

THE
CHRISTIAN MONITOR.

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THE JEWS.

[Since the glorious era of the Reformation, the descendents of Abraham have excited the benevolent attention of Christians; not, however, in a very extraordinary manner, until lately. At the present time, numbers take a deep interest in the spiritual welfare of that most remarkable people. The bitter prejudices which have existed so long, are wearing away; and good will is taking their place. In our own country this is eminently the case. Under our happy form of government, difference in religion makes no difference in the protection afforded, or the rights which are recognized, and guaranteed to the citizen. Here, too, Jews and Christians live together as neighbours, in the daily exchange of good offices, and reciprocation of kindly affections. This is as it should be. It is a terrible perversion of religion, to make it an occasion of hostile feelings, of dark suspicions, and of the malignity of party spirit. If others differ from us; and if we are right, and they wrong, hatred and violence are not the suitable means of conversion. For, why should we wish that any should be converted to our sentiments in religion, unless for their advantage. To aim to do good by doing injury, is surely in the highest degree preposterous. We as Christians believe that Christianity is the complete development of Judaism—that our faith is the same with that of the Patriarchs and Prophets; our hopes and joys the same—that the gospel, before preached to Abraham, is now with clearer light, and more affecting exhibitions of divine love, made known to us—and we esteem it as God's best gift to man. We wish that all may partake of its blessings; and would therefore most exceedingly rejoice in the conversion of Jew and Gentile to the Christian faith.—The following curious narrative will be read with much interest by those, whose attention has been turned to this subject. It was published about the time therein mentioned, if I mistake not, in a periodical work called the Phoenix, now out of print; and was republished by the celebrated Granville Sharp. We offer no comments,—the piece is published for the sake of showing that the descendants of Abraham acknowledge that a Messiah is promised by the mouth of their prophets, yet are not free from doubt as to the question whether he has come or not.

“A Narrative of the Proceedings of a Great Council of Jews, assembled in the Plain of Ageda in Hungary, about thirty leagues from Buda, to examine the Scriptures concerning Christ, on the 12th of October 1650. By Samuel Brett, there present. Also a Relation of some other observations in his Travels beyond the Seas.”

After mentioning some occurrences he met with, he says,

“I omit to recite many other Occurrences, which by conference I shall willingly communicate to my friends, they being too many to commit to writing: only now the fourth remarkable thing remaineth to present you with; and that is,

“The Proceedings of the great Council of *Jews*, assembled in the Plain of *Ageda*, in *Hungary*, about thirty Leagues distant from *Buda*, to examine the Scriptures concerning Christ; on the twelfth of October 1650.

“It hath been much desired by many honest Christians, that this Narrative of the *Jews* Council should be published, which I did intend only to communicate to private Friends. The chief Argument by which they have persuaded me to do it, is, because they do conceive it to be a Preparative and hopeful Sign of the *Jews* Conversion, and that it will be glad Tidings to the Church of Christ; and therefore I have yielded to satisfy their Desires therein. And thus it was:

“At the place above-named there assembled about three hundred Rabbies, called together from several parts of the world, to examine the Scriptures concerning Christ; and it seems this place was thought most convenient for this Council, in regard that part of the Country was not much inhabited because of the continual Wars between the *Turk* and the King of *Hungary*; where (as I was informed) they had fought two bloody Battles: yet both Princes, notwithstanding their own Differences, did give leave to the *Jews* to hold their Council there. And for their Accommodation there, the *Jews* did make divers Tents for their Repose, and had Plenty of Provision brought them from other Parts of the Country, during the time of their sitting there. There was also one large Tent, built only for the Council to sit in, made almost foursquare; the North and the South part of it, being not altogether so large as the East and West part thereof. It had but one Door, and that opened to the East; and in the middle thereof stood a little Table and a Stool for the Propounder to sit on, with his Face towards the Door of the Tent. The said Propounder was of the Tribe of *Levi*, and was named *Zacharias*; and within this Tent round about were placed divers Forms for the Consulters to sit on. It was also enclosed with a rail, that stood at a distance from it, to prevent entrance to all Strangers, and to all such *Jews* as could not prove themselves to be *Jews* by Record, or could not dispute in the *Hebrew* Tongue, which many had forgotten, who lived in such Countries, where they are not allowed their Synagogues, as in *France*, *Spain*, and those parts of *Italy* that do belong to the King of *Spain*, viz. the Kingdom of *Naples*, with the Province of *Calabria* and *Apuleia*; the Kingdom of *Sicilia* and *Sardinia*; in which places if a *Jew* be found, and he deny the Popish Religion, he is in danger to be condemned and executed for it; and yet Profit and Benefit allureth them to dwell in those Countries, notwithstanding their Fears and Dangers; and themselves are willing to forget, and so neglect to teach their Children their native Language, rather than they will loose their opportunity of Profit: and some have burnt the antient Records of their Tribe and Family, that they might not be discovered by searching, or otherwise. And for this Defect, that they

could not prove their Tribe or Family, they were not permitted to come within the Rail, but were commanded to remain without, with the Strangers that remained there, to see the Issue of their Proceeding, which were above 3000 Persons, and they were for the most part *Germans, Almans, Dalmatians, and Hungarians*, with some *Greeks*; but few *Italians*, and not one *English-man*, that I could hear of, besides myself.

