

THE  
**CHRISTIAN MONITOR.**

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DOMESTIC INTELLIGENCE.

FOR THE CHRISTIAN MONITOR.

Deeply impressed with the importance of giving to the Congregations and individuals under our care, some information of the transactions of the Judicatories to which they have voluntarily confided the management of their ecclesiastical interests; I take the liberty of transmitting to you, the following statement; in order that, if it should appear worthy of a place in the Christian Monitor, it may be inserted.

On the 17th of October last, the Presbytery of Winchester met in the Presbyterian Church in Leesburg, and was opened with a sermon by the Rev. William Hill, on John xx, 24—28.

The number of Clergymen who compose the Presbytery is eleven; all of whom with one exception were present. And as the Congregations under our care have each a right according to the principles of our government to send one ruling Elder; it was pleasing to observe that they had so far availed themselves of that right as to furnish a respectable lay-representation.

The Presbytery proceeded to organise itself by the election of a Moderator to preside in its deliberations, and of a Clerk to record its proceedings.

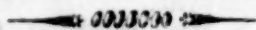
In the course of its sessions which continued, with the necessary intermissions, until late in the night of the 21st inst. a variety of important business claimed its attention. The state of the Congregations under its care; the manner in which those of them which are vacant, have been and shall be occasionally supplied until they can be accommodated with the stated preaching of the gospel and administration of its ordinances; the attention which had been paid by its members to the standing and temporary orders passed by the Presbytery, and the higher Judicatories of the Church, for the purpose of acquiring the means of educating for the ministry young men, who although destitute of the resources necessary for this object; nevertheless appear to possess that piety and those talents which promise usefulness in the Church, and of furnishing with Missionary labors.

those portions of our country which do not enjoy the stated dispensation of the means of Grace, and the progress made in their preparations for the sacred office of the candidates under their care, in connection with other subjects, came under consideration.

Of three candidates previously on trial, one having produced the parts of trial that had been assigned him, and having undergone the examinations to which the Presbytery thought proper to subject him according to the requirements of our book of discipline, was licensed to preach the Gospel. A young gentleman, after examination respecting his experimental acquaintance with Religion, and the acquisition of satisfactory evidence of his literary qualifications, was received as a candidate for the Ministry, and those portions of trial which were thought sufficient to occupy him until the meeting of the Presbytery in April next, were assigned him. At a subsequent meeting of the Presbytery in Fredericksburg, on the 25th inst. to which place and time it adjourned for the transaction of additional business, another candidate for the Ministry was received in the same way; making the present number of candidates, four.

There is one student also, prosecuting his education with a reference to the same object, under the immediate patronage of the Presbytery, and the hope is indulged that an opportunity will soon be offered of extending the same patronage to others.

During the successive days of the sessions of Presbytery divine service was performed as usual on such occasions, and large, attentive, serious congregations presented in their aspect the evidence of the excitement of more than usual interest in the preaching of the word, and the administration of the ordinances on which they attend. The hearts of the servants of God in the Gospel of his Son, convened on this occasion, were cheered with the conviction that God has recently, in some good degree, poured out his Holy Spirit upon Leesburg and its vicinity. In this case may the expostulation never be applicable which was once addressed to Israel: "Oh Ephraim, what shall I do unto thee—Oh Judah, what shall I do unto thee, for your goodness is as the morning cloud and early dew, it goeth away."

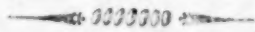


*Extract of a letter lately received from the Rev. Mr. —, of —  
Scotland, dated March 29th, 1816.*

"After all that has been attempted—Alas! how little has really been accomplished in the great and glorious work of evangelising the world! How much still remains to be accomplished! But "the Lord reigns, let the earth rejoice, let the multitude of the isles be glad thereof." Univer-

