

THE
CHRISTIAN MONITOR.

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From the Christian Herald.

We have recently received from England the June Magazines, which give an account of the late Anniversary Meetings of the several great institutions, held in London in the month of May. These publications only make mention in very brief and general terms of the intelligence communicated, and in some instances present abstracts of speeches delivered on the occasion. Enough however is detailed to afford a cheering view of the benevolent and extensive enterprizes still pursuing in that country for advancing the cause of religion and humanity. To give summaries only of all the interesting matter furnished in relation to the several Societies, would far exceed the limits of the present number. We shall, in the course of this publication, present our readers with copious extracts from those Magazines, together with such other important details as may occasionally come to hand. We now begin with

THE BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, May 7, was held the thirteenth Anniversary of this Institution, at Freemasons' Hall, London: at which their pious and noble patron, Lord T. Lennox, presided, who was supported by the Bishops of Salisbury, Norwich, Gloucester, and Cloyne, the Earl of Elgin, Lord Gambier, and several respectable Members of the British Parliament.

The Report briefly mentioned the flourishing state of the Society, and its rapid extension through the world. The spirit of peace had poured on the world a rich abundance of moral and intellectual blessings. Christian knowledge is now confined to no country: the African and the Asiatic—the Hottentot and the Hindoo, are enabled to trace the mind of God in the pages of Scripture, and rejoice in there contemplating a sublimer revelation than in sun, moon, and stars. The crescent of Mahomet sinks before the rising beams of Christianity; a Mahometan aged 40 had learned to read, purposely that he might read the Scriptures. The first Bible sold in Africa was to a Hottentot. An African said of the Scriptures, "These are the weapons that will conquer Africa—they have conquered me." The Report stated the formation of various Bible Societies at home and abroad, particularly in Russia, Sweden, Norway, Denmark, &c. and even among the Catholics, thousands of whom now read the Bible: also in the East and West Indies, America, and Africa, where a Hottentot of 50 years of age learned to read that he might read the Bible. The Report concluded with giving thanks to God for a disposition to encourage the distribution of the Scriptures, and imploring the Divine blessing on its exertions.

The Report, together with the whole proceedings of this meeting, were replete with the most lively interest, and equally encouraging with those of any former Anniversary; but as we expect to be enabled to furnish our readers with a detailed account in our next Number, we shall for the present confine ourselves to a few of the most prominent facts stated in the Report.

The object of the Society is increasingly felt and promoted in every quarter of the globe, and new fields are continually opening for the dispensation of its bounty, by encouraging the establishment of Societies for perpetuating the distribution of the Holy Scriptures, by granting to them pecuniary aid at their establishment, and in the progress of printing large editions of the Holy Scriptures.—Among the Roman Catholics upon the continent large impressions of the New Testament have been circulated at the charge of the Society, as well as to Protestants situated in Catholic countries, which have been attended with the most beneficial results.

The Auxiliary Societies in the United Kingdom, although much increased in number, continue their operations with vigour; and, notwithstanding the past year has been one of peculiar distress, they have contributed to the Parent Institution no less than 52,027*l.* 9*s.* 8*d.*; and as their local wants become supplied with the Holy Scriptures, they progressively allot a considerable portion of those contributions to the general purposes of the Parent Institution, without requiring any return in Bibles and Testaments, thereby enabling them to promote more extensively the printing and circulation of the Holy Scriptures in countries destitute of the Word of Life.—The sum of 21,954*l.* 7*s.* 6*d.* has been received during the past year for Bibles and Testaments.—The total *net* receipts was 84,040*l.* 17*s.* 4*d.* and the net expenditure 89,230*l.* 9*s.* 9*d.*

The total number of Bibles issued during the year, ending the 31st March last, was 92,239, and of Testaments 100,782: making the whole number issued by the Society exceed a MILLION AND THREE QUARTERS of copies of the Holy Scriptures.



FOR THE CHRISTIAN MONITOR.

Estimate of the Divine Favour.