“I was informed, that the King of *Hungary* not favouring the Reformed Religion, did give no encouragement to any Protestant Churches to send any Divines thither; but he did allow that some Assistants should be sent from *Rome*:—and their coming thither did prove a *great unhappiness to this hopeful Council*.

“When this Assembly did first meet, they spent some time in their mutual Salutations; and, as their manner is, they kissed one the other’s Cheek, expressing much Joy for their happy Meeting. And all things being provided for their Accommodation, they considered of the *Jews* that were to be admitted Members of this Council; and they were only allowed to be Members, which could by Record prove themselves to be native *Jews*; and for defect herein, I observed above Five hundred refused: though doubtless they were True-born *Jews*, yet they could not by Record prove themselves so to be; and for this they were not admitted to be Members of the Council, but they did abide without the rail with the Strangers that were there: and the number of them that were accepted to be Members, was about Three hundred *Jews*. And this was all that was done the first day.

“On the second day, the Assembly being full, the Propounder stood up, and made his Speech concerning the end of their meeting: And, *This*, said he, *is to examine the Scriptures concerning Christ, whether he be already come, or whether we are yet to expect his coming*. In examining this question, they searched the Old Testament with great Care and Labour, to be resolved of the Truth thereof, having many Bibles with them there for this end. And about this Point there were great Disputes amongst them. The major part were of Opinion, That he was not come: and some inclined to think that he was come; being moved thereunto by their great Judgment, that hath continued now this Sixteen hundred years upon them.

“I remember very well one of the Council in his Conference with me, seemed to be very apprehensive of the great and long Desolation of their Nation, ever since their Destruction by the Roman Emperors; and he imputed this their Affliction to their Impenitency. And comparing their present Judgment, with their other Judgments they had suffered before, he ingeniously confessed, that he did conceive it was for some great Wickedness; and that their Nation was guilty of the Blood of the Prophet, sent from God to their Nation, and the many Massacres that had been committed by the several Sects and Factions amongst them. *For* (said he) *we are no Idolaters, neither do I think we were guilty of Idolatry since our Captivity in Babylon; and therefore* (said he) *I do impute this our Calamity and present Judgment to the fore-named Causes*. And this was the sum of that which was disputed amongst them the second day of their meeting;

and so they adjourned till the next Morning, which was the third day of their meeting.

“When being assembled together again, the Point that was chiefly agitated was concerning the Manner of Christ’s coming. And this, some said, shall be like a mighty Prince, in the full Power and Authority of a King, yea, in greater Power than ever any King had; and that he will deliver their Nation out of the Power of their Enemies, and their Temple shall be Rebuilt again; and, that the Nations shall be of their Religion, and worship God after their manner. For they hold that the *Messiah*, will not alter their Religion, whensoever he cometh. And further, concerning his Parentage, they did agree in this, That he should be born of a Virgin, according to the Prediction of the Prophets; and they agreed also, that he may be born of such a Virgin, which might be of mean Note amongst their Nation, as was the Virgin *Mary*. And here some of them seemed to me, to incline to think that Christ was come. Therefore when they came together again the next day, the Propounder demanded of them, if Christ were already come, and who they thought he was? and to this Demand they gave this Answer, that they thought *Elijah* was he, if he were come, because he came with great Power, which he declared by slaying the Priests of *Baal*; and, for the fulfilling of the Scripture, he was oppressed by *Ahab* and *Jezebel*; yet they esteemed him to be more than a Mortal Man, because he so strangely ascended up into Heaven. And because this Opinion was contradicted by others, the day following they took into Examination the same Question, to answer them that said *Elijah* was not the *Messiah*. They of the contrary Opinion did urge the Care and Love of *Elijah* for the good of their Nation, in that he left them *Elisha* his Disciple to teach and instruct the People; which they expect to be the Care of their *Messiah*. These were the chief Arguments they had to defend their Opinion: and the same day, towards night, it came into question amongst them, What he then was that said he was the Son of God, and was crucified by their Ancestors? And because this was the great Question amongst them, they deferred the further Consideration thereof until the next day.

“When meeting again, the *Pharisees* (for some of this Sect were amongst them, that were always the Enemies of Christ) they first began to answer this last Night’s question; and these by no means would yield that he was the Christ; and these Reasons they gave for their Opinion.