salvation is promised to our Redeemer's kingdom, and the appearances of its being enlarged are at present very promising. The Lord himself gives the word of promise, and many are the publishers of it. Bible and Missionary Societies are still multiplying, and they seem to be the destined means in the Lord's hand for carrying on and perfecting the glorious work. The British and Foreign Bible Society seems to have inspired Christians every where with admiring and adoring zeal. Its income (I believe you know) for last year was 99,894l. 15s. 6d.; and the number of societies and subsidiary associations to which it has given rise for the accomplishment of the same object, amounted last year to 613. Since that time the number has considerably increased. This is matter of exultation to all the lovers of Zion.—It was with regret that we lately learned that Missionaries from America to the East Indies had been refused admission. The British government there is jealous. It had been wise, previous to their leaving America, to have ascertained the fact, whether they would have been admitted. And they had better have applied to the Board of Control here in Britain than to the East India government. But why send your Missionaries to the East, when in the West, much nearer, you have a fair and large field among the Aborigines. We naturally leave them to you, by whom, at least expense, the work can be carried on, and, when you have successfully occupied that field, have you not in South America another and still larger field of glorious enterprise? Sorry will we be, if the old persecuting government of Spain be restored on that extensive country.—In mercy to the millions of our perishing fellow-sinners, we trust and pray that independence shall be obtained. In Hayti you have also a near and inviting scene of missionary exertions. The public manifestoes of the blacks discover great mental ability, and should stimulate the endeavours of our American brethren to free them from Popish superstition. Great and glorious is the work of our immortal King, and it requires haste. Our fellow-sinners are every moment dropping by thousands into eternity; we, the ministers of peace, are dying apace, and other labourers to succeed us are not yet found in sufficient numbers for the exigencies of the case. The great hindrance, in my opinion, is the present classical system of education, which in truth is still a heathenish system. Under the ancient dispensation, God forbid the *naming* of the Gods of the Heathen. Does this cease now to be a sin? Is not the daily naming these false deities—dwelling upon their fabulous history and immoral lives, most pernicious to our youth? During the season of youth, while their

hearts are tender and most susceptible of ardent zeal, they are sitting not at the feet of Christ and his Apostles, but of the philosophers and poets, and trained to be sceptics, if not infidels. And when the Christian principles which have been implanted are weakened, if not supplanted by false philosophy, they have formed such deep attachments and schemes of worldly felicity in this highly cultivated and prosperous country to which they cling, that they will not make the necessary sacrifices of their domestic and social enjoyments, in order to go afar off and publish the gospel to the Heathen. On every vacancy 12 or 20 candidates appear for it. We are overstocked with probationers, while you suffer penury. The Sabbath evening schools and praying societies are the most likely to be the seminaries among us for missionaries.—The bearer of this, the Rev. Mr. ———, has been lately ordained by the Antiburgher Synod, with a view to be missioner to America to supply one of the vacancies in their connection. He goes with a mind desirous of seeing the differences between Antiburghers and Burghers done away.—Pity it was that the parties with you should have referred the matter of union to the parties here. The friends of peace here regret that they did not unite without asking foreign counsel. The sooner they do it the better for themselves and for the furtherance of the cause of the Prince of Peace.”



## OBITUARY.

DIED, on the 6th of December, after a long and painful illness, which she bore with Christian fortitude, Mrs. Frances M. Payne, (consort of Col. James Payne, of the County of Fluvanna) aged 50 years.—Let her friends, who lament their loss, be comforted with the pleasing thought that their loss is her infinite gain. The bereavement is indeed severe; for she was a kind and affectionate wife, a tender and loving mother, a much respected and beloved neighbour, and what was more than all, a follower of the Lord Jesus. In her last moments, retaining her usual strength of mind, though surrounded by her children and friends, and quite conscious of her approaching dissolution, she expressed a willingness to leave all behind, and go to HIM in whom she trusted; having, as she said, a full assurance of everlasting felicity. A short time after this, with a low and weak voice, and serene countenance, she said “I want to die,” and immediately left the world without a groan.—“Let me die the death of the righteous, and let my last end be like his.”

## FOREIGN INTELLIGENCE.

*Translation of a letter from king Pomare, to the Missionaries, referred to in page 126—No. 8.*

*Maatea, 3d of July, 1815.*

My dear friends,

MAY you be saved by Jesus Christ, the only Saviour by whom we can be saved. This is an account of our journey:—The ratiras (or chiefs) are inclined to hear and obey the word of God; the word of God is now growing in Moorea (Eimeo). Jehovah himself; He it is, that causeth the growth of his own word; for that reason it prospers; it grows exceedingly!

Many there are now, that lay hold on the word of God; there are thirty-four or thirty-six in Atimaha of this description. There are others of the common people that are left; they pay no attention to these things: but the ratiras, they all regard the word of God. As for Maatea, they all here—the ratiras and common people—all of them have embraced the word of God; ninety-six new ones are of this description.

Not many of Haumi have as yet regarded the word of God: but Hamuna has. Hamuna is a man of knowledge; he has been hitherto a priest of the Evil Spirit (*i. e.* an idol priest,) he has entirely cast away the customs of the Evil Spirit. I am highly pleased with these things; and particularly that the ratiras attend so well to the word of God. This was my business in this journey; it was to make known to them the word of God; and behold! they have listened unto it; they have regarded it. Had it been otherwise, I should have been much grieved.

