

THE
CHRISTIAN MONITOR.

Price \$ 2 per Ann.) Printed by JOHN WARRICK. (Paid in advance.

VOL. II.] Richmond, (Va.) Saturday, December 7, 1816. [NO. 7.

DOMESTIC INTELLIGENCE.

Extracts from the Minutes of the Synod of Virginia.

The Report of the Committee appointed to digest a plan for conducting the study of Divinity in the Theological Seminary of Virginia.

[Published by order of the Synod of Virginia.]

The Gospel Ministry seems to be the most important, as well as the most sacred office in the world. And correspondent to its nature ought to be the qualifications of the men to whom it is committed. It is not, however, indispensably necessary that a Christian minister should be a man of superior mental endowment. Moderate talents in a state of proper cultivation, may, under the influence of divine grace, be very useful in the church. Whereas superior geniuses, dazzled by their own splendor, and confident in their own strength, prove, not unfrequently, a great detriment to the cause they have undertaken to support.

To a Student of Divinity, the study of the ministerial office is of obvious importance. For the best information in this respect, he must be referred to the Holy Scriptures; and, at the same time some of the best treatises upon the subject ought to be put into his hands.—He should be assured that it is not an office of worldly emolument, ease or dignity—that it requires the greatest self-denial, the most unremitting exertions, and, in many instances, very costly sacrifices—that its object is nothing less than the glory of God in the salvation of perishing sinners—and that for the accomplishment of this great object no labour should be thought too great, no suffering too severe.

Were it in our power to ascertain what in religion the Light of nature has discovered, Natural Religion, as it is called, might, probably, be a study of great importance: But this is impossible. We have no conclusive evidence that the Light of nature ever has discovered the existence of a God; or that it would ever have conducted its devoutest admirers to one just idea of an immaterial substance. The invisible things of God are, indeed, clearly seen from the things which are made"—from the visible creation. In the works of his hands we can perceive the most irresistible evidences of his "Eternal

Power and Godhead." It is, however, we have much reason to think, to an original revelation that we must ascribe the first Religious idea that ever entered the mind of man. "The world by wisdom knew not God." And it must be very improper to ascribe to the Light of nature what can be known only by Divine Revelation. In this way much injury has, there is reason to believe, been done to Revealed religion.

A preacher of the gospel ought, certainly, to be well acquainted with the evidences upon which the gospel rests, that he may always be ready to give an answer to every man that asketh a reason of the Christian hope.—When an honest inquirer after truth takes the Bible into his hands, the inquiry ought to be—not, is there any thing in this Book which I would not have expected to find in a Divine revelation! or, are there any difficulties in it, which I do not know how to solve?—But does it, in fact, contain a Divine revelation? And if the evidence in favour of the affirmative be such as would by competent and impartial judges be considered sufficient to establish a similar fact in Secular history, we ought to be satisfied. It will, nevertheless, be advisable for a Theological student to obtain as extensive and accurate a knowledge, as his circumstances will admit, both of the objections of Infidel writers to the truth of our holy religion, and the most appropriate replies to those objections. And here your Committee would take the liberty to remark, that the attention ought in a very particular manner to be directed to the evidence in favour of the gospel arising from experience.—When we see, and feel, and know, that we are just such guilty, miserable, helpless, undone sinners as we are represented in the Bible; when we are brought to see the suitableness of the salvation revealed in the gospel to our case—that it is just the salvation we need; when the promises of enlightening, sanctifying and supporting grace are fulfilled to us; and when we find that the life of a Christian, as well as that of a sinner, is just the life described in the Scriptures, we have, then, an evidence of their truth which no objection can invalidate, no sophistry obscure.

Students of divinity must be taught to consider the Scriptures of the Old and New Testaments, not only as true, but also as inspired by the Holy Ghost. And it is of much importance that they should form correct ideas of a subject, respecting which very different sentiments have obtained in the church. "All Scripture is given by inspiration of God." In a controversy with unbelievers, however, it is not necessary to insist upon a plenary inspiration as essential to their credibility. That there was the smallest error in the original

Manuscript of any of our holy books, is, indeed, a point that must, by no means be conceded. Were it, however, admitted that there might, possibly, have been some mistakes in matters of unessential importance, it would not invalidate their authority, considered as the standard of our faith, and the rule of our practice. We may rest assured, that if God so loved the world, as to send his Son to accomplish the great work of our redemption, He would not suffer any essential error to exist in a book given for the express purpose of teaching us what we must believe, and what we must practise, in order to inherit eternal life. It is, however, to the mistakes of copyists, and not the original writers, that we must ascribe the errors, if such there be, which, in some immaterial circumstance, may now be found in the sacred volume.