IT is often afflictive to perceive with what cheerfulness we bear the loss of the divine favour, compared with the difficulty with which we bear the loss of temporal comforts. The loss of our health, for a few days, requires all the patience that religion and philosophy can furnish to prevent our murmuring against the providence of God. The prospect of losing an eye, or a limb will throw us into the greatest agitation and distress; the loss of property is lamented as a great and real calamity. Such privations will impart a melancholy gloom to all our future prospects, diminishing the light of the morning, and increasing the shades of the evening; imbittering the source of every pleasure, and increasing the pressure of every other affliction: so that we enroll ourselves among the most unfortunate and miserable of mortals. But

the Lord may withdraw from my soul the light of his reconciled countenance; the sweet and constraining influence of his love may no longer be felt; the quickening and renovating touches of his spirit may cease to visit my heart, and I remain cheerful and gay, not even sensible that I have sustained any loss. I may be conscious of impenitence and unbelief, and that I derive no real pleasure from the service of God, and it occasions no grief of soul; I rush forward without the slightest apprehension of danger. In such a case how melancholy and how invincible is the proof of that carnality of mind which is enmity against God!

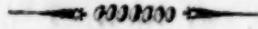
If it is our friends who suffer these temporal afflictions, then, with the liveliest emotions of sorrow we sympathize with them! But they may live without God in the world, may be under the power of Satan, led captive by him at his will, may be evidently dead in trespasses and in sins; but this circumstance awakens not our grief, extorts not our prayers for that grace which would regenerate their hearts and restore them to the favour of God.

Mrs. B—— was found one morning, by her neighbour, overwhelmed in the deepest anguish; tearing her hair, and beating her breast. Rachel herself, weeping for her children because they were not, was not more inconsolable than was Mrs. B——. She was alike insensible to the inquiries or consolations that were offered. Surely, said her neighbour, Mrs. B—— is grieving for the death of a friend whose last moments were not cheered with a sweet sense of divine favour! Nothing less could occasion such distress!—Presently the case of this grief is ascertained—Mrs. B——'s little daughter, about eight years old, had fallen down, and by the fall one of her eyes was entirely lost, and her countenance was a good deal injured.

To a certain degree, all parents will feel themselves authorized to sympathize with Mrs. B——. Her daughter has sustained a loss, an irreparable loss. But the principles of the gospel should regulate both our joys and our sorrows. This is indeed an affliction, but not a sin; it is no certain mark of divine displeasure. The light of the eye may be extinguished when the light of God's countenance may cheer the soul; the beauty of the features may be defaced while the heart is adorned with the Saviour's image.

Mrs. B—— had another daughter just entering her sixteenth year; she was, what the gay world calls sprightly and handsome. According to fashionable phrase, she was beginning to *see the world*, and to *be seen* by the world. This young lady had never manifested one symptom of religious feeling, nor the slightest regard for the obligations of the gospel. On the contrary she manifested a deep rooted aversion to the spiritual exercises of devotion. When she attended places of public worship, it was to exhibit herself to the curious gaze of those who came to offer incense to such idols. She was under the influence of an increasing love to sinful pleasures; the splendid ball-room, and the crowded theatre were her chief delight. Every part of her conduct declared it to be her intention to *live in pleasure while she lived*. Here is a soul blighted by sin, polluted by the grasp of Satan, under the frowns of God; yet on this account her mother sheds no

tear, feels no sorrow! Reader, doest thou resemble Mrs. B—? Search and look; for without regenerating grace, such a heart will never enjoy that peace of God which passeth understanding. N. S.

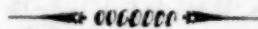


REVIEW.

Ministerial usefulness: a sermon delivered at Romney, April 17, 1817, before the Presbytery of Winchester. By

JOHN BLAIR HOGE, A. B.

We have read the sermon with great pleasure, and think it very creditable to the talents as well as piety of the author. The subject indeed, though well adapted to the occasion, was not perhaps the most favourable to the display of eloquence in the common sense of the word. It is however managed with great propriety and judgment. The division of the discourse is judicious, and happily announced. The topics of argument and illustration are well selected, and clearly developed. The style too is generally good, and sometimes elegant. The sentences indeed are commonly long, musical, and flowing; leading our ears through "many a winding bout of linked sweetness long drawn out." Perhaps however they are a little too monotonous to be altogether pleasing. We should rather think too that they are sometimes a little too complicated, at least for common hearers. Upon the whole, we think the author has conferred a favour upon us by the publication of this discourse, and we hope he will soon lay us under a new obligation of the same kind.