First, Because (said they) he came into the World like an ordinary and inferior Man, not with his Scepter, nor Royal Power; wherewith they affirmed the Coming of Christ should be Glorious. Secondly, They pleaded against him the Meanness of his Birth, in that his Father was a Carpenter; and this they said, was a Dishonour that Christ should not be capable of. Thirdly, they accused him to be an Enemy to *Moses’s* Law, in suffering his Disciples, and in doing Works himself that were prohibited on the Sabbath-day; for they believe that the *Messiah* will punctually and exactly keep the Law of *Moses*:

and where the Gospel doth testify of Christ that he did fulfil the Law, they reject the Testimony thereof, because they do not own the gospel. But I observed these Reasons of the *Pharisees* did not satisfy all that heard them, but there still remained some Doubt in some of them concerning Christ; for there stood up one *Rabbie* called *Abraham*, and objected against the *Pharisees*, the Miracles that Christ wrought whilst he was upon Earth, as his raising of the Dead to life again, his making the Lame to walk, the Blind to see, and the Dumb to speak. And the same *Abraham* demanded of the *Pharisees* by what Power he did these Miracles? The Answer of the *Pharisees* returned to him, was to this purpose: They said he was an Impostor and a Magician; and blasphemously traduced him of doing all his Miracles by Magick: Thus, said they, he first caused them to be blind, to be dumb, to be lame; and then by taking away his Magical Charm, they were restored to their former condition. Nevertheless, this Answer gave little Satisfaction to the said *Abraham*: but thus he replied, That he could not charm those that were born in that Condition, as blind, &c. and born also before Christ himself was born; as it appeareth some of them were. This seemed to him an absurd Paradox; and truly the pressing of this Argument did almost put them to a nonplus, till at last they had this Evasion (though weak and vile) They were (said they) by other Magicians convinced to be so in their Mothers' Wombs; and that altho' himself were not then born when they were born with these evils, yet he being a great Dissembler, and more cunning than any Magician before him, Power was given him by the Devil, to remove those Charms which others had placed. And there was one *Pharisee* named *Zebedee* who of the *Pharisees* there did most approbriously revile him, and vehemently urge these things against him; but I conceive he did it not to the well-liking of many there that heard him, even Members of the Council. And as the *Pharisees* that day played their Parts against him; so did the *Sadducees* also endeavour (for some of the Sect were also of the Council) to render Christ vile and odious to the rest of the *Jews* that were assembled there. I observed it was with them, as it was once with *Herod* and *Pilate*; though they two could not agree betwixt themselves at other times, yet they could agree together to crucify Christ: for the *Pharisees* and *Sadducees*, though they be much divided in Opinion among themselves, yet did they at this time too much agree to disgrace and to dishonour Christ with their Lies, Calumnies and Blasphemies: for the *Sadducees*, as well as the *Pharisees*, did in other things accuse him for a grand Impostor, and for a Broacher of corrupt Doctrines; in that in his Gospel he teacheth the Resurrection from the Dead, which they there denied to be true Doctrine: but it is no new thing to see Factions dissenting, to agree in some evil design against others, as I found it by experience. Being at *Rome* in the Year 1650, which was the Year of their *Jubilee*, there was a great Strife between the *Jesuits* and the *Fryars* of the Order of *St. Dominick*, both of which were against the Protestants: and although their Differences have been by the care and vigilance of the *Pope* so smothered, that the World hath not taken

much notice thereof; yet this Fire broke out into a Flame greater than ever it was before, (as they certified me there) both by publick Disputings, and by bitter Writings one against another, opening the Vices and Errors of one another's Faction, thus seeking to disgrace one the other; which caused the Pope to threaten to excommunicate the Authors of all such black and libellous Books, that did tend to the dishonour of his Clergy and Religion, to make them infamous to the World. But this by the way.

"We are come now to the seventh and last Day of their Council; and on this day, this was the main Query among them: If Christ be come, then what Rules and Orders hath he left his Church to walk by? This was a great Question amongst them: and because they did not believe the New Testament, nor would be guided by it they demanded some other Instruction to direct and guide them in this Point: Thereupon six of the *Roman* Clergy (who of purpose were sent from *Rome* by the *Pope*, to assist in this Council) were called in, viz. two *Jesuits*, two *Iruars* of the Order of *St. Augustine*, and two of the Order of *St. Francis*. And these being admitted into the Council, began to open unto them the Rules and Doctrine of the Holy Church of *Rome*, (as they call it) which Church they magnified to them for the Holy Catholick Church of Christ, and their Doctrine to be the infallible Doctrine of Christ, and their Rules to be the Rules which the Apostles left to the Church for ever to be observed, and that the *Pope* is the Holy Vicar of Christ, and the Successor of *St. Peter*: And for instance in some particulars, they affirmed the real presence of Christ in the Sacrament, the Religious Observation of their Holy Days, the Invocation of Saints praying to the Virgin *Mary*, and her commanding Power in Heaven over her Son, the Holy use of the Cross and Images, with the rest of their Idolatrous and Superstitious Worship; all which they commended to the Assembly of the *Jews*, for the Doctrine and Rules of the Apostles. But so soon as the Assembly had heard these things from them, they were generally and exceedingly troubled thereat, and fell into high Clamors against them and their Religion, crying out, *No Christ, no Woman-God, no Intercession of Saints, no Worshipping of Images, no praying to the Virgin Mary, &c.* Truly their Trouble hereat was so great, that it troubled me to see their impatience: They rent their Clothes, and cast dust upon their Heads, and Cryed out aloud *Blasphemy, Blasphemy*; and upon this the Council broke up. Yet they assembled again the eighth Day; and all that was done then, was to agree upon another meeting of their Nation three Years after; which was concluded upon before their final dissolution.