It seems hardly necessary to observe that a preacher of the gospel ought to be well acquainted with his Bible—with that invaluable Book which he is to expound to others, and which he must consider the only infallible standard of his own faith. It is not from human Creeds, or Confessions, that he is to derive the articles of his *Religious belief*; but from the oracles of God. Certainly, then, he ought to adopt the most effectual measures in his power, to obtain an accurate, as well as comprehensive knowledge of the Holy scriptures.

And with this view, he ought to pay a particular attention to the antiquities of the Jews. Nor should the antiquities of other ancient nations, whose history is continually connected with that of the Jews, be entirely neglected. Nay, it is sometimes the case, that the customs and manners of the present descendants of those eastern nations, will throw much light upon some passages in the sacred writings, that would not be otherwise well understood. But he ought to pay a still more particular attention to the Languages in which the Scriptures were originally written. For it is rather by having recourse to the originals, and comparing Scripture with Scripture, in dependence upon Divine assistance, than by a reference to the best Commentators, that he is to expect to arrive at the knowledge of their real meaning.

As Theology constitutes the most harmonious and perfect system with which we have any acquaintance, it may be most advantageously taught in a systematic way.—It will not, however, be expected that a Student should, in the short term of two years, obtain an accurate knowledge of it in all its various branches: But very particular care must be taken to give him the justest conceptions of its most essential articles; such as the doctrine of the Holy Trinity; Original sin; God manifested in the flesh; Justification through the imputed

righteousness of Christ; the nature and necessity of regeneration, repentance towards God, and faith in our Lord Jesus Christ; the necessity of Supernatural grace for the conversion of a sinner, &c.

Nor is it enough for a preacher of the Gospel to understand these doctrines himself, and to be able to teach them to others: he ought, as far as his talents and opportunities will admit, to qualify himself for defending them against every assailant. It will not, however, in this view be necessary for him to spend his time in turning over large volumes of Religious controversy. It is to the holy Scriptures that we must have recourse for our armour of defence, against the adversaries of Evangelical truth, as well as against the adversaries of our salvation. A thorough understanding, then, of these Divine oracles, must be the best preparation for this undertaking.

Will it be necessary to observe that every Theological Student ought to be well instructed in the various duties of practical religion. It is, indeed, too common for such as undertake to appear in the character of Christian teachers to confine themselves almost exclusively to the duties of morality. In avoiding this most dangerous error, however, we must beware that we do not fall into the opposite extreme. All the doctrines of Christianity must have a direct, or at least an ultimate reference to the Christian virtues. And these virtues must be plainly and faithfully inculcated. ~~But this ought to be done~~ Evangelically, not in a legal way. It is the charity which springs from "a pure heart, and a good conscience and faith unfeigned," that a preacher of the Gospel must enjoin upon his hearers.

And here it may not, perhaps, be amiss to observe, that every Christian teacher ought to take special care not to misrepresent the doctrines of grace. That the salvation of a sinner must be ascribed to *the grace of God*, and not to the works of the law, is, certainly, a Scriptural doctrine. It seems, however, to be, not unfrequently, either greatly misunderstood, or strangely misrepresented. As it is exhibited in the Scriptures, it appears happily calculated to awaken the secure, and to encourage the humble penitent, as well as to comfort and support the disconsolate believer. And we may rest assured, that no doctrine which has a different tendency can be of God.

They who are destined to be rulers in the Church of Christ, ought certainly, to be well acquainted with its nature and constitution, as well as with those forms of government and that discipline, which are best calculated to promote the interests of genuine religion. And here your Committee must take the liberty to observe, that while they are taught to avoid those rigid measures which would root up the

wheat with the tares, they ought also to be guarded against that prostitution of Sealing ordinances, which would blend and confound the Church with the world.

Church History will also merit the particular attention of the Theological Student. It will afford him an opportunity of contrasting the results of different systems of religious sentiments, and, consequently, of distinguishing, with greater certainty, the true from the false: it will point out the dangers to be apprehended from every species of *Ecclesiastical domination*, as well as from *Religious establishments*; it will teach him to avoid the rocks upon which others have made shipwreck; and it will set before him many illustrious examples of piety and virtue, which he will, there is reason to hope, be induced to imitate.

Our Theological Students should be well instructed in Casuistical Divinity. They should know how to speak a word in season to him that is weary—How to distinguish genuine piety from superstition on the one hand, and enthusiasm on the other—They should be taught how to conduct themselves in the house of God, and before the world: And, in a word, the most effectual measures ought to be employed to render them eminent in piety and virtue—burning and shining lights in the Church—That they may both save themselves and the souls committed to their care.

As our Theological Seminary is not intended exclusively for the advantage of *any Denomination*, it seems hardly necessary to observe, that party zeal, instead of being fostered and promoted, is to be *proscribed* and *banished* from all its offices—that the Students are to be taught to distinguish between the essentials of the Christian Religion, respecting which the Protestant Churches are so generally agreed, and the circumstantial, about which there have been so many worse than fruitless debates: and that instead of kindling, wherever they go, the wide wasting flames of Religious controversy, it should be earnestly recommended to them to keep, and that with all denominations, as far as a proper regard for the faith once delivered to the saints will permit, “the unity of the Spirit in the bond of peace.”

