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*Brief View of the History of Missions.*

[Continued from page 172.]

The Danish Mission sustained a severe loss in the death of Mr. Gericke.— His zeal, activity, and personal influence greatly promoted the cause while he lived. After his decease the mission began to languish. Another cause, however, had a disastrous effect. The events of the war in Europe dried up two of its sources, the Royal College at Copenhagen, and the Orphan House at Halle, in Germany. The only support which they receive from that quarter of the world is, the stipend allowed by the Society for promoting Christian Knowledge. But this supply is by no means commensurate with the increasing number of their churches and schools. The chief support of the mission is derived from itself. Mr. Swartz had in his life acquired considerable property. When he was dying he said, "Let the cause of Christ be my heir." The pious Gericke also bequeathed his property to the mission! And at the time of which we now write (1806) Mr. Kolhoff, although he could ill afford it, gave, from his own pocket, an annual sum, which was necessary, he said, to preserve the remote congregations in existence. The worthy missionaries, however, notwithstanding every difficulty, have gone on with exemplary zeal and patience, in the great work of evangelizing the Heathen. And every year some are added to the church.

Down to the year 1812, at which period this narrative must, for the present, terminate, under the pressure of many wants, and amidst much opposition, these faithful men attended their various charges, instructed and received into the bosom of the church, the poor benighted heathen, and were made instrumental in

diffusing the light of life among those who might well be said to have sat "in the valley of the shadow of death."

About the time mentioned there were symptoms of reviving zeal in behalf of this most respectable mission, manifested by the "Society for promoting Christian Knowledge;" and we hope that the region of India, in which the missionaries employed their labours, has before this, felt its effects. Should this prove true, the readers of the Monitor may expect an account of it in due season.

We shall now proceed to give a brief, though imperfect sketch of the *Society and Missions of the Moravian Brethren.*

(From the Christian Observer, July, 1811.)

"Ever since the year 1732, the churches of the Brethren have endeavored to extend the benefits of Christianity to Heathen nations. From small beginnings, their missions have increased to thirty settlements, in which about 150 missionaries are employed; who have under their care about 24,000 converts from among various Heathen tribes.

"Their motive in sending missionaries was, and continues to be, an ardent desire to promote the salvation of their fellow men, by making known to them the Gospel of Jesus Christ. They were grieved to hear of so many millions sitting in darkness; and, trusting in the promises of God, they went forth with a confident hope, that their labor would not be in vain. Not disheartened by the smallness of their means, they went forth in the strength of their God, and He has wrought wonders in their behalf. The same spirit still prevails in their congregations; and there has been found a continual and increasing succession of persons, who have been ready to enter on the dangers and

of some missionary man. It is a fact that ought not to be forgotten, that so lately as last March, *a Bible in any language could not be found, for sale or to be given away, in New Orleans.* And yet eight thousand Bibles would not supply the destitute in this State.

Our appeal is to the christian public.—What shall be done? Shall we leave one of our fairest cities to be completely overwhelmed with vice and folly? The dreaded inundation of the Mississippi would not be half so ruinous. Now by divine assistance, an effectual barrier may be opposed to the flood of iniquity. And is the liberality of the christian community exhausted? Have you no Bibles to give: no missionaries to send? Are there no men of apostolic spirit, who desire not “another man’s line of things made ready to their hands?” Then is the case of this city wretched and hopeless indeed.—But surely the cry of some of its citizens must be heard. It is earnest and importunate. It is continually sounding in our ears—Send us some one to break to us the bread of life.

Your affectionate friends and fellow servants in the gospel.

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FOR THE CHRISTIAN MONITOR.

#### RELIGION THE TRUE GLORY OF MAN.

It is no impropriety of language to say that man is *naturally* a depraved being; that he is *by nature* prone to evil, and averse from that which is good. *It is the state in which we are all born into the world.* The Scriptures use this phraseology to distinguish the moral condition of fallen man, antecedent to his conversion, from that regenerate and holy state into which the soul is *supernaturally* introduced by the power of the Spirit of God.

But there is another, and more strictly philosophical sense of the word *natural*, as it signifies whatever is suitable to the constitution which our Creator has given us. In this view a state of depravity, or rebellion against God, is the most *unnatural* thing that can be conceived. It is the perversion of our faculties, the destruction of our happiness.