We shall not go from this place yet a while; we were to go this day to Huami; but the ratiras detained us, saying, stay a little, that you may know that we have in truth hearkened to the word of God. To this I said, agreed; we shall not go till another Sabbath-day is over; then we shall proceed. They answered, that is well. The idols of these ratiras are committed to the fire, they are entirely destroyed.

To-morrow is our meeting for prayer; the commencement of the new month. Should these ratiras ask me to write down their names, how ought I to act? Shall I write them? Write your mind to me without delay, and give me instructions how to do. May you be blessed of God.

POMARE, King.

*Extract of a letter from the Rev. Mr. Marsden, senior Chaplain of New South Wales.*

PARAMATTA, Oct. 2, 1815.

— I received the goods mentioned in your letter for the Missionaries at Otaheite, which I will forward the very first opportunity. I should have sent the ACTIVE to visit them in September, had I not received your packet, by which I learned that your Society were about to send some assistance to the Brethren, who are much in want of aid, I therefore sent the ACTIVE to New Zealand, with orders to return

as soon as possible; hoping that by the time she came back, the Missionaries would have arrived from Europe; and then I should forward them immediately to join the brethren.

I have this morning received accounts from Eimeo, with the afflicting news of the death of Mr. Scott, who was a very pious man, and a faithful, patient Missionary. His loss will be severely felt by the whole body, as he was a man so much esteemed by all who knew him.

The accounts I have received are very satisfactory, as far as the Mission is concerned. They have sent me a spelling-book to get printed, and wish to have a thousand copies. I shall have it done immediately. No doubt they will give you every information relative to their wants, and what hope they entertain of success in their labours. I believe much good has been done, and that God has been with them in a very special manner.

There is war at Otaheite; but I think this will eventually turn out well. Pomare has no hand in the war, nor his people: he is on the island (Eimeo) with the Missionaries and many of his people, who have renounced idolatry, and turned to the living God. The Missionaries appear to be very contented, and still anxious to promote the conversion of the heathen. They are all tried men, and have proved themselves, by their patience, perseverance, and labours, worthy of the confidence reposed in them by the Society. I shall be happy when the Missionaries arrive to join them, as it will give them courage, and animate them in their work.

You will have heard by former letters, of the death of Mr. Shelley. He was very desirous of going to the Friendly Islands, where he had resided three years, and begun the work of the Mission: but death has ended all his labours.

*Extract of another letter from the Rev. Mr. Marsden, dated Nov. 7, 1815.*

Since I closed my letter of Oct. 2, I have received more particular accounts from the Missionaries. I rejoice exceedingly that their labours are at length crowned with such wonderful success. Nothing can be more gratifying to the religious world in general; but more particularly to us on this side of the globe. They have their way now plainly opened. The natives in the Society Islands have literally "cast their gods into the fire, for they were no gods, but the work of men's hands, wood and stone." I am anxiously looking for more Missionaries. The harvest in these islands is truly plenteous, but the labourers are few. I think there will be little idolatry remaining, in a short time, in these islands, so many believe the word, and are turned to the Lord. I am persuaded more is effected than was ever imagined by the warmest advocate of the Mission, in this limited time. What is twenty years for so great a work? the glory of the Lord has now risen upon these heathen; they begin to see his salvation. Pomare writes like an apostle. His heart appears to be deeply engaged in the work, and he is a true friend to the cause.

This Mission had many enemies, and the character of the Missionaries was much traduced; but their adversaries must now be silent.

for the Lord hath been on their side, and hath done great things for them.

The natives have now private Prayer Meetings in different places, and they instruct one another where there is no Missionary. I think the work of conversion is so real and deep, that the gospel would spread among the natives, even if there were no Europeans with them. But I trust the Society will send out some pious men and women with all possible speed, to assist them. Mr. William Campbell, who commands a vessel from Port Jackson, has just returned from the Society Islands, and tells me they earnestly desire that Missionaries may be sent among them in all directions.

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*Summary view of the London Missionary Society, in 1816.*

This Society, composed of Christians of various denominations, was established in the year 1795, for the sole purpose of propagating the Gospel in Heathen, and other unenlightened countries. It was adopted, as "a *Fundamental Principle* of the Society, not to send Presbyterianism, Independency, Episcopacy, or any other form of Church order and government (about which there may be difference of opinion among serious persons) but *the glorious Gospel* of the blessed God, to the Heathen"—and on this liberal principle the Society has continued to act for twenty years. It may, therefore, hope for the support of candid Christians of every class. The Society has been so much succeeded by the blessing of God and the liberality of the public, that about seventy or eighty Missionaries, including several converted Heathens, are now employed, in about forty different places, in preaching the Gospel, in translating the Scriptures into several languages, and in keeping schools for the children of the natives. The following affords a compendious view of the operations of the Society.