All which is respectfully submitted.

MOSES HOGE, Chairman.

—

“The Committee appointed to consider whether any, and what measures could be adopted to increase the funds of the Theological Seminary under the care of Synod, and to provide for the more punctual execution of the standing order already in force upon that subject,

made their report, containing sundry resolutions, which was received and adopted, and is as follows:

1. *Resolved*, That every member of the Synod who is required by the standing order to make collections, according to his ability, for the support of the Theological Seminary, shall give a particular, and circumstantial account of the money which he may receive, in the execution of this duty, within each successive year, specifying the sources whence it has been derived, and in what manner it has been applied, and report the same to Synod, at its annual meeting.

2. *Resolved*, That the board of Trustees of the Theological Seminary, be directed to appoint special agents to make collections for the benefit of that Seminary, throughout the State, and elsewhere, as may be judged advisable.

3. *Resolved*, That the Pastors of all the congregations, under the jurisdiction of Synod, be earnestly requested to endeavour to establish Societies within the bounds of their several charges, for the purpose of raising contributions to the funds of the Theological Seminary.

Ordered, That this report be published in the Christian Monitor.

J. H. RICE, Moderator.

JOHN B. HOGE, Clerk pro. tem.

Fredericksburg, 18th Oct. 1816.

NOTE.—THE Treasurer of the Trustees of the Theological Seminary, is Henry E. Watkins, Esq. of Prince Edward, to whom all collections or donations for the Seminary are to be forwarded.

It may be well also to add, that two funds have been established by Synod for the use of this institution, one of which is denominated the *Contingent Fund*, and is composed of the collections annually made by Cent Societies, and in Congregations. This is intended to be expended within the year, in the support and education of poor and pious youth for the ministry of the Gospel.—The other, is denominated the *Permanent Fund*, the interest of which alone is to be appropriated to the objects above specified. When money is sent to the Treasurer it ought always to be stated to what fund it is to be applied.—The Permanent Fund amounts only to about three thousand dollars.

There are now about sixteen young men pursuing a course of study, with a view to the Gospel Ministry.

—•••—
FOR THE CHRISTIAN MONITOR.

ON A RIGHT ATTENDANCE AT CHURCH.

Nothing should be deemed a trifle which has a tendency to promote or to hinder our edification at the house of God. In relation

to this point, there are a number of loose heedless practises, widely prevailing, which are very seldom considered as they ought to be, and which, in my opinion, do much harm. Without attempting a dissertation upon the subject, I request attention to the following remarks; hoping that they will be found to carry their own evidence along with them, and will approve themselves to the mind of every serious reader.

I shall begin at the moment of our arrival at church. Care should be taken that this be so early as to ensure our being in good time for the commencement of public worship. It is a disturbance to the congregation to see people entering after the service is begun; and it must be painful to find one's self tardy, if the mind possesses a just sense of order and propriety. The minister should be punctual in ascending the sacred desk at the set time. To indulge the slow motions of the people by delay is bad policy; it wearies those who duly attend, and encourages the negligence of others. Experience proves that the best attendance is obtained by beginning uniformly and precisely at the allotted minute; and nothing short of very extraordinary circumstances should ever be allowed to break in upon so salutary a rule.

When we meet each other around the doors of the sanctuary, I do not see any thing blameable in the exchange of friendly greetings, and enquiries about health and welfare. It is one of the many benefits of social worship, that it brings the people of the vicinity periodically together to one centre; by this means, (if we act wisely,) promoting our mutual acquaintance, our sympathy in each other's joys and sorrows, and all the benevolent affections which sweeten life and adorn our nature. But our salutations and enquiries should not occupy much time, nor many words, at such a season. We should beware of the peril of sliding into idle, frivolous chit-chat, which rapidly unfits our minds and feelings for the duties before us. No man of religious sensibility can fail to observe what an immensity of mischief is done in this way. On God's own day, which we are commanded to keep most holy, and at the very threshold of his temple, we ramble about, indulging the habit of desultory prattle; or form ourselves more systematically into groupes, to talk of crops, markets, politics, and news, or to circulate the vile, malignant scandals of the neighbourhood. Alas, what a wretched preparation is this for entering the palace of the king of heaven! Besides the direct, crying guilt of profaning the sabbath and the abode of the Most High, it would be a miracle, not to be expected, if with minds and hearts so unhinged, we could engage becomingly in the solemnities of the time and place. Undoubtedly, to practices such as these we may ascribe much of the hard, listless appearance of our worshipping assemblies, and the lamentable inefficiency of the preaching of the gospel.

