

# THE CHRISTIAN MONITOR.

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(We present our readers with a Bill of Mortality for the year just past; prefixing only one or two remarks.

It is well to preserve records of this kind; as when accurately made, they afford important information. Hitherto this subject has been quite neglected among us.—We hope that in future, more attention will be paid to it; and that we shall see these *Bills* drawn up with scientific precision.

The list of interments below, it is understood, comprehends only those who have been deposited in the Public Burying Ground. It does not then include all, but *nearly all* the deaths which have taken place in our City, people of colour excepted. We think the number very small. Our population is estimated at from twelve to sixteen thousand souls. Of these probably 4000 are people of colour. Say then that there are from eight to twelve thousand whites. From these we have lost only one hundred and sixty, in the last twelve months! That is, including every age, and every casualty, as well as disease, only about one in seventy-five. Have not the people of Richmond reason to be thankful to a good Providence? At the same time does not this, show that our City is remarkably healthy?—Perhaps none more so on the Continent.—But Reader! The next Bill of Mortality may include thee! “Be ye therefore also ready.”] We return our thanks to the gentleman who communicated the following:—

*Report of Interments in the City of Richmond, (Virginia) in the year 1816.*

	Men.	Women.	Boys.	Girls.	Total.	Ages.		
January,	7	6	2		15	1 Year and under 44		
February,	2	4	1	2	9	Between 1 and 2 10		
March,	5		2	2	9	2	5	3
April,	3	2	1	3	9	5	10	11
May,	5	3	1	5	14	10	20	6
June,	6	2	1	4	13	20	30	20
July,	3	3	3	7	16	30	40	21
August,	7	5	6	4	22	40	50	22
September,	3	2	4	5	14	50	60	10
October,	5	2	7	1	15	60	70	7
November,	3	3	3	1	10	70	80	3
December,	5	6	3		14	80	90	3
	54	38	34	34	160	160		

### DISEASES.

Ague and Fever,	3	Inflammation in the Lungs,	3
Asthma,	2	:  Brains,	3
Apoplexy,	1	Intemperance,	5
Accidental death,	6	Liver Complaint,	2
Bowel Complaint and Teething,	26	Mortification,	3
Cold,	11	Premature Births,	4
Child Bed,	1	Pleurisy,	1
Consumption,	17	Putrefaction,	1
Croup,	4	Quinsy,	1
Convulsions,	2	Rheumatism,	1
Debility and Old Age,	28	Sore Throat,	2
Dropsey,	2	Strangled,	1
Descentery,	1	Still Born,	5
Fever, Bilious	11	Small Pox,	1
: Nervous	1	St. Anthony's Fire,	1
: Typhus	2	Whooping Cough,	1
: Putrid	1	Worms,	1
Fits,	4		
Ramoptoe,	1		
			160

TO THE EDITOR OF THE CHRISTIAN MONITOR.

SIR,—DEATH is styled the king of terrors. To the thoughtless and inconsiderate, his advances I grant you, must necessarily be productive of the utmost alarm; but to the sincere believer, to him who has sought in earnest prayer, the pardon and forgiveness of sin; who has flown for refuge to the bosom of the Redeemer; and whose dependence for happiness, is the atonement of the Lord Jesus Christ; to him death appears divested of his sting: He is authorised by the assurances of scripture, to view his approaches, as the approaches of a friend, and to consider the moment of his dissolution, as a period which will terminate his sufferings, and introduce him to the rapturous enjoyment of a better world; a world in which sorrow and sighing find no admission, and where every tear will be wiped from his eyes. Of the truth of this principle, I have received an unquestionable evidence in the religious experience of Mrs. ELIZABETH M'ALLISTER, late of this City. She had been a member of the Episcopal Communion for many years, and had attended the services of the Monumental Church, since her removal from Philadelphia to this place.

The disease under which she labored, was slow in its progress, and although her bodily sufferings were very considerable, still she discovered that submission to the will of Heaven, which proved the reality of her faith, and rendered her last moments a scene of improvement to all around her.

