

THE  
**CHRISTIAN MONITOR.**

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

VOL. II.] Richmond, (Va.) Saturday, February 15, 1817. [NO. 12.

ORIGINAL.

[The following piece comes from a highly valued correspondent, whose communications have often, heretofore, enriched the columns of the Christian Monitor. We recommend it to the attentive perusal of our readers. Pleas of this kind have been put in by others. They are never out of time, never misplaced. Surely the more Christians love one another as Christians, the more they are like their Master; the better are they prepared for Heaven. And, the consideration is weighty—the more are they qualified for doing something for the honour of his name by whose cross they are saved. We, every day, are more persuaded, that as far as human agency is concerned, religion is chiefly promoted, or retarded in its progress by the conduct of its professors. The brotherly kindness, and I will add, the honesty, the meekness, the patience, the benevolence of real disciples of Jesus Christ, give great efficacy to the ministrations of the teachers of Christianity. It is thus seen and felt, that they deal not in vain and idle speculations, but in practical truth; not in an empty parade of evanescent feelings, but in principles which amend the heart, and regulate the conduct: and thus the world will take knowledge of disciples that they have been with Jesus. The present state of the world, the indications of Providence, and all the signs of the times unite in enforcing on the members of Christ's family the Apostolical precept, "See that ye love one another with a pure heart fervently."—We have often been delighted with the favorite quotation of a respected old friend, "The greatest of all heresies is want of charity." We heartily subscribe to the maxim provided the scriptural sense of the term charity be taken; and earnestly recommend the saying to our readers.—At the same time we with equal earnestness recommend it to them to take their Bible and Concordance, and ascertain what Charity is.]

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FOR THE CHRISTIAN MONITOR.

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*A Plea for Love and Peace among Christians.*

AFTER a serious and affectionate perusal of the Gospel of Jesus Christ, who loved us and gave himself for us, "it is painful to look around and see his professing people divided into numerous sects,

each wearing its own distinctive name and pursuing its own separate course. We all lament the fact, and well we may; for it is the source of a multitude of evils. But there seems to be no help for it, until it shall please God to grant to his children a more plenteous effusion of his grace, that they may discern the paths of truth and duty more clearly, and may lose entirely the spirit of party in the delightful feeling of their union with their Redeemer and with one another. Such a glorious dispensation is, we trust, rapidly approaching. O to see it, and participate in its blessings! In the mean while, taking things as they stand, how should we conduct ourselves towards those who profess to serve our common Master, but have taken their stations in divisions of his family different from ours? Upon this interesting subject, the following reflections and admonitions are respectfully offered to the readers of the Monitor, by whatever denominations they may be distinguished.

Let us remember, and lay it to heart, first of all, that love is the very essence of our religion; love to God, and love to our neighbour. We are required to cherish universal benevolence in our bosoms; to "do good to all men as we have opportunity," even to the most wicked and the most injurious. But there is a special love to be exercised, a warm complacency and active good will to be reciprocally manifested, among the disciples of Christ. Let us hear his words with reverence: "A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Let us hear his Apostles also. "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God, for God is love." But why multiply quotations on a point so strikingly plain? Suppose then I meet with a community of people who bear the Christian name. How shall I know whether I am bound to love them as fellow-Christians. Surely, not by enquiring merely whether they belong to my sect or a different one: but by a patient examination whether they give Scriptural evidence of their Christianity. If after such a scrutiny I find myself conscientiously forbidden to acknowledge them as members of the body of Christ, let me honestly and boldly say so, assign my reasons, and abide the consequences of my decision. But if, upon the whole, I must and do acknowledge them, I lay myself instantly under the obligation to receive them with a fervent brotherly love. How is it possible to evade this conclusion? Can I own one to be a Christian, an heir with me of the great salvation, and yet refuse him the tokens of our Christian union? Own him to belong to the household of faith, and yet treat him as an alien? It is absurd, and worse than absurd. It is rebellion against the law of love, the authority of the King of Zion. If I admit that I see the very features of my Saviour reflected in the profession and deportment of those who call him theirs, and yet withhold from them

my fraternal regards, where shall I find proof that the love of the Saviour himself lives and flourishes in my own heart?