[The following letter to a Student of Divinity may perhaps advantageously occupy a place in the pages of the Monitor—We therefore give it an insertion.]

MY YOUNG FRIEND,

You have frequently, in conversation, asked my advice respecting the studies proper for the profession which you have chosen. This has suggested the measure here adopted, of putting my thoughts on paper, and thus presenting them to your serious consideration.

To come directly to the subject then, I would in the first place counsel you to be a diligent student of *your own heart*. No reference is here made to the studies which are generally designated by the terms *philosophy of the human mind*—although it is believed that these are highly important as gymnastics of the understanding—but I mean a diligent and careful observation of the workings of the heart, both under the influences of divine truth, and when exposed to the various temptations which beset the children of men. Especially, observe the effect, when new light is communicated to the understanding, or when a sudden temptation is thrown in your way. This advice seems to me important on many accounts. It is necessary that we should have knowledge of ourselves to guard against the dangers to which ministers of the gospel are exposed. When one is regarded as a teacher, is looked up to as spiritual guide, is surrounded by an admiring crowd,

is followed by numbers from place to place, is complimented for fervour, for zeal, for éloquence, it is evident that he is in danger of being "lifted up with pride, and falling into the condemnation of the Devil." Knowledge of ourselves, under grace, is most efficient in keeping down this mischeievous spirit. But it often happens that the preacher is opposed, is misrepresented, and deserted, sometimes by those who were once loudest in his praise. The study of your own heart is necessary to prepare you for this. If your object is to gain human applause, honour, or wealth, it would be best to seek it in some other way—here you will be disappointed. If it is to glorify God and do good to men, you may go forward with confident hope of support under all trials. But, the more complete your assurance that this is indeed your great object, the better you will be prepared for all that you have to encounter.

Besides, in the course of your ministry you will probably be called on to give direction to many under great perplexity, arising from the exercises of their hearts. If you are ignorant what a soul awakened, deeply convicted, converted, filled with joy, deserted, tempted, walking in daakness, experiences, how can you give direction to those who apply to you. It is necessary therefore that you should carefully observe all the movements of your own heart, and faithfully treasure up in your memory every lesson of experience.

2. In the next place, study the holy scriptures. This *common* counsel is given for the sake of making some remarks which appear to me worthy of notice. The scriptures are studied by men as critics, as practical christians, and as partizans. The first mode is of doubtful character, because it may be pursued either from vanity, or sincere desire to know the truth; the second is indispensable for every one and especially the christian preacher; the third is utterly unworthy of our name and profession. On each of these permit me to make a few remarks.

God has been pleased to afford a revelation of his will in human speech. To know the will of God, the language which he has used must be understood. In respect to the rules and idioms of speech, the language of the Bible differs not from that used by men uninfluenced by the spirit of inspiration. To ascertain the true and literal meaning of scripture then, we must approach it as critics and grammarians, furnished with the same apparatus with which we would undertake the elucidation of any ancient author. Considerable knowledge of old laws, customs, rites, ceremonies, and history is obviously necessary to interpret skilfully the Hebrew, and Greek Testaments. I am sorry to be obliged to state that in this country, this knowledge is so rare, that the possession of it creates a considerable distinction, and therefore may excite vanity in the possessor. This danger ought not to deter one from the diligent pursuit of all the studies necessary to form a Biblical critic, but to put one, engaged in these pursuits, on his guard lest he be puffed up with self conceit. The course here recommended is attended with many advantages. It enlarges the mind—is apt to produce truly liberal dispositions—enables the preacher to solve many difficulties which would otherwise lie beyond his reach and to re-

fute many objections of infidels. I would earnestly recommend diligence and labour in this course of preparation. Read daily a chapter or two in your Hebrew Bible and Greek Testament, using the best critical helps in your reach. Do you know that the Clergy of this country afford a rare example, in the present day of improvement and extension of science, of retrograde movements? They are not generally so learned as their predecessors two generations back. The effect of this is felt far and wide in our country. We with great difficulty keep up, in our present prosperity, the institutions which our more zealous and pious forefathers founded in their straitened circumstances.