"I do believe there were many *Jews* there that would have been persuaded to own the Lord Jesus; and this I assure you for a Truth, and it is for the Honour of our Religion, and the encouragement of our Divines: One eminent *Rabbi* there did deliver me his Opinion in conference with me, that he at first feared that those which were sent from *Rome* would cause an unhappy Period to their Council; and professed to me, that he much desired the presence of some Protestant Divines, and especially of our *English* Divines, of whom he had

a better Opinion, than of any other Divines in the World: For he did believe that we have a great Love to their Nation; and this Reason he gave me for their good Opinion of our Divines, because he understood that they did ordinarily pray for the Conversion of their Nation; which he did acknowledge to be a great Token of our Love towards them: And especially he commended the Ministers of *London* for excellent Preachers, and for their Charity towards their Nation; of whom he had heard a great Fame. As for the Church of *Rome*, they account it an Idolatrous Church, and therefore will not own their Religion: and by conversing with the *Jews*, I found that they generally think, that there is no other Christian Religion in the world, but that of the Church of *Rome*; and for *Rome's* Idolatry, they take offence at all Christian Religion. By which it appeareth that *Rome* is the greatest Enemy of the *Jews* Conversion.

“ For the place of the *Jews* next Meeting, it is probable it will be in *Syria*, in which Country I also was, and did there converse with the Sect of the *Rechabites*, living in *Syria*. They still observe their old Customs and Rules; they neither sow nor plant, nor build Houses; but live in Tents, and often remove from one place to another, with their whole Family, Bag and Baggage. And seeing I find, that by the *Italian* Tongue I can converse with the *Jews*, or any other Nation, in all the parts of the world where I have been; if God give me an opportunity, I shall willingly attend their next Council. *The good Lord prosper it. Amen.*

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REVIVAL OF RELIGION.

To the Editor of the Christian Herald.

NEWARK, (N. J.) 3d March, 1817.

DEAR SIR,

NOT to disappoint the expectation conveyed in No. 20 of the Herald, of a more particular account of the revival of religion in the congregation under the ministry of the Rev. Dr. Richards, in this town, and which is now spreading itself in other societies; I venture to furnish a brief statement of some of the more interesting facts and circumstances connected with this joyful event.

It was a time of general and unusual declension, when the arm of the Lord was first revealed, and a glorious light from heaven shone round about us. The fire upon the Christian altar had not wholly ceased, but the flame was feeble and obscure, and had often threatened to expire. Prayer meetings were kept up, but for the most part thinly attended; and seldom could a solitary individual be found, who was inquiring the way to Zion. The wise and the foolish were slumbering together. But He who works for his own great name, looked down and pitied; and, at a time when human expectations were low, and when few could be found to weep over the desolations of Zion, some tokens for good began to be discovered. As early as about the middle of December, it was known that several young men were under very serious impressions. A few of these cases had been of five or six weeks standing; but, except in one or two instances, the fact had

been carefully concealed in their own bosoms. Nearly at the same time an unusual spirit of prayer was felt by some of the Lord's people, who had had no communication with each other, and by some who had no knowledge of any awakening among the secure. Their hearts were greatly moved at the low state of religion, and they could not forbear to cry, with unceasing importunity, "*Help, Lord! for the godly man ceaseth, for the faithful fail from among the children of men.*" Their minds were wonderfully turned off from creatures, and made to fix on God alone; and so great were their desires that the Lord would appear in his glory to build up Zion, that they were made to agonize at the foot of his throne, and to wrestle as Jacob did when he entreated for the life of the mother and the children.