One good means for escaping these dangers is to take our places within the sacred edifice soon after our arrival. I love to spend a few minutes, at least, in the church, before the public service is commenced. To find ourselves surrounded with the walls of a structure devoted to religious administrations and exercises, is calculated to

inspire us with awe, to call in our roving thoughts, and assist our predisposition for an acceptable approach to the throne of divine mercy. And here I will own myself so far a Quaker as to wish that the minutes of which I am speaking should be marked with a profound, reverential silence. Without this, my objects cannot be attained. Nay, if noise prevail around, the mind becomes every moment less qualified to answer the call to prayer. Considering also the constitution of our nature, I cannot forbear wishing, farther, that Christians would take more pains than they commonly do in our country to make their churches not only roomy and comfortable, but also elegant and dignified in appearance. Among the smaller helps to piety, few things are of more consequence than neat and appropriate architecture. In the mean while, it appears to me that no one can enter or sit in a church as light and careless as in a common dwelling, without a deplorable want of the right sort of feeling. Indeed such a behaviour implies a deep tincture of practical atheism. And yet how abundantly do we see it exemplified! Not only without the doors, but even in the temple itself, such a buzz, such a tumult, I may say, of running about and whispering, and even of laughter and merriment, frequently takes place, that one who dares not mingle in the impious fray is almost ready to go distracted, for the time, with grief and indignation! Ye ministers, and other officers of the sanctuary, exert your authority, where there may be need, to suppress such outrages against all decency. Parents, I beseech you, train your children, with all diligence and care, to a better deportment. And though the task is unpleasant, I feel constrained to recommend to the people of God to abstain ~~even from religious conversation~~ in such circumstances as these. It may interrupt the meditations of others who wish to prepare their hearts in silence for drawing nigh to their God. But especially, it will be perverted into a justification by those who are inclined to render the house of God a scene of as much disorder as a race-field or a fashionable squeeze.

Whispering and levity, while the solemn duties of the church are performing, must be denominated still more wicked. Indeed they are inexpressibly abominable and injurious. When we are addressing our praises and petitions to the Almighty, or hearing his word read or preached, no other sound should be heard in the congregation; except it be—and O that God would grant us much of this exception!—the unconquerable sighs and sobs of Godly sorrow. Generally speaking, we find enough to do in fixing our attention upon divine ordinances, and laying up sacred truth and admonition in our memories, without the impediment of giddy noise on the one hand, or of that enthusiastic kind of uproar, on the other, which worthy but weak persons sometimes raise and cherish in religious assemblies. By the way, this latter species of wild confusion is, in my view, strikingly inconsistent with that lowly prostration of soul which ought evermore to accompany our devotional exercises, both public and private.

A decent regard to cleanliness, and neatness of appearance becomes the sanctuary to which we resort. But here let us stop. Simplicity—

and plainness of dress are the most lovely every where, and especially at the house of prayer. Shall we, guilty sinners as we are, array ourselves with anxious nicety when we are going to supplicate mercy from our offended maker? Far be it from us! We should present nothing to each other's sight for the purpose of tempting our thoughts to wander from God and things divine. Yet what does experience say? Have we not great reason to pray, when we are going to church, that "our eyes may be turned away from beholding vanity?" What multitudes of people, of both sexes, go to the courts of the Holy One, from no better motive than to see and be seen, to attract attention to the poor, mud-built body, and its costly, splendid, and perhaps most absurdly fantastical adornings, while the soul, the precious soul, with all its immortal concerns, is neglected and forgotten! The prayer is offered up: the hymn of praise or of penitence is sung; the word of salvation is proclaimed abroad: but we are all this time studying a very different matter, aiming to accomplish a very different object; namely, to awaken in each other's breasts, by means of our looks, attitudes, and ornaments, the low, earthly passions of admiration and envy. Lord, what is man, that thou art mindful of him, and so amazingly patient towards him!—This business of extravagance in dress merits a larger consideration than I can at present afford it. I believe that it involves much more numerous and extensive moral evils than even Christians commonly imagine.

I will now suppose that the words of dismissal have been pronounced, and we are leaving the church. Here we are immediately exposed to new and trying perils. The great and necessary injunction is, that we "give the more earnest heed to the things which we have heard, lest at any time we should let them slip." I think that, at this period, almost any kind of conversation were better avoided. If we can edify one another by a recapitulation of the things to which we have been attending, and this without "our good being evil spoken of," then let us do so. But it is dangerous to employ these moments in displaying the defects of the sermon; and perhaps equally dangerous to be praising its excellencies. With very few exceptions, it is much the best way to retire as silently and quietly as possible to our homes; and to seek the solitude of the closet, that we may carefully recollect the lessons which have been inculcated upon us, and pray that God would accompany with his blessing the institutions which he has appointed for the conversion of sinners, and the sanctification of his own people. How different from this is the conduct which we are often doomed to witness at the breaking-up of our assemblies! The next instant after the parting benediction is ended, a clatter, like that of Babel, commences all over the house. Modish civilities are given and returned on all sides. The people pour out of the doors in the manner of prisoners escaping from a tedious and dreary confinement. The whole ground, and, soon after, the roads in every direction, ring with the hum of worldly and frothy conversation. Social Sunday feasts succeed; and in many instances, all that has been heard at church is plunged into the oblivious gulph of sleep on the very afternoon of the same day.