With what ardour soever you may pursue critical studies, they must not usurp the place of practical reading of the holy scriptures. This is best conducted when mixed with earnest prayer to God. We ought daily to employ some time with our Bibles, in the temper of David, when he said "Lord what wilt thou have me to do." At these seasons our whole hearts ought to be laid open to the word of God; and we should make it our great endeavour that the precept, in the full extent of its meaning, should enter into the mind. I fear that most christians have very inadequate ideas of the spirituality of their religion; of the extent to which its requirements go; and of the sublimity and excellency of the examples recorded for their imitation. They are like astronomers viewing the heavens with the imperfect instruments of man's device. Many glorious objects indeed are presented, too splendid and magnificent to be overlooked; but there are also many evidences of higher glories which they are not able to behold, of suns and systems which lie beyond their ken. A stronger faith would be to us, as a more perfect instrument to the astronomer. Why should we not see, and feel, as the primitive christians saw and felt? Nothing but their spirit is wanting.

The third mode of studying scripture is I fear, the most common, and yet it is unprofitable, and indeed injurious. For the most part they who are engaged in religious enquiries have imbibed some system, or at least connected themselves with some party before they undertake the regular study of the Bible. The consequence is that every thing is accommodated to the system, or interpreted according to the maxims of the party; conclusions are pushed farther than the premises will warrant, and inferences which no logic will justify, are derived from the holy scriptures. To avoid this let the command of our Saviour "Call no man master on earth" sink deep into your heart. Cultivate a love of truth. Be instant in prayer. Study the scriptures as a critic, and not as a mere bolsterer of systems, remembering that your great business is to ascertain the "mind of the spirit" not the sentiments of men.

A course of study very highly recommended and zealously pursued in some parts of the world has been very greatly neglected among us. I refer to the study of the Fathers. These old writers have been much overrated by some, and not duly appreciated by others. A Divine ought certainly to form some acquaintance with them; but it is hardly worth the labour to toil through all their ponderous folios. I

had some thought of giving you a brief character of those of the three first centuries, but I find that this will extend my letter beyond the bounds of moderation. You understand well enough that as Protestants, we acknowledge no *authority* in doctrine or discipline but the Bible. Let that be your manual: and as for the Fathers, make yourself acquainted with them as you have time and opportunity. One thing in particular I would add to this remark; namely as far as you have it in your power, study the ancient history of the church in the original writings. Modern Ecclesiastical histories are of course, all written by men who have been interested, if not engaged in the disputes of the present day: and have had their judgment biassed by the systems of doctrine and church government that they have severally embraced. Mosheim is in general impartial; yet frequently manifests his Lutheran prejudices. Milner is pious and evangelical, yet his feelings were warmly enlisted in favour of the church by law established in his own country. In relation to all subjects which are matters of dispute in the present day, you ought not to be satisfied with second hand information; but to go to the original sources of knowledge.

Attention to all these subjects, however, must not prevent your paying due regard to the progress of science in the world. At the glorious period of the reformation, a new impulse was given to the mind of man. Numerous and brilliant have been the discoveries made by the great men whom providence has raised up: and rapid has been the march of the human understanding. Every year the territories of science have been enlarged; or fields formerly discovered have been better cultivated. A minister of the gospel should endeavour at least to keep pace with others in this progress of improvement. It will qualify him the better as a teacher of others; and he will be enabled to turn to good account the discoveries of philosophers, in vindication, or illustration of that religion of which he is the acknowledged advocate. Dr. Chalmers has afforded a very fine example of this in his late admirable discourses on modern astronomy. A volume, which on this account, as many others, I would recommend to your diligent perusal.