Amongst their most early and solemn petitions, was, that the Lord would awaken his slumbering church, convince them of their awful backslidings, and cause them humbly and sincerely to return unto him, that, with united heart, they might supplicate the outpouring of the Spirit, and a revival of his work.—How certain is it that God hath not said to the seed of Jacob, "*Seek ye me in vain!*"

On the evening of the 19th December, at a stated prayer meeting, the first public and visible token of the Lord's special presence was witnessed among us. This meeting had been established for more than three years, and, though in a place quite central to the congregation, it had often happened that not more than 20 or 30 persons attended; but on this evening, from some secret impulse, perhaps on the minds of the people, not less than 200 persons were present. On this occasion, the 7th chapter of the 1st book of Samuel was read, and the attention of the audience directed to the conduct of Israel when they lamented after the Lord on the plains of Mizpah, and to the counsel given them by Samuel.—It was a solemn and melting time; professors of religion were made to weep over their own backsliding, and earnestly to implore the Divine mercy; and others were excited to inquire *what they should do to be saved?*

The Lord's day following will long be remembered by some, as a season of more than ordinary interest in God's house. The Christian was awakened from his long night of slumber, and the secure sinner made to tremble while he contemplated the vast concerns of an approaching eternity.

These impressions were imperceptibly and gradually extended; and, when the New Year opened, such an anxious desire was felt on the part of the Lord's people to humble themselves for their sins, that the following Thursday was set apart in the congregation, as a day of fasting, humiliation, and prayer. The former part of the day was spent in the closet; and at 2 in the afternoon, the congregation assembled in the house of God, to mingle their tears and pour out their supplications together. It was a favoured season; many a heart was broken, and HE, who never refuses to listen to the cry of the humble, lent a gracious ear to the supplications of his church. Not a few date their first religious impressions on that day; and, at the same time, others found joy and peace in believing.

From this period the work has rapidly spread, and is now become general in the congregation, and extends more or less into all parts of the town, particularly in the Baptist society.

Scarcely a day passes us, without witnessing the song of praise from the lips of some new-born soul.

I cannot speak with certainty as to the number of the awakened, but I do not feel the smallest hesitation in pronouncing it to exceed 300; more than one hundred of whom have obtained a hope that they have passed from death unto life. Time only can determine as to the genuineness of this work; but the view at present is amazing, and it appears to be a work of great power. Convictions in many cases are deep and pungent, and often succeeded by extraordinary light and peace. Among those who are comforted, some have their hearts filled with love in contemplating the work and character of Christ, and are enabled cheerfully to commit their everlasting interest into his hands.

This solemn work has been attended with much feeling, at the same time that it has been free from any lively agitation, noise, or disorder; more than the ordinary exercises experienced in the momentous change of passing from death unto life. It has extended more or less to all ages and conditions; and men of the stoutest hearts and proudest spirits have, like the stubborn and lofty oak of the forest, been compelled to yield to its power, and bend to the mighty rushing wind. Many heads of families are the joyful subjects of this power; but the greater number are in the morning of life, and some even from 10 to 15 years of age.

The people of colour also, on this occasion, have been remembered by the great Head of the Church; and more particularly those who have attended for instruction in the Sunday School.—What encouragement does this fact furnish to teachers and patrons of these highly beneficial and interesting institutions; and what delight and pious gratitude must the reflection occasion, that HE who gave himself a ransom for all, to be testified in due time, has brought, as we humbly trust, a number of this poor, and neglected, and suffering people to experience the riches of his grace! and it will be seen, in the light of eternity, whether or no their benevolent exertions have been blessed as a mean in accomplishing this happy end.

During the progress of this revival, much quickening and consolation has been imparted to Christians, though for the most part not until they had been the subjects of great searching of heart, and deep humiliation before God. It has been an occurrence not unfrequent among professors, and particularly in the early part of the blessed work, to lose a sense of God's favour, and even to relinquish their hopes. They were smitten with such a conviction of their awful departure from God, that they could not think it possible that they had ever known the Lord in truth. But, with few exceptions, after a season of darkness and conflict, they have regained their hopes, accompanied with a new and peculiar delight in God's service, and with renewed zeal for the honor of his cause.

We have no reason to think that there is any suspension of the Divine influences ; but that, on the contrary, the blessed dews of heaven are still descending upon us.

If the Lord spares me, and the work advances, I may acquaint you with further particulars, as circumstances may arise, and opportunity occur.

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FOR THE CHRISTIAN MONITOR.

Extract of a letter to a Christian Friend, written in January, 1817.

My Friend,

I HAVE been meditating for some time past to ask your acceptance of a letter. But I felt at a loss for any thing like news from this quarter to send you. The people here, and their affairs, so far as I know, go on in one beaten, uniform course ; and nothing remarkable occurs amongst us. On the other hand, if your feelings resemble mine, you may like to hear now and then from the land of HOME, though there should be nothing extraordinary to communicate. Besides, considering the rich stores of thought and interest contained in our religion, it seems unworthy of Christians to admit the idea that they have nothing to say to each other.

I need not tell you that I was sorely disappointed in not being able to reach the meeting of our Synod last fall. My heart had been much set upon the object. I wished to see a cluster of very dear friends, the friends of my youth ; whom no length of time or distance can make me cease to love, and whom I cannot meet but on such occasions. To be deprived of so much pleasure, as I had promised myself in the interview, tried my patience and resignation not a little.