In the next place, let our thoughts dwell with pleasure upon the great things in which Christians agree. We all believe that there is one eternal, all-perfect God, the Creator, Preserver and moral Governor of the world. We believe that the BIBLE is his holy word, the sure and binding rule of our faith and practice. We believe that in the unity of the Godhead there are three Divine Persons, the Father, the Son, and the Holy Ghost. We believe that mankind are, by the apostacy of our first parents, fallen from God, very far gone from original righteousness, involved in a state of guilt and ruin.— We believe that Jesus Christ, being God and man united in one person, is the all-sufficient and only Saviour of sinful man; and that by his obedience unto death he has rendered a proper atonement and satisfaction to Divine Justice for the sins of all who call upon God for mercy in his name. We believe in the necessity of regeneration, a radical change in the temper of the soul, from sin to holiness, in order to our serving God acceptably, and inheriting a share in his kingdom of Glory. We believe that the true, efficient cause of this great change is the Holy Spirit of God. We believe in the necessity of a persevering continuance and progress in holiness, under the influences of the same Spirit, the Sanctifier, terminating in a complete restoration of our moral nature to the image of God, without which no man shall see his face in peace. We believe that God will judge the world in righteousness; that he will bestow upon his people eternal felicity in Heaven, and inflict upon his obstinate, impenitent enemies eternal misery in Hell. We believe, moreover, in the Divine appointment of a visible Church upon earth; of officers set apart to minister, and the ordinances of baptism and the Lord's supper to be observed, in the church, unto the end of the world. We all hold that these are the prime truths and institutions of the gospel; the grounds of our Christianity, considered both in its inward nature and its external appearance: and in these great points we may easily ascertain that we are perfectly agreed. What rich materials are they for building the structure of brotherly love! Let us habituate our minds to the view of their number, their magnitude, and their lustre. Let us place our hearts, with all simplicity and Godly sincerity, under the softening influence of doctrines so weighty, so transcendently interesting and endearing:

Next, let us consider how inferior, how little, comparatively speaking, are the things about which we differ. Take a few specimens.— We differ in our ways of explaining some of the doctrines of the Gospel, and drawing inferences from them; explanations and inferences which do not infringe upon their substance either in our faith or practice. We differ about the parity or the several grades, of the evangelical ministry. We differ about the methods of administering the wholesome discipline of the church; whether by the assembly of each Christian Society, without any farther resort or revision; or by pastors and representatives of the people formed into certain inferior and superior judicatories. We differ about modes of dispensing and

receiving the sacraments of the church, and whether baptism is to be applied to professing believers only, or to them and their households with them. For these things, alas, and for things still less important, we have broken the church of God into scores of little fragments, grievously alienated from each other in affection, and often fighting about their small peculiarities with an animosity of zeal most unreasonable in itself, and most pernicious to the common cause. As Christian Soldiers, we profess to follow one glorious Leader. But instead of exhibiting the sublime aspect of a vast army harmoniously organized, we appear in the shape of many detached companies, weakening each other by our jars and divisions, and frequently contending with one another more eagerly than with the foes who incessantly labour for the destruction of us all. Will not every Christian, in his cool moments of reflection, or rather in those moments when his heart is in tune for the love of Christ and of mankind, agree with me that such contentions are the pest and the disgrace of our common holy profession; and that they must immensely retard the advancement of pure and undefiled religion in the world?

Finally, let us consider our need of all brotherly aid in working out our salvation. Fellow-Christians, we are marching through the land of our enemies to our Heavenly home. O what powers of mischief are comprised in that short enumeration, so often repeated with so little sense of its import, the world, the flesh and the devil! We are beset every where and every moment with the hosts of our malignant and indefatigable adversaries. We have need of all the sympathy, the prayers, the counsel, the consolation, and the help, which can be mutually afforded; that we may, through sovereign grace, make our way good over every obstacle, and gain the final victory over all who oppose our progress to Heaven. What wretched policy is it then, not only to neglect each others spiritual interests, but to be hindering and worrying one another in our sacred warfare!

The observations which have been made appear to me to lead to the following practical results.

In those things in which we agree, we ought to unite our energies for the universal diffusion of truth and righteousness. Can it be doubted that our labours for building up our Redeemer's kingdom are more likely to be effectual when we act in concert, animated with one powerful impulse, than when we work in a way of scattered, enfeebled exertions? May we not count much more largely upon the blessing of God, without which we can accomplish nothing, when we lay aside the narrow, bitter spirit of sectarians, and assume the expansive benevolence of Christians? The happy effects of Christian union are beginning to manifest themselves in the institution, multiplication, and success of Bible Societies. Lovely and exalted associations! May the Lord God smile upon them and prosper them more and more! Let us bend our minds to the enquiry whether any thing farther can be done in the same harmonious spirit. To me it has long appeared desirable and practicable that we should have one or more periodical conventions, composed of delegates from all the mutually acknowledged Christian denominations in our country; to

cultivate acquaintance, and turn our estrangements, suspicions and jealousies into cordial esteem and love; to devise and adopt joint plans for the extirpation of infidelity, and of those arian and socinian heresies which we believe to be fatal to the souls of men, as well as of iniquity and vice in all their ruinous forms. In the mean time, let us try to come nearer to each other in the walks of private life, and in the duties of social worship. Let us find out how far we do agree in sentiment and in heart; and let us learn to know, and love, and assist one another as bearers of the cross of Christ, and fellow-travellers in the road which leads to his blissful presence.