Would to God that my descriptions might justly be accounted visionary, or at least out of date! But I know, and many will recognize the fact, that they are taken from the life. May the God of mercy pour out upon us the Spirit of wisdom and effectual reformation.

PHILANDER.

FOR THE CHRISTIAN MONITOR.

A word or two respecting HALL ON COMMUNION.

MR. MONITOR,

I have lately read Robert Hall's treatise *on Terms of Communion*. The name and high standing of the author led me to expect something powerful from his pen on this very interesting subject: and highly as my expectations were raised, they have not been disappointed. His grand principle is that all who acknowledge each other as fellow Christians should unite in celebrating the love of their Redeemer at his table, as well as in other duties of social religion. This precious doctrine he supports with a force of argument, and a persuasive eloquence of language, which ought to carry conviction to every heart that loves our Lord Jesus Christ, and the communion of those who bear his image. May this be the happy effect of the work. O for the Spirit of light, to disperse the mists of Prejudice; the Spirit of Love to break down the walls of separation which have been reared up on comparatively unimportant points of faith and practice, to the disgrace of our common Christian profession, and the unspeakable hindrance of the progress of religion in the world! I trust a better state of things is at hand. I will not permit myself to suppose that such a plea as this, or the equally able one of Dr. Mason, for brotherly communion among the people of God, can be crushed by the grovelling passions of bigotry and sectarian zeal.

Permit me, dear sir, to take this opportunity of requesting you to favour your country friends with notices of such valuable works, especially on religious subjects, as may from time to time be published. We find ourselves much at a loss about getting a knowledge of the merit of new publications; and I think we would feel disposed to place more than a little reliance upon your decisions as a reviewer.

PHILANDER.

COMMUNICATED FOR THE MONITOR.

OBITUARY.]—Died the 7th of September, Miss MARY D. ANDERSON, daughter of Mr. Samuel Anderson, of Cumberland, in the eighteenth year of her age.

The death of this young person, in a very remarkable manner, exhibited the sovereign mercy and exceeding goodness of God. Though she was hired to work in the Vineyard at the eleventh hour, even before she left the present scene of things, she received greater wages than many who have been employed in the service of Christ much longer. When in health, she was of a humorous, volatile turn of mind. She was of a very timid nature, easy to be alarmed, sometimes, at very trifling circumstances. Her health began to decline about Christmas last. After her health began to decline, though frequently written to, and conversed with on the subject of religion, she never paid any serious attention to it until a few days before her departure.

Wednesday, 4th of September, She was seriously alarmed about her state. That night she became anxious to hear prayer and singing, and took uncommon interest in the advice and persuasions of her sister Mrs. L. on the subject of religion. Thursday morning, she awoke, very early, in agitation and the greatest alarm concerning her future destiny, which was soon to be determined. She frequently observed to Mrs. L. that she was afraid she was not sincere. Mrs. L. told her to endeavor to put her trust in her Almighty Redeemer, and to try to give up the world. She continued almost incessantly in prayer all day Thursday. Late, at night, the Lord was pleased to manifest his sin pardoning love to her soul. She proclaimed to all who were about her, that the Lord had blessed her soul. "Now," says she, "I feel happy—happy in my sweet Jesus' arms! O, that the Lord would take me to himself; O, that the Lord would take me to glory." She prayed often and much, that the Lord would take her. She said she desired not to live: She was ready to go. "O, my Saviour," once she exclaimed, "take me to thyself; take me now." After her conversion, observing some of her friends weeping around her, "Weep not," says she, "for me; I shall sleep in Jesus." On Friday she exhorted her unregenerate relatives and friends who were with her, not to postpone repentance. To her physician, who had been very attentive to her, she observed, "O, Doctor, I thank you for your great attentions to me. You have done all that is in the reach of medicine for me. It is in vain. I must now look to God." Then she added, "O, Doctor, you know not what it is to have a Saviour to go to. I beseech you not to put off religion." Sometimes, while her distressed father was praying by her bed side, and importuning the Almighty, that if it was consistent with his will, he would restore her to health, she interrupted him, saying, "O, Papa, Papa, do not pray so; I wish to die, I wish to be with my Jesus." A short time before her decease she sang three verses of that sweet hymn beginning

"HOW tedious and tasteless the hours,
"When Jesus no longer I see."