From what I can learn, you are favoured with a revival of religion in your own soul since you went to —. I rejoice at this, and most cordially congratulate you upon it. When we contemplate Christianity as delineated in the pages of the New Testament, we can hardly fail to be convinced that it filled its primitive disciples with habitual peace and joy, and raised them far above this poor, groveling world. Ages have rolled on : but the gospel has not changed any of its tendencies, nor lost any of its power. All that is necessary is that we be heartily engagaged in pursuing its blessings, and that we live continually under its divine influence. The people of the world talk much of pleasure ; but what have they to compare with the love of Christ shed abroad in the heart, and the lively hope of a blissful immortality ? They talk of their friendships and attachments ; but how much superior is the bond which unites Christian friends, and will unite them forever. If polite literature, and the beauties of created nature, afford materials for pleasant conversation, which I acknowledge they do ; how much more delightful shall we find it, if we feel as we ought, to converse upon the perfections of God, the method in which our redemption was procured, the grace by which it is applied, the troubles which we encounter in our way to heaven, the watchful providence and sweet consolations by which we are supported, and the glorious prospects which lie before us in the eternal state.

Of the many strange things which we either see or experience, is not the most strange that a real Christian should ever be lukewarm in religion? Its objects are calculated, by their grandeur and importance, to engross the whole heart, so as to expel from it every thing of an opposite character. Its pure and exalted pleasures, if we have once tasted them even in a small degree, appear suited to make us esteem all earthly gratifications as unspeakably light and vain in the comparison. Yet it is possible to lose, to a lamentable extent, our sensibility to these sublime objects, our relish for these precious, spiritual enjoyments; to wander away again from our God and our Saviour; and to become miserably entangled with the cares and indulgences of this unsatisfying world. So deceitful is the heart of man! It has long been my opinion that our declensions in religion afford one of the most striking evidences of the depravity of our nature.

Permit me then to exhort you, as a friend sincerely concerned for your advancement in holiness, to guard with the utmost vigilance against the encroachments of a worldly spirit. The only way that I can recommend to avoid going backward is to be incessantly pressing forward in the heavenly race. Whatever we may have attained, and however we may now exult in faith and hope, it becomes us to remember that we are still in the land of danger, that our enemies are numerous and indefatigable, and that much of our warfare remains to be accomplished. Let the Bible be your chosen companion and guide. In the duties of secret devotion, be frequent and punctual. For without the grace of the Holy Spirit you can do nothing; and that grace is only to be expected in answer to importunate and persevering prayer. And let me add, beware of too close an intimacy with the gay and the fashionable, in whose hearts the fear of God has no place. Beware of their idle parade, their giddy and ensnaring amusements. It is visionary to think of going with a world alienated from God, and at the same time enjoying communion with him. The two things are incompatible. As Christians, we must take our side, and adhere to it with firmness. We must have fortitude to deny ourselves, and to bear the reproach of preciseness and singularity, for the sake of Christ, and of those high blessings, present and future, which the world can neither give nor take away.

If you shall be pleased to take your pen, and tell me that this letter is acceptable, you shall have another; unless we are to have the pleasure of seeing you shortly in ——. Believe me, truly,

Your friend and servant.



BAPTIST MISSION IN INDIA.

From the Baptist Magazine, (London.)

We extract the following pleasing testimony to the character and conduct of one of our missionaries in the East, from an interesting work, entitled, "Sketches of India," just published by Messrs. Black and Co. and which is currently ascribed to a gentleman of no less eminence than Dr. Ainslie.

“During the greater part of this fair, (at Hurdwar,) which lasted nearly three weeks, a Baptist missionary, (Mr. Chamberlain,) in the service of her Highness the Begum Sumroo, attended, and from a Hindostanee translation of the scriptures read daily a considerable portion. His knowledge of the language was that of an accomplished native; his delivery impressive, and his whole manner partook much of mildness and benignity. In fine, he was such as all who undertake the arduous and painful duties of a missionary should be. No abuse, no language, which could in any way injure the sacred service he was employed in, escaped his lips. Having finished his allotted portion, on every part of which he commented and explained, he recited a short prayer, and concluded the evening by bestowing his blessing on all assembled. At first, as may be expected, his auditors were few; a pretty convincing proof, when sixty thousand people were collected, that it was not through mere curiosity they subsequently increased. For the first four or five days, he was not surrounded by more than as many hundred Hindoos; in ten days (for I regularly attended) his congregation had increased to as many thousands.—From this time, until the conclusion of the fair, they varied; but never, on a rude guess, I should fancy, fell below eight thousand. They sat around, and listened with an attention which would have reflected credit on a Christian audience. On the missionary retiring, they every evening cheered him home, with ‘May the Padre (or priest) live for ever!’