In regard to those things in which we differ, let us learn to think humbly of our own fallibility; to bear patiently with our brethren, and to speak candidly and tenderly respecting them. I do not mean to represent any doctrine or precept contained in the Holy Scriptures as a matter of indifference. No; we should labour to be right rather than wrong in every thing, however minute, that belongs to our religion. Nor do I exhort any Christian to suppress the least of his conscientious opinions, or cease to maintain them by such arguments as convince his own mind. But let us learn to make due allowance for the prejudices of education, the influence of habit, and the want of opportunity for a more thorough examination of things. Let us take care to give to every sacred doctrine and commandment its just place in the scale of importance. And let us be more anxious to discover and propagate "the truth as it is in Jesus," than to promote with headlong eagerness, at all events, the aggrandizement of our own religious party. It is not near so much our differences of opinion that we ought to deplore, as the vile temper of sectarian bigotry and ambition. Shall we suffer our passions to be enflamed, and our tongues let loose in reviling language, because our Fellow-Christians walk to Heaven without treading precisely in our footsteps? Ministers of the Gospel, bear with a brother's humble remonstrance for a moment. To perishing sinners we must be often exhibiting a crucified Saviour, and pressing them to fly to him as their only refuge.—To luke-warm professors we must urge the necessity of zeal and self-denial in the service of God. And the best of Christians we must guard against loitering and back-sliding. A life of piety to God and beneficence to man must be continually unfolded and inculcated. But what reason is there, I pray you, that the doctrine of eternal election, or its opposite, should make a very frequent and prominent figure in our discourses? Why should the doctrine of baptism by water, as to its subjects or mode, be vehemently discussed at every turn, as if it were a thing no less important to have right views of this matter than of the blood which was shed on Calvary for our redemption? What good purpose can be answered by insinuating that those who speak otherwise than we do on things like these must either be fools or hypocrites? And why should we labour as much to proselyte sincere Christians to our particular sect and persuasion, as to rescue the captives of satan out of his murderous hands? Whether such things exist, let the Christian public judge. Probably no sect amongst us is entirely clear of blame in these respects. But surely these things ought not so to be.

For my part, I will take leave to say that I have found so much advantage, so much pleasure, in that mode of thinking and acting which I have attempted to delineate in this paper, that I trust I shall never exchange it for an opposite one; but continue cherishing the same spirit of good will to my fellow christians, until I arrive at that world where light and love shall be carried to absolute perfection.

PHILANDER.

[Many of our readers are well acquainted with the character of the late Rev. Drury Lacy—many loved and honored him, and are disposed to cherish his memory. In the Monitor for last year, we published an account of the manner and cause of his death. The following is the last letter that he ever wrote. It was written to his wife; but she had gone to a better world, we believe, to be re-united to him in an unchanging state, before it came to hand. It is published to show with what temper a rational, sober-minded exemplary Christian contemplates the near approach of death—Reader! live as he lived, and thou shalt die as he died.]

PHILADELPHIA, 25th Nov. 1815.

My dear Nancy,

This is the third letter I have addressed to you since my departure from home, and will be the last for several weeks—perhaps for ever. We parted, I humbly trust, having made up our minds to bear whatever our heavenly father should be pleased to appoint; knowing that his will, in every thing, is the best that could happen. You have often heard me observe, that “We should never be surprised to hear that a mortal creature is dead.” Should you therefore be informed of such an event concerning me, be not dismayed, but look up to your covenant God, from whom you have received so many intimations of mercy, and you will be supported. It will not make me die, for you to endeavor to have your mind prepared for such an event; but if it should happen, you would be saved from many distresses. In my last I informed you, that on account of a feverish state from influenza, I had not been examined for stone. By the blessing of God, I am relieved from the fevers and cough that then afflicted me, and on Wednesday the 22nd, submitted to be sounded, when a stone was distinctly felt. Doctor Dorsey thinks it is not very large, and hopes, from the sensation communicated to his hand, that it is hard, which, he says, will greatly facilitate its extraction. I am now in a state of preparation for the operation, and am not allowed to eat Fish, Flesh, Fowl, Soup, Eggs, nor butter. But all this is nothing. It is very little self-denial to be debarred the indulgences of fleshly appetite. I expect the operation will take place on Monday at farthest, so that before this reaches you, I shall have suffered what Dr. Wilson called the main-force of Surgery. You may easily imagine that my mind is agitated at the prospect. On Wednesday night, after the detection of the stone, I