When interrogated by a friend, upon the subject of her present views and future expectations, she replied with great emotion, "I have obtained the object for which I have been struggling for years, my fears of death are entirely removed, and I enjoy the most perfect assurance of my future happiness; God has promised he will never leave nor forsake me, and in his veracity I can trust without the shadow of a doubt." When the friend alluded to, was engaged with others in singing the "Christian's Hope," her joy appeared to be inexpressible. She burst into tears, and exclaimed in rapture, "Yes! I'll bid farewell to every fear, and wipe my weeping eyes."

As death is the lot of all the human family, it cannot fail of encouraging believers, when they see their fellow travellers thus happy, in the moment of their departure. Let sincere Christians therefore realise the pleasing hope, that the same God who was so merciful to their departed Sister, will extend the same compassion to all who truly love him, and who evidence the purity of that love, by an obedience to his sacred precepts.

AMICUS.

December 31, 1816.

The following piece is inserted on the particular request of a respectable member of the Society of *Friends*. It relates to a subject of very deep interest to every man, woman, and child in Virginia, that of Domestic Slavery: a subject, too, on which there can be no variety of opinion, except as to the time, and the manner of getting rid of the evil. As to the latter, the Editor has at present nothing to say; as to the former, it is most obvious that the sooner the work is undertaken the better. In this world, where all things are prone to deterioration, the worst of all doctrines is, *that evil will cure itself*. On the contrary we must make exertion to procure amendment. It is folly to delay, while the disease is becoming every hour more inveterate. Let the attention of the people then be at once turned to this great matter; let the collected wisdom of the nation be brought to operate on this vital concern, and let us wipe away the reproach which rests upon us. He who will devise, and carry into effect a measure of deliverance from this evil will deserve to stand next to the father of his country—the immortal Washington.] *Edit.*

The following observations were originally written in detached pieces. They are now thrown together, and respectfully offered to the notice of the public.

The objects are of unusual importance, and will require, for their accomplishment, the exercise of much virtue and patient perseverance. Those into whose hands the remarks may fall, are therefore requested to give them a candid examination, and a prudent circulation among the *enlightened* and *influential* part of society.

THE AUTHOR.

IF we consider man, in a state of nature, or as a solitary being, we find him in the possession of absolute liberty,—the world, is his property, and his *will* is his *law*. But we may safely conclude that this condition could not have lasted long. Formed for society, his interest and his inclination, must very soon have suggested the formation of communities.

After the institution of civil society, we must consider the condition of man as materially changed. In the former case, we behold independent beings, subject to no subordination or control, but, at the same time, destitute of protection or assistance from others. In the latter, we find rational creatures, associating together, to promote the happiness of all:—to secure the weak, from the aggressions of the powerful;—to lessen the miseries, which are incident to their nature;

and, for these purposes, dividing the common burdens, and forming themselves into grades, according to their respective capacities, and spheres of usefulness. These seem to have been the primary objects, which drew men into regular societies;—which gave rise to governments, to constitutions, and to laws. The independent being, on entering into the social compact, must put his happiness and interest into a common stock. He must give up the liberty of injuring his fellows. He must not seek an interest altogether separate from that of the rest of mankind. And his services to the community must be in proportion to his means of being useful. And the community is bound to regard and promote his interest and happiness in return. But avarice and ambition, very soon extended their influence over human actions; the fatal consequences of which have been, a disregard of these primary objects,—the perversion of talents and the abuse of power,—while the wealth and aggrandizement of a few, have been sufficient inducements to sacrifice the lives and liberties of communities at large. Thus the barriers of constitutional restraint, though self imposed, have been thrown down; and custom has sanctioned the dreadful innovation. Nor have these evils been confined to one age or nation. In all countries, some individuals have obtained an excess of emolument and power; while other portions of the communities, have been depressed by unnatural and unreasonable privations. In these cases, redress has generally been slow, and often unattainable. Men, acting as judges in their own cause, have, not always, possessed so large a portion of intrinsic virtue, as to examine with candor, and decide with impartiality. These general observations seem naturally to bring into view, the condition of a certain portion of the population of our country. Renowned as the people of the United States are, for liberty and equal law, living under governments which recognise, as a first principle, this sacred precept of nature, that “all men are born free,” it must still be admitted that these blessings are partially enjoyed. It is our duty to examine this subject, and prepare to rectify the abuses, which such a state of things must produce. The single consideration, that thousands of our species, are drinking the dregs of the cup of suffering at our hands, is sufficient to strike alarm into every mind, that is not wholly destitute of virtuous sensibility.