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MISSIONARY STATIONS, &c.

BRITISH INDIA.

*Vizagapatam*, commenced in 1815. John Gordon, Edward Pritchett, and James Dawson, Missionaries. Here Messrs. Cran and Des Granges, Missionaries, began the translation of the Scriptures into the Telinga; three Gospels are already printed and now circulating by Ananderayer, a converted Bramin; and other parts of the Bible are in progress. Schools are also established here, with the prospect of great good being done to many native and half cast children.

*Ganjam* on the Orissa Coast, commenced 1813. Wm. Lee, Missionary. A church has been built for him; and he also superintends a school.

*Madras*, commenced in 1805. W. C. Loveless and Richard Knill, Missionaries. Mr. Loveless for some years instructed the youths in the Male Asylum: he now teaches in the Missionary Native Free School, and preaches in his newly erected chapel in the Black Town. R. Knill is on his voyage to India.

*Bellary*, in the Mysore, commenced 1810. John Hands, J. Taylor and Wm. Reeve, Missionaries. Mr. Hands is translating the

Scriptures into the Canara language; he has also established several schools, in which he is assisted by Mr. Joseph Taylor, a native of the country and his first convert. Mr. Reeve is on his voyage to India.

*Tinevelley* Country, near Cape Comorin, commenced in 1805. W. J. Ringletaube, Charles Mead and Samuel Render, missionaries. Mr. Ringletaube preaches in six or seven churches lately erected by him, and superintends several schools taught by native Catechists, who receive support from the Society.

*Chinsurah*, near Calcutta, commenced in 1813. Robert May, missionary. He has established twenty schools in Chinsurah, Chandernagore, Calcutta, and other places in the neighborhood. There are 1651 children in these schools, among whom are 258 sons of Bramins. Mr. Pearson will soon proceed to India, to assist in the superintendence of the schools, the benefits of which are likely to be widely extended, and on an improved plan, highly commended by the gentlemen of the country.

*Calcutta*, about to be commenced by H. Townly and J. Keath, Missionaries.

*Surat*, commenced 1815. James Skinner and Wm. Fyvie, Missionaries.

*Ceylon*, Columbo, commenced in 1805. J. D. Palm, missionary. J. D. Palm sent out as a missionary is now minister of the Dutch church in Columbo. Mr. Erhardt and Mr. Read superintend schools in *Matura* and *Amlamgooddy*.

#### CHINA.

*Canton*, commenced in 1807. Robert Morrison, Missionary. Mr. Morrison has effected the highly important object of the translation and printing of the New Testament in the Chinese language. Thus, through the medium of the Holy Scriptures, a way is opened for the introduction of the saving knowledge of life and immortality, into an empire calculated to possess the immense population of hundreds of millions. He has also translated the Book of Genesis and the Psalms. He has likewise composed a Chinese grammar, printed in Bengal, and a large Chinese Dictionary, which is now printing at Macao.

*Java*, Batavia, commenced in 1814. John C. Supper, missionary, officiates in the Dutch Church; is Secretary of the Auxiliary Bible Society in Batavia, and circulates the Chinese and other Scriptures.

*Samarang*, commenced in 1814. Gottob Bruckner, missionary.

*Amboyna*, commenced in 1814. Joseph Kam, missionary.

*Malacca*, commenced in 1815. W. Milne and C. H. Thomson, Missionaries. Mr. Milne is engaged in translating and dispersing the Chinese Scriptures and Tracts, and publishes a religious Magazine monthly. Mr. Thomson is learning the Malay language.

*Isle of France*, commenced in 1814. J. Le Brun, missionary.

#### SOUTH AFRICA.

*Stellenbosch*, 26 miles from the Cape, commenced 1802. J. Bakker, missionary.

*Tulbagh*, Drosby, 40 miles from the Cape, commenced 1804. Ariel Vos. *Bosjesveld*. Cornelius Kramer, missionary.



*Caledon*, formerly called *Zurebrack*, near *Zwellendam*, about 150 miles from the Cape, commenced in 1811. John Seidenfaden and Michael Wimmer, Missionaries.

*Hooge (or High) Kraal*, about 300 miles from the Cape, commenced 1813. Charles Pacalt, Missionary.

*Bethelsdorp*, about 500 miles from the Cape, commenced in 1803. J. Read, J. G. Messer, — Hooper (pro tem.) By the blessing of God on the Ministry of Van der Kemp, Read, Ulbricht, and others, hundreds of Hottentots and other Africans have been converted. Their improvement in civilization is great, and they practise no less than sixteen trades. The settlement consists of about 1200 persons. Four hundred and forty-two adults, besides children, have been baptized. They are now building a school-house and printing-office, and the Society is about to send a Printer.