slept but little. A thousand thoughts were presented that held my eyes waking. But after having endeavored to cast all my burdens and cares on the Lord, who has kindly promised to sustain them, I felt more tranquil: and on Thursday evening, while sitting at Tea with the dear family of Mr. Ralston, these words, "Why art thou cast down, O my soul, and why art thou disquieted within me? hope thou in God for I shall yet praise him, who is the health of my countenance, and my God," were so powerfully and sweetly brought to mind and applied to my heart, that I have slept as quietly for two nights past, as ever I did in my life. How good is God to allow us to commit ourselves to him! I have tried to examine the foundation of my hope, and to the praise of the glory of his grace, I have never felt my hope of obtaining mercy, through the precious merits of the Redeemer, shaken. I cannot say, I am sure of salvation; but I have such a hope through the atonement of Jesus that I am not dismayed.—We have enjoyed many sweet comforts together. How few have lived nearly 26 years together in so much harmony and peace! Shall we receive good at the hand of God, and shall we not receive evil, with the same submission? Let not a murmuring thought disturb your breast. "Be careful for nothing, but in every thing, by prayer and supplication *with thanksgiving* let your requests be made known unto the Lord." Who has more cause for thanksgiving than we? Were ever parents blessed with more obedient affectionate children? O that they may continue to cultivate that affection for each other, and for us that they have hitherto manifested. Let not your prayers cease to be offered for every blessing for this dear family. They are overwhelming me with kindness, which I am charged to say nothing about. But I can speak to God—the only return I am able to make. I am to stay in this house under the immediate care of Dr. Dorsey who lives within a few doors, where I shall be better provided for than I could possibly be at home. Let us rejoice evermore, pray without ceasing, and in every thing give thanks. Your ever affectionate

DRURY LACY.

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FOR THE CHRISTIAN MONITOR.

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THE VANITY OF WEALTH.

*Quamvis fluente dives auri gurgite, &c.*

*Boetius Lib. 3. Met. 3.*

Let Fortune with propitious gale,  
Waft his rich vessels to the shore,  
While countless oxen plough the vale,  
To swell the anxious Miser's store;

Alas! in spite of all she gives,  
To charm his ever-watchful eyes,  
Care will not leave him while he lives,  
Nor Wealth attend him when he dies.

LINUS.

FOR THE CHRISTIAN MONITOR.

## HYMN.

Where is the man of all our race,  
Put to the bar, on his defence,  
Can rise before the Judge's face,  
And boldly plead his innocence?

Alas! not I—not one indeed,  
Of all that breathe upon the earth;  
All lost alike, a guilty seed,  
Polluted in our very birth.

O! Lord my Judge! when thou on high  
Shalt open thine eternal book,  
What man shall stand before that eye  
That withers all things with a look?

Then well for me if I can say,  
“My Judge himself has died for me!”  
But he who flings that hope away,  
That only hope—how lost is he!

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 VARIOUS CHARITIES—ADDRESSED TO YOUNG MEN.

It is our purpose to publish as it shall be in our power an account of donations made to the Theological Seminary in Prince Edward; and of any other Charities in our State, which have it especially as their object to advance the interest of the Redeemer's kingdom. Indeed we think it so important to cherish kindly, and benevolent affections, that nothing that the Christian Monitor can do shall be wanting, to promote associations for the melioration of the condition of any part of the human species; whether it be to feed the hungry, clothe the naked, and minister to the sick, or to furnish the lessons of heavenly wisdom to those who sit in darkness and have no light! In every way of charity, there is ample room to do good—It will be long indeed before all who are exposed to the various, the innumerable forms of misery which sin has introduced into the world, shall have reason to say “It is enough.” In every part of the world there is guilt, to be removed, there is ignorance to be instructed, there is vice to be reformed; there is sorrow to be soothed, and pain to be mitigated. Let the feelings, and the actions of men second the voice of heavenly mercy which calls us to do good; and directs in the way of goodness—But let us never forget that in proportion as the power of sin is circumscribed, and its influence lessened, will human misery be lessened, and human happiness promoted.

With these views and feelings we notice with pleasure the formation of a new Bible Society in Lexington, Virginia, auxiliary to the American Bible Society. It is also noticed with equal pleasure that the Bible Society of Hampden Sidney College has recently transmitted nearly eighty dollars as a donation to the Bible Society of Virgi-

ria, besides making a purchase of Bibles for their own distribution. This we believe is the first juvenile institution of this kind in Virginia; and we regard it as highly honourable to the young gentlemen concerned in it. We trust that the example will be imitated.