We cannot be prepared, at present, to point out the ultimate mode of relief, so necessary to be afforded to this degraded part of the human family. It may be reserved for the united wisdom of the friends of humanity. But it would be laudable to awaken the public attention, and, to call into action the finer feelings of the mind.

The first view of the subject presents us with the inconsistency of our conduct, and the disgrace which attaches to the national character from this cause.

We represent *tyrants*, as proper objects for the hatred of mankind, and declare that all men are endowed with certain unalienable rights, among which are liberty, and the pursuit of happiness. And, finally, we endeavor to make the rest of the world believe, that *liberty* and *equality*, are the characteristics of our country. Let us compare these professions with the real state of things. The population of a great proportion of the United States, may be divided into two great classes, whites, and people of colour. Or, allowing a little latitude, and some exceptions, it may be classed into, *slave-holders* and *slaves*. It would seem then, that we did not design to bring the latter class, at all, into view, though it includes a large proportion of our whole population: and that we considered the first mentioned class, as exclusively intitled to liberty, and possessing all the advantages of our civil institutions. It is to *this* class alone, that we refer, when, in republican language, we say, that "the people are the sovereigns of our country." And, perhaps, it is equally true that they exercise their sovereignty, with an energy, that is but little known on the continent of Europe. Witness the oppressive servitude, under which, we compel thousands of our fellow creatures to drag out their miserable lives;—deprived of privileges which we hold most sacred and inviolable:—their actions controled:—their persons insulted and abused, in a manner, at which the feelings of humanity revolt: and, to crown all, we make a direct attempt to prevent the cultivation of their minds;—as if we had deliberately determined to treat them as beasts, and to reduce them as near as possible, to the condition of the brute creation.

We proudly boast of our pre-eminence among the nations of the Earth;—let us deserve this rank, by becoming the benefactors of mankind; and not act, as the ministers of cruelty, and scourges of the human race!—Let us recollect that there is a *God*, that judges in the Earth, and holds the destiny of nations in his hands—that has ever regarded the cause of the poor, the fatherless, and him that has none to help him:—and impressed with a sense of our duty and responsibility, let our hearts be turned to justice and humanity.

But, while the general state of our country suggests the most awful reflections, there are some reasons for indulging the pleasing hope, that just and humane sentiments are gaining an ascendancy, in the public mind. The serious attention of many individuals is turned to the subject, and the political and moral evils, arising from our present

policy, are acknowledged and lamented. To remedy these evils, certainly requires the most attentive deliberation: nor should we be deterred therefrom, by the formidable difficulties, which *seem* to oppose the design. These difficulties, it is confidently believed, are more ideal than substantial.—Some means *may* be devised, to effect a salutary change.

Nor can we suppose, that the blessings of Heaven, and the benedictions of mankind, would be withheld. The Almighty would behold, with peculiar approbation, an act, so congenial to his own beneficent designs; and generations, yet unborn, would revere the memory of those who should banish this enormous evil from the civilized world.

The present period is peculiarly favorable to this most laudable enterprise: and what may be the consequences, if we suffer it to pass unimproved?

Our ardent love of liberty, and the excellence of our constitution, have attracted the admiration of mankind! neither the menaces of power, nor the calamities of war, could withhold from our ancestors, the possession of their rights.

To *us* they have left, as an invaluable inheritance, the true principles of Government, and the charter of our freedom. On *us* devolves a task more glorious than *theirs*. *Theirs*, was to assert and maintain independence, for *themselves*, and their posterity. *Ours* is to shew that virtuous principles, can triumph over interest, prejudice, and error; and that we are willing to dispense to others, those inestimable blessings, which we are so anxious to secure for ourselves.