On Saturday, without a struggle, she fell asleep in the arms of her Saviour. O, what an irresistible proof is the death of this young person, that

Jesus can make a dying bed,
Feel soft as downy pillows are;
When on his breast one lays his head,
And breathes his life out sweetly there.

— 000000 —

REVIVALS OF RELIGION.

Extract of a letter to the Editor of the Religious Intelligencer, dated Malone, Franklin County, (N. Y.) Oct. 10, 1816.

SIR—Being a subscriber for the Religious Intelligencer, I often learn through that medium, what great things God is now doing for his American Churches. I read one narrative after another of religious revivals, which to me, is like cool water to a thirsty soul.—Sensible of the joys which I receive from this source, I cannot hesitate believing that it affords the same pleasure to others. For this reason I would put into your possession, and to be disposed of at your discretion, the following brief account of a work of God's Holy Spirit in this place.

I have had the charge of a congregational church here for nearly seven years. Most of this time on account of war and the evils which followed it, has been dark and distressing. At the close of the last

year, I viewed my ministry, with respect to this people, at a close. I expected soon to deliver a farewell discourse, and refer all our concerns to the Judgment of the Great Day. But though there are many devices in the heart of man, nevertheless, the counsel of the Lord, that shall stand. I now see that God had determined that I should not leave this people, till I had seen a divine refreshing from his presence. It is now four months since there were flattering prospects. From that period till now, with the secret and irresistible agency of the Holy Ghost, Jehovah has been carrying on the work of conviction and conversion among us. Its progress has been slow until a few weeks. It is now becoming general. Every section of the town feels its influence. It is astonishing to notice the contrast between the common inquiry six months ago and now. The first was, "what shall I eat, and what shall I drink, and wherewithall shall I be clothed?" But the last is, "What must I do to be saved."

This work affects persons of all ages and descriptions. It rends in pieces the subterfuges of infidels, enstamps solemnity upon the countenances of the scoffing, raises the worldling to higher riches than gold, arrests the voluptuary in his course of pleasure, turns the youth from his scenes of empty enjoyment, and in some degree, impresses the minds of all with the momentous reflection, that an Almighty Being exists and governs the world. It does more: it settles difficulties among neighbours which have divided them for years, by producing in their minds the most friendly feelings. It suppresses profane swearing, Sabbath breaking, gambling, and their accompanying evils, which are so disgraceful to society, and offensive to the spotless God. In those families where Satan has reigned in quietude for years, and the name of Jehovah every day blasphemed, we now hear prayers and anthems of praise.

Yours,

ASHBEL PARMALEE.

—•••••—
BIBLE INTELLIGENCE FROM RUSSIA.

Through the attention of our obliging correspondent at Liverpool, we have the pleasure to lay before our readers the following account of the progress of the Rev. Mr. Pinkerton's journey through the Southern Provinces of Russia, undertaken in behalf of the Bible Society at St. Petersburg.

Extract of a letter from Mr. Pinkerton to a friend in Edinburgh, dated Simpherpol, (Crimea) June 1, O. S. 1816.

My Dear Friend,

On my setting out from St. Petersburg, and the object of my journey, you have no doubt obtained information.. Hitherto a gracious Saviour hath been pleased to accompany my efforts to spread abroad the saving knowledge of his name, with abundant, and in many instances quite unexpected success. In *Twer* I laid a foundation for establishing a Bible Society. In *Moscow* I remained a whole month, and found abundant employ in aiding the extensive and prosperous undertakings of the Society there,—In *Tula*, one of the most populous cities of the empire, I assisted in forming a Bible Society for a population of upwards of 900,000 souls.—Upwards of 300 of the first men in that city attended at the first meeting, among whom the