“Such was the reception of a missionary at Hurdwar, the Loretto of the Hindoos, at a time when five lacks of people were computed to have been assembled, and whither Brahmins, from far and near, had considered it their duty to repair. What was not the least singular, many of these Brahmins formed part of his congregation. They paid the greatest deference to all that fell from him; and when in doubt, requested an explanation. Their attendance was regular, and many, whose countenances were marked, were even the first in assembling. Thus, instead of exciting a tumult, as was at first apprehended, by attempting conversion at one of the chief sources of idolatry, Mr. Chamberlain, by his prudence and moderation, commanded attention; and, I have little doubt, ere the conclusion of the fair, effected his purpose, by converting to Christianity men of some character and reputation.”

Letters have recently been received from India. The following is a brief outline of their contents:

At Gomalty, the station has sustained a loss, by the somewhat sudden death of Manika Chund, a valuable native brother; Krishna, always indefatigable, is gone thither to supply his place. Mr. W. Carey, and his native assistants, are proceeding with their accustomed diligence and hopeful success, at Cutwa, and various places in its neighbourhood.

Similar accounts, varied by interesting details of incessant labour, are furnished from Jessore and Berhampore.

The churches at Serampore and Calcutta, are favoured with considerable additions. Much good appears likely to result in the latter

from the appointment of brethren Lawson and Eustace Carey to joint pastoral office there. They appear to have entered on their course with the determination and zeal so desirable in the ministers of Christ. Brother Yates, who, while in England, evinced remarkable skill and aptitude in the acquisition of languages, is proceeding, under the immediate direction of Dr. Carey, in pursuit of these studies, and is already of considerable service in forwarding the great business of the translations.

Brother Smith preaches to crowds of attentive hearers in different parts of Calcutta. The Sheiks in this city were greatly delighted at receiving the gospels in their Gooro-mookhee dialect, putting their hands on their heads, and uttering aloud their joy at the gift. Sebuk-ah is indefatigable as an itinerant in his own village; where Roop-ah, a police-officer, and his family, have avowed their reception of the gospel.

A pleasing instance of the effect of the instruction of youth in their schools, occurs in a letter from Tarachund, to brother Ward, dated Serariva, 29th June:—"I thank God that some of the school-boys are so well acquainted with the Christian religion, that they overturn every word of the idolaters who visit the school, and explain the word of the Lord almost as well as Christians themselves; which makes me to believe their conversion to be near. They also discourse at length about religion, and read the Bible on sabbath and other days. Those that hear them, declare, that this is the true religion, and ought to be obeyed." The zeal of this worthy brother has induced him to compose a number of Bengalee hymns, which are to be printed. "At the same time," he adds, "I hope you will pray to God, that, by his blessing, these hymns may be spread all over Bengal, and attract the hearts of the hearers toward our Saviour Jesus Christ. Amen."

Mr. De Bruyn appears to have been made useful, in a variety of instances, among the Mugs, at Chitagong, and its vicinity. At his first attempt to visit them, these uncivilized people ran up the mountains; but, never, one of them returned, and after hearing that they had bought them books, and were desirous of making known good news to them, the people took courage, and came round them; when the gospel was read, they acknowledged that they were in a bad way, and that the words were good: they accepted of fourteen books."

At Silhet, several persons are waiting for baptism. By a letter from brethren Du Sylva and Bhagvat, "We learn that they had visited Chumbu, (a small independent state,) and had conversed with numbers of the inhabitants respecting the gospel. The daughter of Rajah Madachundra, say they heard of our arrival, and wished to hear the word; we went, and explained the gospel doctrines to her, with which she seemed much pleased, and detained us six days, during which time she read the word with us, and helped us various ways. On our departure, she expressed the highest pleasure, and told us we were the servants of the true God, and invited us to come every month, to stay two or three days, that she might well understand the Christian doctrine."

A pleasing work of grace has been going on at Digah, and its neighbourhood, principally among the British soldiers, though not confined to them. On this subject, a correspondent of the missionaries observes as follows: "There is in the progress of religion in India, the same appearance as in Europe, a gradual descent of divine influence, like the gentle dew on the tender grass; a daily increasing number of converts in different parts of the country, in the civil service, are evidently friends of the gospel; in the army this attachment is more generally decided, and though the work goes on (comparatively) but slowly among the Heathen, this can be accounted for from the great assistance made by the civil and religious prejudices of this people."

Mr. Thompson is continuing, with all his former assiduity, to labour in the dissemination of the gospel, in the populous city of Patna. A pleasing instance of the attention excited by the scriptures, occurred in his journal:—"Two Pundits from the city wanted the Sungskrit Testament; not having it, I offered them the Pentateuch, but they said, 'Not this book, but another, in which there are many good things about Jesus Christ, and good words of his, for we have seen and read the book at Pundit Sheokrugee's, in the city, at his recommendation, and when we wanted the book for ourselves, he refused, saying he had obtained it with great difficulty, and told us to come to you.'