We farther notice the following donations to the Theological Seminary.

Received of Maj. J. Alexander of Lexington, Va. a collection	\$ 105
Received of Rev. C. Speece a collection in Augusta Church	28
Do. Do. Do. New Erection	10
A donation from a benevolent gentleman in Richmond	30
From the Female Cent Society of Richmond	160

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\$ 333

It will be highly gratifying to us to receive from those interested in any Charity, information of donations made, or of measures adopted to promote their object.

Before closing this article, we cannot forbear alluding to a most laudable scheme now in agitation among the young gentlemen of Richmond. This paper will not have been published, I hope, before a juvenile Charitable Association will be organized in this city for the relief of the poor and for other purposes of benevolence. This is mentioned now, lest there should not be an opportunity of noticing the subject again for some weeks. It is a subject in which we take a deep interest. In the fulness of the heart, and with unspeakable pleasure we observe the spirit which has been excited among some of our young men. We do most devoutly wish that the example may be imitated; that the flame of benevolence which is now enkindling may spread from town to town, and from county to county until the youth of our state shall as with one heart be engaged in godlike endeavours to do good. Oh! were the talents, the high feelings, the zeal of young Virginians enlisted in the cause of suffering, sinful human nature—were they with a spirit of generous rivalry, and with the perseverance that characterised their \*noble sires, associated for the purpose of cultivating their own understandings, of cherishing the best affections of their hearts, of diffusing the light, and life of the gospel, by sending the Bible to the poor, and the Ministrations of the gospel to the destitute, of supplying the wants of the widow, and the orphan, how noble would be the spectacle, how salutary the result! Thus would unspeakable benefits be conferred, and the givers at the same time be repaid, and enriched—repaid by the delicious feelings of conscious benevolence—and enriched by the formation of habits qualifying them to act an honorable and useful part in society. All this good too might be done at a small expense of time and money. To demonstrate this let the following suppositions and facts be regarded.—Suppose that two hundred young men should associate for purposes of general benevolence; and should form a juvenile Bible Society, requiring an annual

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\* We speak not of the factitious nobility of kings, and princes; but of that which is constituted by an assemblage of high moral and intellectual endowments.

contribution of two dollars: this would enable them to distribute every year about five hundred Bibles.—Let them next form a Religious Tract Society, the contribution being one dollar—this would enable them to distribute annually about ten thousand Tracts.—Again let them form a Missionary Society; the terms of membership requiring three dollars a year; this would enable them to keep a Missionary riding and preaching for a whole year among the destitute to whom the gospel is seldom if ever preached; and thereby afford hundreds of sermons and lectures to their fellow men, who are now perishing for lack of knowledge. Farther, let them form a Society for the education of poor and pious youth for the ministry, with an annual subscription of five dollars—this would enable them to support at school six young men of talents who might be sent forth as blessings to society, as guides and instructors of our youth, and as comforters to the afflicted.—Next, let them form an institution for the relief of the poor; the subscription in this case also being five dollars—this would raise annually one thousand dollars for the help of those who are ready to perish.—And finally suppose that the same young men should form a Library Society, for the purpose of furnishing to the members all such books as it becomes them to study for the improvement of their taste, and their knowledge, whether general, or connected with their particular pursuits—the subscription to which should be four dollars per annum. This would raise a fund of eight hundred dollars to be annually appropriated in this beneficial way,

Here then would be annually

The distribution of five hundred Bibles:

The distribution of ten thousand Religious Tracts:

The support of a Missionary for the year:

The education of six young men for the Ministry of the gospel:

The distribution of one thousand dollars to the widow and orphan:

And,

The expenditure of eight hundred dollars in useful books, for the improvement of all connected with the Institution.

Now all this would cost each individual EXACTLY TWENTY DOLLARS—A sum far less than many spend in the purchase of pleasure, during one winter; pleasure too which is gone as soon as enjoyed—pleasure no more to be compared with the consciousness of usefulness, than the feeble, glimmering light of the glow-worm is to be compared with the sun, going forth in its strength, to cheer and enlighten the world.