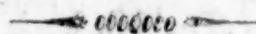
There is one other subject on which I wish to touch before closing this letter. And yet I am fearful of entering upon it least I should go beyond all reasonable bounds. The study of what is called moral philosophy is considered indispensable. And yet where is a system which can be recommended? I profess that I do not know one which comes up to my ideas of what a system of morals should be. There is so much worldlymindedness, so much heathenism in all that I have considered; such imperfect views of human duty, and such feeble motives are presented in them all, that I can only give my opinion that a good book on this subject is yet a desideratum. While on this point I would briefly advert to another connected with it, that of political law. It seems to me that this is an object worthy of the attention of a christian minister. Here however, I must declare against all misapprehension. That miserable thing vulgarly called *politics* is below the dignity of an ambassador of Christ. The pulpit is no place for blowing the trumpet of discord, or kindling the fires of party spirit. I mean to say this, the religious teacher is bound to instruct men in their duty,

and urge them to act their parts well. All the duties which men owe whether to God, their government, their neighbours, or themselves, fall within the range of scriptural admonitions and precepts. Now this being the case, is it not the duty of a preacher carefully to study not merely the general principles of natural law, as it is termed, but the particular constitution of his country, and at least the fundamental principles of its civil laws, that he may in unfolding the doctrines of scripture know how to apply the general precepts delivered therein, to the particular state of the people among whom he labours, and thus be efficient in training up good citizens, as well as forming good christians? There has been, and still is a considerable prejudice against ministers of the gospel as unfriendly to civil and religious liberty. It is a mere prejudice, and nothing more. As far as my acquaintance extends there are no firmer friends of the Constitution of this country than those very men who are thought to be its most dangerous enemies. It is very desirable that the prejudice should be removed. I do not know how this can be more readily effected, than to let it be seen that while the preachers keep aloof from the contentions, and above the littlenesses of party spirit, they are deeply read in the constitution and laws of their country, have imbibed their true spirit, and are labouring to form the members of their pastoral charge to all that regard for the institutions of the land, all that reverence for the laws, all that pure patriotism, which it becomes us to feel and to practise.

These hints must suffice for the present. I have not treated the subject fully; but only touched on some points appropriate to our present situation. Wishing that they may be of some use to you

I remain yours assuredly,

R.



FINALE.

This number of the Monitor closes the present series, and concludes the work.

The Editor thinks it due to his friends to assign the reason for the determination just announced. It is not because he is weary of conducting a publication of this kind almost unaided and alone—nor because there is any deficiency of materials for such a work—nor finally because the readers of the Monitor have become so few in number, that it must fall through want of support: But the case is this—A number of gentlemen have laid a plan for the publication of a monthly Magazine, and have committed the editorship to the conductor of this paper, after having given him assurances of liberal support both as contributors to the work, and as agents for its circulation. An outline of this plan is here presented to the public.

The great object of the Magazine is the promotion of RELIGION and LEARNING. In the present state of our country it is expedient not only that *religious intelligence* should be diffused among the people, but that *doctrinal knowledge* should be communicated to them, and distinct views of *christian morality* be afforded. It is intended, then, that the part of the proposed Journal strictly denominated reli-

gious, shall embrace Essays on the doctrine, discipline, and ordinances of the church of Christ.—Practical comments on Scripture—Biblical Criticisms—Essays on ecclesiastical history—Biography of eminent Christians—Abstracts of Missionary and Bible Society reports—And, in a word, whatsoever shall appear calculated to establish the truth, explain the nature, or enforce the precepts of Christianity.

The other department of the work, distinguished by the term *Literary*, yet not totally unconnected with religion, will contain Reviews of new publications native and foreign, Essays on Education—Remarks on public Schools—Essays on Morals and Manners—and on National Character as affected by religion and literature—Literary Intelligence—New discoveries in sciences; and new improvements in the arts, &c. &c.

The profits of the Magazine, should it be profitable, are to be consecrated to purposes of Charity and public utility.

In the commencement of this work it will be published in monthly numbers containing forty-eight pages, neatly printed on good paper, stitched and covered, at three dollars per annum. Should the undertaking meet with public favour, and find liberal support, the work will probably be enlarged.