subject of the Bible Society was exalted and the name of our Lord was glorified on its account.—In *Worongé*, I found the Society in a prosperous condition—I assisted them to devise means still further to extend its efforts, by creating Bible Associations among a population of 1,300,000 souls, which composes the sphere of this Society's operation. The Bishops of Tula and *Worongé* I found to be men worthy of this high calling, liberal in their sentiments, and zealous promoters of the dissemination of the word of God.—In *Tscherkask*, the capital of the Don Cossack government, I laboured for several days in making the necessary arrangements for establishing a Bible Society among this brave and warlike people, which will take place on the arrival of their chief, Hettman Count Platoff, who was then expected. In *Naketchwan*, and *Tagonsog*, I founded two Bible Associations for promoting the circulation of the Holy Scriptures among the numerous Asiatics who visit these towns for commercial purposes. In the latter place, which is the first sea-port town on the sea of Azof, a sale of the Holy Scriptures in most of the languages of the West of Asia will immediately be opened, and that too on the very key where in summer there is always a great concourse of foreigners from the Archipelago and the countries of Anatolia. One thousand five hundred and forty copies in different languages were immediately commissioned by the Association from St. Petersburg to commence with. From *Tagonsog* I passed through the Greek town of *Morienpol*, and afterwards crossed and re-crossed the deserts of *Little Tartary*, with a view to circulate the word of God amongst its various inhabitants. I first visited upwards of 70 villages of Tartars, who wondered not a little to hear a stranger, whence they knew not, conversing freely with them in their own tongue. I made arrangements for the distribution of 600 copies of the Scriptures among them. I next visited 19 villages of *Mennonists*, who emigrated from the west of Prussia, in 1803, for conscience sake, and have settled in *Little Tartary*, on the streams of the *Moloshnai*, where, under the benign government of Alexander, they enjoy full liberty of conscience, and are in a prosperous condition. Among these and other 20 villages of German settlers, I made arrangements for circulating 700 Bibles and 800 Testaments in the German language.—From the German colonists on the *Moloshnai* I went and visited 5 out of 8 villages of the *Duchobostsi*, whom I found almost in every respect what I had represented them to be in my work on the Russian Greek Church. The only error I have detected is this, that their property is not common now, as was the case when they first settled in that place. I assembled several of their chief men, and examined them one after another, in relation to their principles as stated in the above mentioned work.—Their answers were usually given in the very words there used. The two prayers at the end they repeated word for word.—The Germans give them the character of being a sober, industrious people, just in their dealings, and good neighbours. However, more about them afterwards.—From the villages of the *Duchobostsi* I continued my course through the woodless desert, along with my Tartar guide, and the second day, in the afternoon crossed the Straits of *Jeneschki*.—I then travelled

along a sand bank 110 wersts long, which separates the Sea of Azov from the ancient *Sopra Lemni*, and entering the *Crimea* at the ruined fortress of *Asbat*, arrived in *Theodosia* on the 24th ultimo.—Here I remained for several days to recruit, from a severe cold I had caught in the desert, assisted in extending the sphere of the operations of the Bible Society in that place among the natives of Asia Minor, encouraged to the utmost of my power the worthy members of the Committee to carry forward with augmented activity the glorious and philanthropic work to which they had put their hands.—Leaving *Theodosia*, denominated by the Turks *Kaffa*, I travelled through part of the mountainous districts of this peninsula, visited the populous town of *Karasubazor*, and arrived here on the 26th of May.—Here, with the assistance of a few excellent men, my efforts have been successful in the cause of the Bible Society. Yesterday afternoon the *Touridian* Bible Society was founded amidst a numerous assembly of all the different nations and confessions of this peninsula.—The chief sphere of its operations will be among a population of upwards of 200,000 Mahomedans and 100,000 Christians and Jews.

Thus, my dear friend, our great Redeemer is carrying on his own work among all nations. From this place I proceed to *Backehesores* and *Sevastapol*—from thence to *Keighuff*, *Perekop*, *Chessor* and *Odessa*, and thence (God willing) pass through *Moldavia* and *Hungary* &c. into *Austria*.
Chr. Herald.

—♦♦♦♦♦—

THE VALUE OF THE HOLY SCRIPTURES.

SOME have frivolously attempted to show their high regard for the Bible, by expensively adorning it with silver, gold, and gems. Others, with superstitious credulity, have carried it about with them as a sort of mystical spell, to protect them from demons and all kinds of dangers; or laid it under their pillows as a certain cure for inveterate diseases. Reader, do you not smile at these instances of childish and pitiable weakness? Yet we may safely assert, that the Bible possesses a sacred charm, capable of preserving us from ten thousand mischiefs and miseries; but its efficacy arises from the exercise of faith, not from the dreams of fancy. “Thy word,” says the Psalmist, “have I hid in my heart, that I might not sin against thee.”

The Scriptures are valuable to the Christian as a DIRECTORY.—We are involved in darkness; exposed to error and delusion. The Bible reveals those important truths which unassisted reason could never have discovered. With this Directory, you may enter and explore that world within, which, to most men, is as unknown as the regions of the Moon. How many hideous and abominable idols, how many vile detestable thieves and robbers lodge in the secret chambers of the heart, which ought to be consecrated as a holy temple for God!

With this Directory, you may cheerfully pursue your journey through the wilderness to the promised land. Many ways marked out by vain philosophy, and covered with the flowers of learning and eloquence, still lead to perdition. Would you be preserved, from the paths of the destroyer, follow the infallible guide prepared for you. “Thy word is a lamp unto my feet,” says the Psalmist. This lamp

is always ready trimmed; and since the days of David, it has been furnished with a fresh supply of oil, by which it gives a clearer light, and discovers every frightful snare. Take it with you, and say, Lord, thou shalt guide me with thy counsel, and afterwards receive me to glory. With this Directory, you may fearlessly pursue your voyage over the ocean of life, to the fair haven of eternal rest. Here is your compass, which is liable to no variation; but at all times, and in all climates, constantly points to that city whose Builder and Maker is God. The inspired book is your chart, in which the fatal rocks, and quicksands, and whirlpools, that have proved the ruin of thousands, are accurately marked, that they may be shunned.