I would earnestly and affectionately call upon my young countrymen to consider these matters with due attention: Let them contemplate their own progress in knowledge and virtue; the moral and intellectual state of the country improving under the influence of their benevolent exertions; and the children of sorrow rising up to call them blessed.—Let them contemplate themselves, as instruments of diffusing the best hopes, of affording the strongest consolations, of throwing the radiance of heavenly light around the dwelling of death, and exciting the thrill of seraphic joy in the bosom just heaving its last sigh; in a word let them regard themselves as pursuing a course

which will render them worthy of being recorded as the benefactors of man; of the honorable decree that "They have deserved well of their country;" and let them act under the influence of the lofty feelings which these views are calculated to excite.

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*From the New-Haven Religious Intelligencer.*

**DIED**—In this City, on the 11th of January, 1817, the Reverend **TIMOTHY DWIGHT**, S. T. D. L. L. D. President of Yale-College, in the 65th year of his age, and the 22nd of his Presidency.

Having announced this afflictive Providence in only a part of our last Number, we again publish it.

Although Dr. Dwight had been greatly afflicted with his disease, for some time, especially at intervals, his death was sudden and unexpected. His disorder was local and incurable; his strong constitution was broken down by intensity of pain; yet he never murmured or complained; thus, exemplifying in his death the Christian graces which have so distinguishingly adorned his life.

Death! 'tis an awful theme to guilty man!!

But to the saint, whose faith can pierce the veil,  
And view the Crown of Life which Jesus holds;  
The welcome Herald of immortal joys.

Thus welcome, sainted shade, was death to thee;  
For Sovereign Grace had sealed thy title sure.

His funeral was attended on Tuesday, the 14th inst. at 2 o'clock. Nothing could more strongly express the wounded feelings of the faculty and students of the College, and the community at large, occasioned by this irreparable loss, than the mournful solemnities of the day. Most of the stores and shops were shut; the usual business of the city was, in a great measure, suspended. Many of the clergy from the adjacent towns, and a vast concourse of people, assembled at the centre meeting-house; where a feeling, and, we trust, an effectual fervent prayer was made by the venerable Dr. Trumbull; and an excellent and appropriate discourse was delivered by the Rev. Dr. Chapin, from Heb. xiii. 7, 8—*Whose faith follow, considering the end of their conversation; Jesus Christ the same yesterday, to-day, and forever.*

The services were concluded with a comprehensive prayer by the Rev. Mr. Elliott; and the Ode, entitled, *The dying Christian to his soul.* After which, the mournful train followed the hearse to the silent tomb, and left the relics of their much loved father and friend with the heavenly consolation, that in the Resurrection of the Just, it will put on immortality and be raised in glory.

We forbear to enter upon a further delineation of the character and virtues of Dr. Dwight; hoping, and believing, that some able pen will shortly benefit the living by portraying them to the world.

## ADDRESS OF THE SOCIETY FOR EVANGELIZING THE JEWS.

Whether we contemplate, dear Brethren, the general signs of the times in which we live, or the particular providences which have recently occurred in this city, and which have marked the case before us, does it not appear that we are called to do something in favour of the Jews?

That we are not destitute of encouragement, nay, that we are in duty bound to make the attempt, will, we think, appear from various and important considerations.

The restoration of that people to the Lord is positively contemplated and predicted in numerous prophecies.

Encouraged by this circumstance, the church of God has never ceased, either before or since the destruction of Jerusalem, to offer prayer for them, and that to an extent which has not yet been, but will most assuredly be answered. They are also certainly included in the general commission, "Go ye into all the world, and preach the Gospel to every creature."

It is also believed, that there is nothing in their political, moral, or religious character at the present day, which presents a more formidable barrier to the spread of the Gospel among them, than when it was first propagated among them by the disciples of the Lord. Although to effect their conversion we have not the Spirit of God in his supernatural and miraculous works, yet we have him in the word of his grace, which is the power of God unto salvation, and in those Almighty operations of his providence upon the minds of men, by which he still conquers and subdues the most untractable and unyielding. Their civil relation to the inhabitants of this country is supposed to be favourable to the object we have in view: so far from being treated amongst us with insult and injury, as in other lands, they have enjoyed equal privileges with their fellow-citizens. This circumstance ought to soften, and probably has softened, their prejudices against the Christians of these United States.

Although we recognize with pleasure that the Jews have suffered no immediate or direct persecution at our hands, yet we may not, and dare not assert, that they have never suffered at the hands of our forefathers. For this, so far as we have it in our power, we owe them reparation.