*Theopolis*, about 600 miles from the Cape, commenced in 1814. J. G. Ulbricht, and D. Verhoogd, native assistant, Missionaries.

*Caffraria*, 700 miles N. E. from the Cape, commencing 1816. T. Williams and Tzatzoo, a son of a Caffre Chief, Missionaries.

*Thornberg*, or *Vanderwalt's Fountain*, in the Bushmens' Country, about 500 miles from the Cape, commenced in 1814. Erasmus Smith, and J. Geoyman, a native, missionaries.

*Griqua Town*, formerly called *Klaar Water*, near the Orange River, about 700 miles north of the Cape, commenced in 1802. Wm. Anderson and H. Helen, missionaries. B. Berend, J. Hendrick, P. David, and A. Waterton, native assistants. At this settlement many have been converted, and have evinced their improvement in civilization by the cultivation of very considerable tracts of land.

*Bethesda*, formerly *Oorlam's Krall*, on the Great River, about 700 miles from the Cape, commenced 1808. C. Sass, missionary.

*Pella*, in South Namaqua Land, about 500 miles north of the Cape, commenced in 1811. J. Bartlett, J. Marquard, Missionaries. Albrecht and his companions having been driven by a lawless plunderer, from Warm Bath, in the country of the Great Namaquas, where much good had been done, established themselves at Pella, not far distant from their former situation, and where they have been followed by five hundred of the Namaquas.

*Klip Fountain*, Great Namaqua Country, north of the Great River, 550 miles from the Cape, commenced 1815. H. Schmelen, Missionary.

*Africaner's Krall*, near the Great River, about 550 miles from the Cape, commenced 1815. E. Ebner, Missionary. There are upwards of twelve native preachers at different stations, who materially assist in diffusing the knowledge of the Gospel.

*Latakkoo*, *Makoon's Krall*, and *Malapeetzee*, about 1000 miles from the Cape. Missions to these places are about to be commenced by Messrs. Evans, Hamilton, and Barker, with the native teachers, Cupido Kakalak and Kruisman Heikem.

The Gospel is preached occasionally at several other Kralls, so that the number of places occupied by the Missionaries in South Africa may be reckoned 20 at least.

Mr. Kicherer, who was some time a useful Missionary at Zak River, has been for several years past Minister of the Dutch Church at Graff Reinett.

At Cape Town Mr. George Thom has resided several years, and has been remarkably useful, both to Europeans and slaves.

## MEDITERRANEAN.

*Malta*, commenced in 1811. The late Bezaleel Bloomfield laboured here, and was preparing to visit the Greek Islands. Since his decease the Directors have appointed Isaac Lowndes to succeed him in that station. He expects to sail shortly.

## BRITISH NORTH AMERICA.

The Society has sent Missionaries to afford temporary aid, in the support of infant Congregations, rather than to establish Missionary settlements.

*Canada*, Elizabeth-Town, 1813. Wm. Smart, Missionary.

Augusta-Town, 1813. John Cox, Missionary.

Quebec, 1812. George Spratt, Miss. (pro tempore.)

*Prince Edward Island*, Edward Pidgeon, Missionary.

*Newfoundland*, St. John's, William Hyde, Missionary.

## WEST INDIES.—DEMERARY.

*Le Resouvenir*, commenced in 1808. Here Mr. Wray laboured for several years with much success; upwards of 900 negroes attended preaching, and were much attached to the Missionary. Since his removal, other Missionaries have laboured here, and a stated preacher will be sent as soon as possible.

*George Town*, commenced in 1809. John Davies and Richard Elliott, Missionaries. A considerable number of negroes repair to George Town, to hear Mr. John Davies, some from the distance of many miles; the chapel is crowded, and many listen at the doors and windows. More than a thousand attend on Sunday morning; not fewer than 5000 negroes attend in rotation, a great number of whom learn the Catechism. They have established among themselves an Auxiliary Missionary Society, composed of people of colour and of slaves, whose subscription, inserted in the last report, amounted to 189/.

*Berbice*, commenced in 1814. John Wray, Missionary.

*Trinidad*, commenced in 1809. Thomas Adam, Missionary, Mr. Thomas Adam preaches regularly at the town of Port of Spain, and once a month at another place at a distance,

*Tobago*, commenced in 1808. Mr. Elliott laboured here for several years, but removed to Demerary. At present the Society has no Missionary here.