Look abroad upon this animated world. You observe that every sentient being

dwells in some situation adapted to the constitution of its nature. As the constitutions are various, the situations vary also. To take a single plain instance—Many creatures inhabit the surface of the earth, others have their abode in the waters. That situation which is suitable to each, we may take leave to call *its proper element*; and in this element it finds its nourishment, its scene of activity, and its sources of enjoyment. Immerse a bird, or other animal of the land, into the waters, and it soon miserably perishes. Bring a fish from the waters upon dry land, it languishes and dies in like manner. These facts are obvious and known to all; but few think of the analogy which they ought to suggest to our attention. What is the proper element of human nature? We know indeed that man is an animal. By this part of his structure he is connected with the objects of sense and of appetite by which he is surrounded. But in the complexity of our constitution we find a far more dignified and important part.—We have rational souls, capable of knowing our glorious Maker; of feeling our obligations to him for his goodness, our responsibility to him as our Lawgiver and Judge; of exercising communion with him, and enjoying in that communion a felicity more exalted and pure, as well as more durable, than any which this world affords. In a word, we are moral creatures, in a state of training under the government of God, and destined to an eternal retribution hereafter. It will appear, then, that religion is the appropriate element of man, considered in his better part. His capacity of religion I take to be the surest, and certainly it is the noblest attribute, by which he is discriminated from his fellow inhabitants of the earth. Contemplate the human soul. Admire the vast reach of its intellectual powers, the rapid and wide-roaming excursions of its imagination, the boundless grasp, may I not say, of its desires. Our globe is too little, the creation is too poor, fully to occupy such faculties, or to satiate such desires. The soul instinctively pronounces these things insufficient to satisfy its cravings, in the language of restlessness and discontent; and shows, amidst all its blindness and wanderings, that its only rest is to be

found in the bosom of its God. To lead us to that rest is the very business of religion. It displays an all-perfect Deity to the view of our minds. It humbles us in the dust before him, as we assuredly ought to be humbled, on account of our villainess and transgressions. It cheers our sinking spirits, and brings us nigh to God in reconciliation, love, and confidence, through the amazing, heart-subduing "redemption which is in Christ Jesus." It seals the free remission of sins to the troubled conscience. It arms the believer for *the holy war*, and secures to him that strength from above which may be necessary to the accomplishment of his victory over all his enemies. It inspires the hope, sometimes the full assurance, of an "exceeding and eternal weight of glory," to be received and enjoyed in the blissful world above. I venture to say that even a small degree of this hope is more consolatory, more precious to the sincere Christian, than all the delights and grandeur of this vain life would be without it.

Here are objects to engage forever the inquisitive and studious powers of the soul, and to expand it with ever-growing admiration. Here are enjoyments sublime and unfading, adapted to our nature, and more than adequate to our largest desire. Here is a prize worthy to be contended for with the utmost ardour and perseverance of activity. Under these impressions the soldier of the cross travels, struggles, and with invincible resolution fights his way through hosts of foes; animated by the voice of "the Captain of his salvation," and cheered with many a sweet foretaste of the blessedness reserved for him in the heavens. After a few years of conflict, he enters into that "fulness of joy which is in the presence of God, and into those pleasures which are at his right hand for evermore."

If this representation of things be correct, it follows that a state of sin and alienation from God, is most perverse, absurd and degrading. In turning away from God, man forsakes the only object that can make him happy. He madly despises celestial mercy and peace, for the sake of trifles which "perish in the using," and which, even while they last, can never satisfy his wishes. Without

"the light of God's countenance" beaming upon the soul, this universe is in reality nothing but a dark and miserable wilderness, full of death, full of ruin. The sinner may dream, for a season, that it is otherwise. He may amuse himself, for a little moment, with idle fancies and fleeting gratifications. But the truth must soon burst upon his vision in all its terrors. O that men would be wise, to consider what is their glory; to renounce the ways of iniquity with the abhorrence which they deserve; and to aspire after that "crown of righteousness," which God the righteous Judge, will bestow upon all his faithful servants at the last day!

PHILANDER.

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CHRISTIAN MONITOR.

HALL'S SERMONS.

There has recently been published in this country a volume of sermons, by Robert Hall, A. M. a member of the Baptist Society in England. We would recommend this work to the perusal of our readers. Hall is a man of learning, and of most splendid talents. His eloquence is not of the fashionable sort, full of conceit, abounding in mixed figures, and metaphors pursued in an extravagant way, but of that species which consists of profound reasoning, and powerful feeling: the force of which is, of course, acknowledged by every man of unsophisticated taste and feelings, whenever he understands the language in which it is expressed. These sermons will last;—and when the laboured, and frigid discourses, which popular literary journals recommend with a warmth of zeal proportioned to the preacher's coolness, shall have been utterly forgotten, the name of Hall will be remembered, and "he being dead, will still speak."

We were so much pleased with a passage in the preface to the discourse delivered at the ordination of the Rev. James Robertson, that we cannot forbear making an extract from it, for the gratification of the readers of the Monitor; only premising that Mr. Robertson is an Independent, and, as we have before mentioned, Hall is a Baptist.

"If it [the sermon] have any tendency to do good beyond the occasion of