But is it not a fact, brethren, that the Jews have strong claims upon us on the score of gratitude? Were not the oracles of the living God in the first instance committed to that people? Have they not been the honored instruments of preserving and handing down to us Gentiles those precious and uncontaminated records? To whom pertained "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises," but to that people? Is it not true that of them were the fathers, and of them as concerning the flesh, Christ came, who is over all, God blessed for ever. Rom. 9. 4. 5. Is not that nation rendered illustrious above all others, by that single circumstance of the descent from them according to the flesh, of Messiah, that great Prince; that Almighty conqueror; that eternal Saviour? And who were the first Heralds of

the glorious Gospel of the blessed God to the perishing nations?—Who were Peter, and James, and John, and Paul, with their noble minded associates? Were they not Jews? These were the men who fully calculating upon the loss of all that is deemed valuable on earth, took their lives in their hands, and impelled by resistless love and zeal for their master's honour, and the souls of men, broke in upon that horrid darkness which overshadowed the nations.

But for their efforts, their intrepidity, their tears, and groans, and blood, we might, humanly speaking, have been to this day, worshipping with horrid rites the gods of our idolatrous ancestors. As, then, the blessings of the Gospel we enjoy are of incalculable worth, we owe, an unextinguishable debt of gratitude to the Jews, from whose hands we have received them. But there is another plea which must be offered on this subject, of no less weight than the former. It is the strong plea of humanity.

“If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, this plea will not, and cannot be unavailing. How many millions of that people are scattered at this day among the nations of the world? The dreadful imprecation “His blood be on us and on our children,” Matt. 27, has been heard and answered. In some instances they are either wholly or partially deprived of their own Scriptures, and in others incredibly ignorant of their contents. We may fairly presume that with the New Testament, which is founded upon and indissolubly connected with the Old, the great body of that people are almost wholly unacquainted. Infidelity in their own Scriptures is said to abound among them to an alarming extent, and is connected of course with corresponding laxness of morals. Though arraigned and condemned before the bar of God, and of their own consciences, as sinners, yet by the deeds of the law they still hope to be justified before God. The punishment of sin, if admitted at all, is supposed to extend only to this life, or at most to a future purgatory, in which personal suffering is to commute for transgression, and to make atonement for crime.

In vain do we look in their religious rites for that warm and devotional spirit which characterized the worship of their pious fathers. It is said, and we believe they have not been slandered, that their religious exercises are scarcely conducted with the form, much less with the spirit of devotion.

The female character among them holds a station far inferior to that which it was intended to occupy by the God of nature and of providence; and their children, where semblance of regard is still preserved for ancient institutions, are in many instances taught to contemn and to blaspheme that worthy name which is connected with all that is valuable in life or cheering in death. Are the eyes of any of them partially opened to the truth. Do they discover a disposition to fly to the banners of the despised Nazarene? What contempt do they not experience? What opposition do they not encounter from their associates? What strong appeals are made, not to their reason, nor to the scriptures, but to the love of kindred, to early attachments,

and to their fears. These appeals, followed by corresponding acts, are certainly calculated, in ordinary cases, to arrest further inquiry, and to blast in its first appearance the very germ of hope. In this description of the Jews it will be remembered that we are speaking in general terms. We do not by any means intend to say, that all which is here stated will apply to every individual and family among them:—we still hope better things of some of them, and especially of that part of the nation which is resident in this country. We believe, however, as a general statement, that what has been said of them is strictly correct.

Under these awful circumstances generation after generation are descending to the tomb, and entering the eternal world. How thick, how strong, how dreadful is the veil that is upon their hearts! and shall no effort be made by us to rend it? Shall they be suffered to perish before our eyes, and no attempt made to pluck them from the burning? Is not their situation calculated to excite our sympathy and call forth our exertions? And shall we slumber in apathy over their tremendous misery?

Can we behold a Jew without emotions of compassion, or contemplate his situation without pain? If so, how can we flatter ourselves that we possess the spirit of our Master, or of the friends of our Master? Do we remember how he, the Lord Jesus, laboured among them? Do we remember his prayer for them on the Cross? Have we buried in oblivion the transactions of the day of Pentecost? Thousands on that memorable day, whose hands were yet reeking with his blood, were made the monuments of his mercy. What ardent zeal is manifested by the Apostle Paul in behalf of his brethren, his kinsmen according to the flesh? Did not that zeal pervade the whole college of the Apostles, and where or when has it been extinguished among the Disciples of the Lord?

We hope that none will object to the work of attempting their salvation. What reasonable objection to it can be made? Is it their attachment to their ancient worship? Is it their hatred of Christianity? Is it the hardness of their hearts—their unwillingness to receive instruction—or their malevolence toward those who labour in their cause? Ah, if the Apostles of the Lord had reasoned in this manner, we might have been to this day like the Jews, without hope and without God in the world. No objection of this kind will apply to them which would not have equally applied to the Gentiles of other times, as well as to the Gentiles of the present hour.