## NEW SOUTH SEA.

*Otaheite* and *Eimeo*, commenced in 1797. John Davies, James Hayward, William Henry, Wm. Scott, Samuel Tessier, Charles Wilson, Henry Nott, and Henry Bicknell, Missionaries. At this first station of the Society the Missionaries arrived 6th of March, 1797, and were favourably received; they laboured with little apparent success till lately; but after fifteen years perseverance there is reason to believe

that many are converted. About 300 persons have desired their names to be inserted in a book as worshippers of the living and true God, having renounced idolatry. They attend the preaching of the Gospel, and observe the Lord's day. They are distinguished from their countrymen by the name of "Bure Atua," or the Praying People.

There are, also, in the school nearly three hundred persons, chiefly Adults. Many of the Chiefs are among the number who have renounced idolatry, and the Chiefs of several other islands are desirous of receiving missionaries.

Four additional missionaries are now on their voyage, viz: J. M. Orsmond, Charles Barff, Launcelot Edw. Threlkeld, Wm. Ellis.

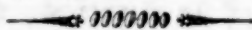
*Seminary at Gosport.*—There are now 16 Students under the tuition of the Rev. David Bogue, preparing for missionary labours, and several others are accepted for the work.

Stations in Asia - - - -	12	Missionaries - - - -	23
Africa - - - -	20	Ditto (including 12	
		native preachers) -	36
North America -	5	Ditto - - - - -	5
South Sea - - - -	1	Ditto - - - - -	12
West Indies - - -	5	Ditto - - - - -	4
Total	43		80

CONTRIBUTARY SOCIETY.

*Auxiliary Societies, Congregations, Boarding Schools, Sunday Schools, &c.*

England, 230; Wales, 23; Scotland, 26; Ireland, 7. *Foreign*—Cape of Good Hope, Bethelsdorp, Stellenbosch, Madras, Bellary, Newfoundland, Demerary, 7. Total 293.



MAHOMEDAN HEAVEN.

Mr. Trowt, in a letter from Java to Dr. Ryland, of Bristol, gives a translation of a curious but affecting passage of an Arabian book, called, "The Thousand Questions." These questions are represented as having been proposed by Abdallah to Mahomed, from the Law, the Gospel and the Psalms; that, by his answering them, he might prove himself to be the Prophet of the Last Age, and might remove the Scriptures of the Jews, who refused to become Mehomedans.—The creation of heaven in thus described:

"When God created pearl, he was regarding it with profound and favourable attention. On a sudden, water gushed out of it; which presently bubbled, and emitted smoke; from this smoke the seven stages of heaven were made, having a door of the purest gold; the key of it, a ruby; and the Porter the name of God."

The heaven itself, thus created, is worthy of its origin!

"The first of these heavens is of a shining silver; second, red gold; third, white pearl; fourth, copper, mixed with gold; fifth, ruby; sixth, garnet; seventh, topaz. The distance between one heaven and ano-

ther, five hundred years. It is filled by innumerable hosts of angels, Above these seven heavens is a sea, called Hosii: over that, a collection of animals; and a sea, called Kampa, whose length and breadth are only known by Allah; over this, hosts of bended, prostrate and sitting angels, performing good actions, without ever winking their eyes; over these is a sea, called Hibat; over this another, called Ratba; over this, an innumerable class of angels called Jerute, who stand so thick together, that if a needle were let fall above them, it would not have room to pass between them and the ground.— Eight layers, in Arabic, are now to be piled up. After these, we meet with 70,000 screens of pearl, so valuable, that all the contents of the world are inferior in value to one of the pearls, of which the screens are composed. Over these, are 70,000 curtains of light: over these, is the throne of THE MOST HIGH; over this, another set of 70,000 curtains of light: over these, 70,000 curtains of brightness, similar to that of the sun: over these, 70,000 seas, whose extent is only known to God: over these seas, 70,000 springs of water: 70,000 plains: over these, 70,000 woods: over these, 70,000 mountains: over these, 70,000 seas: over these, 70,000 worlds: over these, 70,000 ranks of angels; the length of each rank, that of a journey of 500 years; the breadth of each, known only to God, to whom they all repeat, “La Allah Allah Allah—Mahomed rasoul Allah!” (i. e.) “God is God, and Mahomed is the prophet of God.)

“I think, my dear Sir,” says Mr. Trowt, “you are now high enough to look down with pity on the poor deluded Javans who dwell around me; while you reflect, with sorrow, God is still far above, out of their sight!”

#### PRAYER FOR PERSECUTORS.

Mr. O. Leonard, at Calcutta, has given an affecting anecdote on this subject.

