. They will thus, at a small expense, procure for their spiritual guides, the honorable and merited distinction of being *Directors or Managers for life*, and materially augment the resources and means of usefulness of an institution, of the greatest importance to our country and the world.

The above resolutions were passed unanimously.

The meeting was honoured not only by the presence of many respectable gentlemen, both clergy and laymen from various parts of Connecticut, but from other states.

Among the strangers, was the honourable Judge Bayard of New-Jersey, who in a chaste and perspicuous narrative, gave the meeting an account of the reception which the proposition for the formation of an American Bible Society has met with in various parts of the states of New-York, New-Hampshire and Massachusetts, where he had recently travelled. He stated that there was but one heart and one voice among those with whom he had communicated on the subject, (and he had in various instances communicated with the most respectable meetings and committees in Boston and other towns) and this voice was uniformly in favour of the American Bible Society.

He stated also, that the news of the project of the formation of a National American Bible Society was received in England with an expression of the most lively satisfaction; the committee of the British and Foreign Bible Society, immediately proposed to vote one thousand pounds to the projected institution, but the execution of the proposition was deferred until intelligence should be received of the organization of the American National Society.

Judge Bayard also stated, that a committee of the Massachusetts Bible Society, after mature deliberation, had given the most interesting and satisfactory proof of their approbation of the objects of the American Bible Society, by recommending that the State Society become auxiliary to the National Society.

Among the gentlemen who favoured the meeting with their remarks, Hon. Roger Minot Sherman was particularly interesting.

This gentleman, in a speech, which had no other fault than its brevity, alluded to the dreadful moral convulsions which, for thirty years, had agitated and devastated the world, and, in a manner extremely impressive and beautiful, pointed out the commencement of a New and better Era, of which the general distribution of the Scriptures was the most remarkable feature.

REVIVALS OF RELIGION.

From the Ithaca Gazette, a paper just commenced at Ithaca, Seneca county, New-York.

We understand that joyful tidings of the prosperity of Zion within the bounds of the Presbytery of Geneva, were communicated to that body, during its late session. In the towns of Romulus and Lyons, during the past year, the work of grace has been very extensive, but now appears

to be on the decline. In Phelps, Victor, Weston, and Riga, there is an unusual attention to the important concerns of religion. In Palmyra, a glorious work has lately commenced—many are already rejoicing in hope, while multitudes are earnestly inquiring the way to salvation. In Mount Morris the Lord is also manifesting his power and goodness. Middlesex and Gorham are likewise visited in a glorious manner. In the former place the work is new and rapidly increasing. Fifteen have united with the people of God.—In Gorham, more than eighty entertain hopes of having passed from death unto life. This good work is still progressing.

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CONDITIONS.

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| <p>1. <i>The Christian Monitor will be printed on a fine Medium paper. A sheet folded in the Pamphlet form, making sixteen octavo pages will be issued once in two weeks.</i></p> <p>2. <i>The price of subscription will be TWO DOLLARS a year, paid in advance; or THREE DOLLARS should payment be deferred to the end of the year.—No subscription taken for less than a year.</i></p> | <p>3. <i>Persons obtaining eight subscribers, and becoming responsible for the payment, will be entitled to a ninth copy gratis.</i></p> <p>4. <i>Subscribers not giving notice of an intention to withdraw their names, will be considered as wishing the continuance of the paper.</i></p> |
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