The proposal to relinquish the Monitor, and to take the superintendance of a work to be supported by some of the ablest men in our state, having such objects in view, and devoted to such high and holy purposes, left no room for hesitation, except that produced by a consciousness of the inadequacy of the Editor's powers and attainments for the office. Without assurance of efficient aid he would never undertake such a work. But should the pledges that have been given be redeemed, there is every reason to believe that the proposed Journal will be useful to the country, and of service to the Church of our Lord. By these two names are embraced almost every object within the range of human affections. The Editor confesses that they come over him with the power of a charm, and that they put in an irresistible claim to all the services of head and heart that he can render. He is verily persuaded also that the interests of the two are so connected that the country cannot prosper without religion; and that religion will not flourish unless the interests of the country are well managed. At the same time the whole course of history civil, sacred, and ecclesiastical, has produced the deepest conviction that establishments of religion have a most disastrous effect on both church and state. The homage of the heart given unforced to heaven is the religion that is acceptable to God and beneficial to man. It is this which promotes peace and order in society; reverence of laws; obedience to the legal requirements of the magistrate; and justice between man and man. It is this which restrains our selfish passions; calls forth benevolent affections; sanctifies all our enjoyments; and invests man and his pursuits with something of the dignity of heaven, and the grandeur of immortality. It is to the promotion of this religion that the Editor, if he deceive not himself, is willing to consecrate his life and labours.

Next to the interests of religion those of sound and good learning urge their claims on our attention. A nation negligent of science and literature affords the pitiable spectacle of a great association, formed for a most important purpose, yet either blindly or wilfully disregarding some of the most efficient means for the accomplishment of that purpose. A nation living under a free government, and boasting of its liberty, while it neglects to diffuse knowledge through the whole mass of the people, exhibits an example of most deplorable inconsistency and folly. But what should chiefly endear these interests to us, is their subserviency to true religion. If any doubt the justness of this remark let them study the history of the church from the day when Saul of Tarsus was called to the Apostleship, until the present time, and they will find more than enough of evidence. The truth is that Religion and learning are mutual aids to each other. The study of the Bible gives such impulse to the understanding, such expansion to the mind, such a mighty range to the thoughts; and at the same time lays such restraints on the passions and appetites, as best prepares the humble disciple for the prosecution of all other studies. While it is necessary to go through an extensive course of learning and science to be prepared for the safe and judicious interpretation of Scripture. But we must not dwell on this interesting topic.

The literary history of a civilized country is always deserving of attention. That of our own has been much neglected. True, it is scanty and meagre when compared with England, France, Italy or Germany. Yet as Americans we ought not to turn from this subject with disdain. Our noble forefathers who with the bravery of heroes, and the constancy of martyrs, broke up this wilderness, and prepared a settlement for religion and freedom in this western world were equal to any of their contemporaries, in whatever adorned and exalted human nature. Indeed they were the very flower of Europe; the most heroic spirits in that tide of time. Their works of learning and piety, and their names are fast sinking into forgetfulness. Amidst the brilliant discoveries of the present day, the European literati are looking back to their ancestors, and recalling into new life the worthies of former times. We sympathise with them, buy their books, read under the direction of their Reviewers, and neglect our own domestic resources. Is this wise? The Editor thinks not—and purposes in prosecution of the work announced, to recall the memory, and give specimens of the writings of as many of the authors of our country as he possibly can. And here he earnestly requests every one to whom these pages may come to afford assistance by communicating to the Editor information concerning these Writers, or their Works.

It may be proper, still farther to add, that arrangements have been made for keeping up a regular correspondence with Europe, from whence the Editor will receive the most approved literary Journals, and Religious Magazines.

A Prospectus and subscription papers will in a short time be issued; and should suitable encouragement be afforded, the first Number of our new Religious and Literary Magazine will be published on the first Monday in January, 1818.

In this last No. of the Monitor, some acknowledgements to friends for their aid in filling its column, may perhaps be expected. Obligation is felt, wherever due—Yet the debt of gratitude is by no means heavy. The Editor must be poor in thanks, not to be able to pay it. Indeed general expressions will be entirely sufficient for all, except the friend who has *generally* used the signature of Philander; but who, besides the pieces thus distinguished, has contributed various others, for the edification of our readers. To that friend the Editor freely owns obligation. Co-vals, schoolfellows, united in the same studies, devoted to the same profession; their friendship has grown with their growth, and strengthened with their strength; has been matured with their manhood; and as every year passes on strikes its roots deeper, and extends its branches more widely. The opportunity now afforded of associating on the same page the names of Conrad Speece and John H. Rice, cannot be neglected. Philander will forgive this want of self denial. This page may indeed be fugitive; may only live for the present day and be forgotten. Christian friendship however is of more durable material. It is an ever-green, which neither the frost of death can wither, nor the last consuming fire can blast—it flourishes in eternity; and affords its most exquisite pleasures on the hill of the Heavenly Zion.