“Our late brother Dweepchund, accompanied by Kureem and another brother, once went into a neighbouring village to preach. On their arrival, they found a Portuguese man sitting at his door in a chair: going up to him, they entered into conversation with him, and offered to smoke out of his hooka. He turned round with astonishment, and asked what they meant; adding that they were Bengalees! would they smoke with him? They declared that they were Christians; and that they despised no man, as all were the children of one Father. The Portuguese, pleased with their frankness, and with finding Christians among the natives, gave them his hooka, and ordered three chairs to be brought for them; which however, they declined, and sat on the ground. By this time, several of the villagers had arrived on the spot, and began to listen to the conversation; when these Brethren sang a hymn in Bengalee—“Eternal salvation by the death of Christ; which drew numbers round them. At the close of the hymn and of prayer, Dweep-chund got up, and with the Testament in his hand, addressed them in a manner which astonished Kureem and the other Native Brother, and excited the wonder of the listening strangers. A Brahmin amongst the crowd, however, interrupted the speaker, and made use of some opprobrious language,

and being enraged at the reply, began beating Dweep-chund, who received his blows without resistance. Kureem, however, who was less patient, was provoked to use threatening language; when Dweep-chund restrained him, by saying, "Brother, we are the disciples of Him, who was led as a lamb to the slaughter; who, in the midst of his murderers, looked steadfastly towards heaven, praying that they might be forgiven, when one look of anger on them would have reduced them to ashes." The Portuguese man, on this, was ready to take Dweep-chund into his arms; and all appeared to be much struck with this new thing in the land—men praying for their persecutors.

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OFFERINGS TO GUNGA.

Mr. William Carey, who is at Cutwa, communicates the following account of savage offerings made to the Ganges.

On the 2d of March, at the Varoonce Festival, a large concourse of Hindoos assembled from all parts of the adjoining country, to bathe in the Ganges, at a village about two miles from Serampore. While the crowd were employed in bathing, an inhabitant of Orissa advanced to the banks of the river, leading in his hand his son, a beautiful boy, of about six years of age. Having anointed his body with turmeric, and surrounded his temples with a garland of flowers, and clothed him in new apparel, he repeated the incantations prescribed by the Shaster: then descending into the river, and holding up his son in his arm, he said, "O mother Ganges! this child is thine: to thee I offer it." So saying, he cast the little boy into the river, who sunk, and rose no more. The crowd testified their approbation, by crying out, "Huribul!" It appears that, several years back, the parent, being desirous of children, promised to offer his first-born to Gunga, should the goddess be propitious to his wishes.

Another man, at the same place, having performed the usual ceremonies, to prevent the intervention of his relatives carried his son, a lad about twelve years old, in a boat to the middle of the stream, and there dropped him in. The child struggled for some time, and was happily discovered by some one passing, who rescued it from death.

An infant was also cast into the river by its mother, at the same time; but its relatives recovered it, and carried it home.—[*Rel. Int.*]

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Through the medium of active correspondents in London, Bristol, Liverpool and Edinburgh, we shall henceforth be enabled to present to our readers the earliest Religious Intelligence from Europe of an important kind. We expect in particular to be furnished with stated communications detailing the progress making by the Rev. Messrs. Patterson, Pinkerton and Henderson, in their respective tours undertaken to promote the circulation of the Scriptures on the continent of Europe, and in the islands of the Northern Seas. In our last Number we published a letter from the Rev. Mr. Pinkerton, dated in June, from the Crimea. We have lately received the following copy of his next letter to his friend at Edinburgh, giving the particulars of that interesting journey up to the date following.

VIENNA, Sept. 1, 1816.