But let it be remembered that the weapons of our warfare are mighty through God to the pulling down of strong holds. 2 Cor. x. 4. They have been found so in all former ages, and time has neither diminished their value nor impaired their strength. But will not a public attempt of this kind alarm the fears of Israel? Will it not strengthen their prejudices, call forth their resentment, or lead to the adoption of extraordinary measures on their part to counteract it? Such objections have occurred to our minds, but why should we anticipate them? Duty belongs to us, consequences to God. The better informed among that people will undoubtedly take the lead in these

matters; and why should we expect from characters of that description any opposition to a temperate and fair discussion of topics which involve their everlasting interests? But admitting for a moment that such opposition should be made, we are still treading in the footsteps of Christ and the Apostles. What could be more public than their intention to evangelize the Jews? Or what resistance have we to expect equal to that which they were called to encounter? Yet in the face of resistance they were successful. The reasons are obvious: The Redeemer lives, and great is the power of truth.

When to these considerations we add the success of our brethren in Europe, and the general opinion of the Christian world, that the time of Israel's restoration is at hand, it is humbly conceived, that we are not only justified in praying for it, but that we are also urged to prompt and vigorous exertions to effect it.

With the accomplishment of this object, brethren, is connected the glory of God—the honour of the Redeemer—the prosperity of Zion—and the diffusion and establishment of the faith once delivered to the saints. Let it not be forgotten, that the restoration of the Jews is to be a signal for the conversion of the great body of the Gentiles. It is more than probable that through their instrumentality as Missionaries of the Cross, those Scriptures will be fulfilled which relate to the general conversion of the Gentiles. For such a work, from the spirit that will be poured out upon them, and from their intimate acquaintance with the customs and languages of the nations among whom they have resided, they will be peculiarly well qualified. The Millennial period may therefore be considered as indissolubly connected with their conversion. See Zech. viii. 23. and Roman xi. 12, 15. When that great event will take place in its full extent is a secret with God. It may not occur in our day. But are we then justified in doing nothing for its accomplishment? The times in which we live are extraordinary. Never perhaps since the days of the Apostles have so great exertions been made, as are now making for the propagation of the Gospel. Our efforts in this cause will correspond with those of all other associations for the promotion of truth and righteousness. Should the great Head of the Church see fit to crown our labour with success, what cause will it present of joy in Heaven, and gratitude on earth; and may we not hope, even in the case of a supposed eventual failure of our object, that the spirit which governs us will be excited or promoted in other parts of Christendom, and that a foundation will be laid for future and more successful exertions in this glorious cause.

“Should present attempts,” said a late writer on the subject, “be premature and wholly ineffectual, yet they will be remembered with unutterable delight in those happy abodes where “the works of the righteous do follow them,” and the thought of the heart is not forgotten that we have done what we could, when God shall say to us, as he did to David, “Thou didst well, in that it was in thine heart.” 2. Chron. vi. 8.

To conclude—As final prosperity in this measure must depend on the Almighty co-operation of a redeeming Saviour, we entreat all

those who have the hope of an interest at the throne of grace, to offer, both in public and in private, more particular, more extensive, and more fervent prayer to God, than has been usual, for that people in general, and for the success of this object in our own city in particular.

By order,

PHILIP MILLEDOLER, *President.*

\* \* \* The Society hope for and calculate on the aid of Auxiliary Institutions, and of individuals in different parts of the United States, who may be friendly to the promotion of this interesting object.

[*Chr. Herald.*]

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EUROPEAN METHODISTS

*Under the direction of the British and Irish Conferences. Extracted from the minutes, &c. of 1815.*

The number of the members under the care of the above Conferences, were as follows:

In Great Britain	181,709
Ireland	29,357
France	25
Gibraltar	53
Sierra Leone	100
The Cape of Good Hope	42
Ceylon	50
The West Indies	17,856
Nova Scotia, &c.	1,759
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Total	230,951

The number of travelling preachers

In Great Britain	736
Ireland	132
Foreign mission	74
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Total	942

In the same year, there were in the Methodist Episcopal Church in America, Members

Travelling Preachers	211,129
	687

*Western Christian Monitor.*

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NOTIFICATION.

Communications in relation to the Christian Monitor, must be addressed to the Printer, postage being paid—otherwise they will not be taken out of the Post Office. The reasonableness of this notification, will appear by the statement of this fact, that every week brings letters, for each of which very often, we have to pay one-eighth part of the subscription money for a whole year's Series of the Monitor. This is a trifle to a Subscriber, it occurring only once a year to him—It is a serious matter to the Printer, who receives so many notes in relation to his business.

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,