In bidding adieu to the readers of the Monitor, the Editor experiences a feeling of melancholy, to which he must give vent in a tone of affectionate parting admonition. Reflections on the mortality of man have, during the two years in which this paper has been published, been frequently suggested not only by obituary notices, but by requests to discontinue the paper, because subscribers had died. Let survivors who read this page, consider the insufficiency of earthly good, the uncertainty of human life, the approach of death, and prepare! The Christian Monitor would for the last time raise his warning voice, and call on all his readers, in a tone of deepest earnestness and solemnity, to attend to the things that belong to their peace, before they are forever hidden from their eyes—O! thou—whoever thou art, I beseech thee pause here, and before the eternal God, ask thyself “Am I prepared for death and judgment?” Do not rest without satisfactory evidence that you have passed from death unto life; that you have experienced the redeeming energies of the gospel of Jesus Christ,

Reader! Art thou an aged Christian? Think that the end of thy journey is near; thy race almost run; thy day well-nigh closed. Nothing but the partition of mortality, almost worn through, separates thee from the joys of the blessed. May the remnant of thy days be spent in the undivided love and service of God through Jesus Christ; and may thy sun go down in brightness.

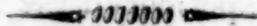
If thou art an aged sinner trembling on the borders of the grave; and all the sins of youth and riper age uncanceled rest on thy soul—lose not another moment—Call mightily on God—Peradventure thou mayest find mercy! Repent and believe the gospel, and thou shalt be saved.

If thou art a young Christian—beware of the entanglements of the world, of the deceitfulness of sin, of sloth, carnal security, and spiritual pride. Consider, that when old, the most pleasing retrospect will be on a life of unreserved devotion to the service of God. Now is the time for thee to do something for the honour of thy Saviour, and the glory of his great name—Look around and see how much is to be done before the ruins of sin are restored, and the kingdom of Satan overthrown. Never forget the words of the Apostle “We are not our own, but bought with a price, and therefore bound to glorify God in our bodies and spirits which are his.”

Art thou a young impenitent transgressor? Hear the command of God, “Remember thy Creator in the days of thy youth; while the evil days come not and the years draw nigh when thou shalt say I have no pleasure in them.”

Art thou a parent? Train up your children in the nurture and admonition of the Lord.—A child? “Honour thy father and mother that it may be well with thee, and thou mayest live long on earth.—A citizen? Remember that righteousness exalteth a nation—but sin is a reproach to any people.—A Magistrate? Rule in the fear of God; hating covetousness, and judging righteously between every man and his brother, and the stranger that is with him.”—A Minister of the gospel? “Be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves: in all things showing thyself a pattern of good works; in doctrine showing uncorruptedness, gravity, sincerity, sound speech that cannot be condemned; that he which is of a contrary part may be ashamed, having no evil thing to say of you.”

And finally let every reader take in good part the counsels of a friend; and forgive his failings as an Editor. That his work falls below his own expectations, and is less calculated to do good than he had hoped is readily admitted—That it has been altogether useless he is not willing to believe. But to multiply words at parting is unavailing. In the language and spirit, it is hoped, of Christian affection the Editor closes this number by saying to his readers, “Finally Brethren farewell—And may grace, mercy, and peace, be multiplied to you all.”



 THE PRINTER takes the liberty of earnestly requesting all subscribers in arrears for this paper to make payment as soon as possible. And agents will have the goodness to make returns of all monies received; as it is wished at once to settle the accounts of the Monitor.



END OF THE SECOND VOLUME.



TO THE FIRST AND SECOND VOLUMES OF THE
CHRISTIAN MONITOR.

(*a*) denotes the first, and (*b*) the second volume.

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