A new station appears to have been formed at Guya, by a person of the name of Fowles, who had been baptised by Mr. Thompson at Patna. He seems to enter into the work of the gospel with all his heart. "I preach to the Hindoos and Musselmens," says he, "almost every day, and am heard with much affection and attention; some of them weep, even like children, when I speak to them of the sufferings and death of the Lord of glory; and the Saviour of sinners for the salvation of the elect."

Brother John Kerr has proceeded from Ferukabad to Dehli, the ancient capital of India. "Here," says he, "the word is heard with willingness and attention, much to our encouragement and astonishment, for we had heard that the word could not be preached in Dehli, but I thank the Lord, that I now perceive the folly of regarding what men say, and the wisdom of hoping in him, who has promised to give the Son the heathen for his inheritance, and the uttermost parts of the earth for his possession."

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FOR THE CHRISTIAN MONITOR.

We ought not only to avoid evil, but the very appearance of it. Rush says, "I have known many men and women, of excellent principles and characters, who have been betrayed by occasional doses of gin or brandy (when out of health) into a love of those liquors, and have afterwards fallen sacrifices to their fatal effects." How many thousand times worse the remedy than the disease, to these; as well as to those, who madly attempt to drown their sorrows in the troubled sea of intoxication!

Thus, the evils of drinking have been indefinitely extended and multiplied.

LITERARY NOTICE.

[We recommend to our readers the following proposals for publishing a System of Divinity, drawn up by one of the most eminent of our American divines. The character of Dr. Dwight, for talents, learning and piety is so high, that it would be presumptuous in the Editor to suppose that his testimony is necessary to recommend the work here offered to public acceptance.]

PROPOSALS

For Publishing by Subscription,
A SYSTEM OF DIVINITY;

IN A SERIES OF SERMONS,

By *TIMOTHY DWIGHT, D. D. LL. D.*

LATE PRESIDENT OF YALE COLLEGE.

It is well known that Dr. DWIGHT, in connection with the office of President, held that of Professor of Divinity; and was the stated Preacher in the College Chapel. It is the duty of the Professor of Divinity to preach to the Students a regular course of Systematic Theology once in four years. While Minister of Greenfield, Dr. DWIGHT had devoted his attention, in a degree not then usual, to the study of Systematic Theology. At that time he formed the great outline of the work, now offered to the public; and, during his residence there, preached the whole of it, twice, from short notes. After his election to the Presidency of Yale College he materially enlarged and altered it; and, occasionally, added new sermons. During the first eight years, he preached from his manuscripts written in short hand. In 1804 the Corporation empowered him to employ an amanuensis. He then began, by the help of such an assistant, to write out his Sermons at full length; and in the course of that and the three following years, he completed the work. After its completion, he preached it twice; and had made some progress in a third course when he was removed by death. When fully written out, he submitted it to the critical examination of several of the most judicious and sensible Divines whom our country could boast. It need not be added, that he readily availed himself of the remarks of these gentlemen; nor, that, in every subsequent revisal, each sermon underwent his careful examination.

It will be seen, from this statement of Facts, that DR. DWIGHT possessed advantages for completing a work of this kind, which will rarely be enjoyed by any man. To the Alumni of Yale College, who have heard the whole system of Sermons delivered in the College Chapel; to the gentlemen, who, occasionally, heard parts of it preached; to those, who were personally acquainted with the Author, and understood the character of his mind; and, to those, who knew his high reputation as a preacher; it is not necessary to mention the improvement which he made of these advantages. To others in our country, it may be proper to suggest, that, for sound common sense,

for force of intellect, for originality of thought, for clearness of method, for vigour and brilliancy of imagination, for correctness of taste, for a happy style and classical language, and for impassioned eloquence, for candour and catholicism, for a single eye to the Truth, for fervent piety and zeal for God, for love of the souls of men, for tenderness of feeling and of manner, for a clear and natural explanation of the more difficult doctrines of the Bible, and for noble and exalted views of God, of his attributes, of his Providence, of his works, especially his great work, the work of Redemption, of JESUS CHRIST as God-man, and of the Glorious System of Truths unfolded in the Scriptures; DR. DWIGHT was surpassed by few of his cotemporaries. Such, only, will need to be informed; that his tenets harmonized with the Westminster Confession and Catechism; that throughout the whole twenty-one years, he made VINCENT'S EXPLANATION OF THE SHORTER CATECHISM his constant Text Book, in his weekly Theological Lectures to the Senior Class; and that his System of doctrines is built "on the foundation of the Prophets and Apostles, JESUS CHRIST himself being the chief corner Stone."

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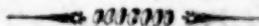
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N. B. Persons holding subscription papers are requested to make returns by the first of June next to Mr. Timothy Dwight, New-Haven, Connecticut.

NEW-HAVEN, February, 1817.



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.