The Scriptures are valuable to the Christian as a REPOSITORY.—The Bible resembles what Hezekiah calls “the house of his precious things.”—Isaiah, xxxix. 2.

The Bible is a Repository of SPIRITUAL FOOD. Here is milk for babes, and strong meat for those who are able to receive it. Here is mana that never perishes, and honey that never cloy. “Thy word,” saith the prophet, “was found, and I did eat it; and thy word was to me the joy and rejoicing of my heart.”

The Bible is a Repository of SPIRITUAL MEDICINE. The Scriptures are able to disperse the tumours of pride, to extract the stings of envy, and heal the gangrene of malice. Here you find the true *aqua vita*, or water of life: a cordial to revive you when faint and weary. There is no spiritual malady for which you may not here obtain a remedy; no poison for which it contains not an antidote.

The Bible is a Repository of SPIRITUAL ARMOUR. Do not startle at the thought of enemies; for, as a Christian, you must fight the good fight of faith; but you are not sent on a warfare unprepared; for the Captain of Salvation has furnished you with a breast-plate, helmet, shield, and sword. With these well-tempered arms you shall be able to hold fast your profession, and defeat all the confederate powers of earth and hell.

The Bible is a Repository of SPIRITUAL TREASURES. Compared with them, all the gold of Peru and Mexico—all the pearls and gems of the East, are but dross. Robert, king of Sicily, said he valued the Bible more than his crown; and if he were compelled to part with one, his diadem should go. Let then the word of Christ dwell in you richly in all wisdom, that you may be thoroughly prepared for every good work.

B. I. T.

Ib.

—♦♦♦♦♦—

THE CHRISTIAN'S DAILY MONITOR.

RISE in the morning *early*:—in holy aspirations, heavenly contemplations, and devout thanksgivings rise!—**Higher and higher rise!**

ENGAGE in all the duties of the day with scriptural sobriety, magnanimity, and zeal:—in the exercises of the closet be conscientious, devotional, and unwearied:—in domestic concerns be economical and methodical:—in worldly engagements and transactions be upright, prudent and diligent:—in benevolent exertions, be unostentatious and liberal:—in sanctuary-services be regular, attentive, and in earnest to obtain the blessing:—in all manner of conversation be chaste, courteous, cheerful, and irreproachable.

RETIRE from the ordinances of God's house—from the business of the day—and from all the cares of life—for examination, humiliation, and unreserved dedication to the Most High, of all you have and are for time and eternity! Phil. i. 12. *An Old Disciple. Ib.*



☞ The PRINTER of the CHRISTIAN MONITOR, respectfully informs Subscribers, that this work is published by him at great expense; that paper, and all printing materials are purchased only with CASH; and that the hands employed in the office, must be paid at least once a fortnight—this being the case, it is hoped that none will take it amiss, that they are requested to pay their subscription money either to the Printer, or to the Agents for this paper, on as early a day as possible.

—♦♦♦♦♦—
TO CORRESPONDENTS.

Other Communications from PHILANDER have been received, and shall appear in our next.



CONDITIONS.

- | | |
|--|--|
| <p>1. <i>The Christian Monitor will be printed on a fine Medium paper. A sheet folded in the Pamphlet form, making 16 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> |
|--|--|

☞ 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:

Rev. S. B. Wilson, Fredericksburg.	Mr. John M. Gordon, Lynchburg.
Rev. W. Timberlake, Union Mills.	Mr. James McNutt, Augusta.
Rev. John Mines, Leesburg.	Mr. Peter Mayo, Abington.
Rev. S. D. Hoge, Culpeper Ct. H.	Mr. Samuel Pointer, Gloucester.
Rev. J. Matthews, Shepherdstown.	Mr. D. P. Courtney, Lilly Point.
Rev. J. McElhaney, Louisburg, Va.	Mr. James Crichton, Brunswick.
Rev. Robert Logan, Fincastle.	Mr. W. H. Turpin, Augusta, Geo.
Rev. Sam. H. McNutt, Inglisville.	Mr. Geo: Walton, Rutherfordton,
Rev. S. Houston, Natural Bridge.	Mr. James Aiken, Cumberland.
Mr. George W. Camp, Norfolk.	Mr. J. B. Morton, Prince Edward.
Mr. Robert Ritchie, Petersburg.	Mr. John Morton, Jr. Charlotte.
Mr. John Kelly, Charlottesville.	Mr. Lawrence Tremper, Staunton.
Mr. John G. Daniel, Cartersville.	Mr. Michael Graham, Liberty.
Mr. George W. Payne, Goochland.	Mr. Nath'l. Gordon, Gordonsville.
Mr. Josiah Smith, Powhatan.	Mr. John A. Rogers, Rogersville.