My dear friend,

I think I wrote to you from Simpheropol, in the Crimea, and gave you some account of my journey to that place; since that period I reached Cherson, where I made arrangements for a Bible Society; and Odessa, where I established the Odessa Bible Society. In Kirkeneff, near Jassy, in Moldavia, I made preparations for establishing a Moldavian Society, for commencing the printing of 5000 Moldavian Bibles. On leaving Moldavia I staid eight days quarantine on the Dniester, the plague having broken out on the frontiers of Turkey, not far from where I was. During my journey from Odessa to this place, I have been able to obtain accurate information of the state of all the nations and tribes between the Black Sea and the Adriatic, (chiefly of Slavonian origin) respecting the word of God. The particulars I cannot give you in a letter of this kind, you will have them from our Committee in London. In Kamenely Nodalsk, I attended the anniversary of the Padolian Bible Society, which is composed almost entirely of Catholics. The Catholic Bishop Mestkenetch, who was one of the Vice Presidents, was remarkably friendly, and held an excellent speech on the occasion. In Cracow, I made preparations for establishing the Cracow Bible Society. Since my arrival here I have received the pleasing intelligence of the probable establishment of the Polish Bible Society at Warsaw. The Prince Adam Czartoriski, one of the first noblemen in Poland, is President. The commencement I made in Cracow for a Bible Society, during my ten days stay there, will, I hope, soon be matured, and an addition of 10,000 Polish Bibles and Testaments begun. In this city (Vienna) I have already succeeded in bringing the plan for an Austrian Bible Society before government, through the prime minister the Prince Metternich, who has shown himself greatly interested in the cause; so that after government have taken the matter into consideration and passed their resolution, we hope to see a Bible Society established in this city for the thirty millions of people of so many different nations and religious confessions, subject to the Austrian government. I forgot to mention to you in my letter from the Crimea, that in the vicinity of the ancient Tartar Metropolis, Bockshesera, I discovered an excellent translation of all the books of the Old Testament in the pure Tartar language written in Hebrew characters. This I found among the Koraim Jews. The manuscript is beautifully written on vellum paper. It is a real treasure for our cause. After being copied in the Arabic character and revised, we shall print it along with the Karass Testament, and then our Tartar Bible is complete. What parts of it I perused I found the translation excellent, for it has been made by the Tartars of the Koraim, who reject all the traditionary tales of the Jews, and hold the text of the Old Testament alone as the rule of their faith and manners. I sent it off by boat to await my arrival at St. Petersburg. My tour now leads me from this place to Presburg, thence to Breslau, Dresden, Leipzig, and Berlin, where I hope to hear from you; from Berlin I proceed to Warsaw and St. Petersburg.

*Extract of another letter to the Editor of the Christian Herald, just received from Bristol, (England.)*

Mr. Pinkerton has been in the Crimea to a large colony of Jews, where they have a college with a Principal Rabbi, named Aaron, to whom he explained the object of his mission as an agent of the British and Foreign Bible Society. He was received with open arms, and informed that they were anxious to receive the *Christian Scriptures*. He presented to them the Gospel of Matthew, and the Epistle to the Hebrews. They were astonished and delighted on reading them, devoting day and night thereto during his stay.

To the interesting information contained in the above letter, we add the following extract from the twelfth report of the British and Foreign Bible Society.

"At a very numerous meeting of the Basle Bible Society in October last, it is a remarkable fact, that *several Jews attended, and became subscribers.*—*Chr. Herald.*

*Extract of a letter from a distinguished Clergyman in England, on a tour through the country, for the purpose of establishing Bible Societies.*

"On the Monday after my return, I proceeded with my excellent colleagues for Norwich, where a numerous and respectable meeting was held on Wednesday, in a very spacious and commodious hall.

"The Mayor Presided—The Bishop spoke with great decision and equal liberality; and the result of the whole was the establishment of the *Norfolk and Norwich Bible Society*. About 700l. were subscribed, and one happy, amiable sentiment appeared to pervade the company. My colleagues and myself adjourned to Earham, (about two miles from Norwich,) the residence of the late John Gurney, where we had passed the preceding day, and where we witnessed the emanations of piety, generosity and affection, in a degree which does not often meet the eyes of mortals.

"Our host and hostess were the Gurneys, Quakers, who with their guests amounted to 34.

"A Clergyman, at the instance of one of the family, and I presume with the cordial concurrence of the rest, read a portion of the Scriptures morning and evening, and twice we had prayers. I should have said *thrice*, for before dinner, on the day of the meeting, the pause encouraged by the Society of Friends, was succeeded by a devout address to the Deity, by a Female Minister, Elizabeth Fry—whose manner was impressive, and whose words were so appropriate, that none present can ever forget the incident, or even advert to it, without sensations alike powerful and pleasing. The first emotion was surprise, the second awe, the third pious fervour. As soon as we were readjusted at the table, I thought it might be serviceable to offer a remark, that proved the coincidence of my heart with the devotional exercise in which we had just been engaged. This had the desired effect—Mr. Owen and others suggested accordant sentiments, and we seemed generally to feel like the disciples, whose hearts burn-

ed within them, as they walked to Emmaus. The days passed in this most excellent family were opened with joy, and closed with regret—few such days will occur again. Yet when devotion shall cease to be measured by days, pleasure far more intense shall spring up for ever fresh; and all the Members of the vast Household of Faith shall behold each other, in a scene where purity is unblemished, and harmony uninterrupted, and bliss complete and everlasting. “When shall I wake and find me there.”—*Christian Herald.*

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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.

☞ The Gentlemen whose names follow are Agents for the Christian Monitor. Payments made to them will be equivalent to payments made to the Publisher or Editor. Subscriptions will be received by them and forwarded to JOHN WARROCK, Publisher, Richmond:

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