—It is possible that men who have been accustomed to treat their servants with humanity, and have been so occupied with the pursuits, in which they have been engaged, as to be diverted from turning their thoughts particularly on the subject, may not, at first view, see any necessity for Legislative interference. Educated with slavery before our eyes, from our infancy, we are reconciled to it, before we are capable of reflection. Thus our ideas receive a bias, which has a more powerful effect upon our judgements, than we may be aware of. To counteract these prepossessions, we should investigate the subject, and frequently recur to first principles.

It requires no deep researches to discover, that a slave, is a human being, deprived of “liberty;”—of the privilege of “possessing property;”—and “of pursuing and obtaining happiness and safety.” This being admitted, it must also be evident, that the first principles of civil society, and those declarations, which form the basis of our constitution, are equally disregarded and infringed.

When the American people were about to establish our present excellent form of Government, they thought it expedient to make certain declarations of rights, which were to serve as a foundation for their political fabrick. The first of these declarations contain these memorable words: "That all men are, by nature, equally free and independent, and have certain inherent rights, of which, when they enter into a state of society, they cannot arrest, or deprive their posterity, namely, the enjoyment of life and liberty, with the means of acquiring and possessing property, and of pursuing and obtaining happiness and safety." And art. 3d. "That government, is, or ought to be instituted for the common benefit, protection and security of the people, nation, or community." Art. 4th. "That no man, or set of men, are entitled to exclusive or separate emoluments or privileges from the community, but in consideration of public services!"

These propositions were laid down, like Mathematical axioms, not to be argued, but to be believed. Not to be believed as uninteresting speculations, but to be regarded as principles, from which the laws emanate, and by which, every power in the government is bound.

Every human being is either in a state of society, or he is not. If he is not, then he is absolutely free and independent, and subject to no subordination or control. But if he is in a state of society, he is bound to some community, and, of course, that community is bound to him. Every compact implies two parties, at least; and one party cannot be bound without the existence of some obligation on the other, also. If he surrenders any portion of his natural liberty, and moreover renders services to the community, by which the public security and happiness are promoted, the community is bound to promote his happiness by protecting those rights which are unalienable, and essential to his felicity. Thus the reciprocal obligations which exist among men, in society, may be considered as "contracts for valuable considerations."

But the case to which we refer, admits an appeal, not only to justice, but to humanity and religion also. It is not one of those deviations from general principles, which are unimportant in their consequences, but is more prolific of human misery, perhaps, than any other evil among men.

As the practice of slavery originated in avarice, so the treatment which these unhappy beings receive, is, generally, regulated by the same rule.\* Their labor, their food, their cloathing, and their lodging, are all adapted to their masters' ideas of his own pecuniary advantage: nor is the separation of relatives, by an inhuman traffic in their persons, the least afflicting part of their lot.

\*To this, it is admitted there are some exceptions.

Every master may, if he pleases, become a despot. He can call native born Americans, his *property*. He can with impunity, deprive them of *every thing* but life; and inflict upon them *any thing* his corrupt passions can suggest. Thus unprotected and abused, it is not strange if their morals partake of the degradation to which their persons are reduced; and even necessity frequently prompts them to the perpetration of crimes.

We, then, are the authors of their misery, degradation, and their crimes. A dreadful reflection! And what is the inducement? Are we made happier by it? No.—It is acknowledged, by all who are competent judges, that our slaves are a source of uneasiness and vexation. Our days are passed in perplexity, and our nights, in anxiety and care. Are our pecuniary interests promoted by it? No.—The state of agriculture among us, and the low price of lands, compared with the management and value of farms in the northern states, originally not more fertile than our own, sufficiently demonstrate the truth of this opinion. And even if wealth could be *ensured* by it, this consideration ought not to influence our conduct. Can we, for a moment, tolerate the idea, that we are to commit outrages on our fellow creatures for the sake of gain! That we are to deprive others of every thing that is precious to them, to promote our own interest! But once admit this doctrine, and the blessings of society are gone! Government, law, liberty, and rights, would be nothing but names, and peace, security, and order, would vanish from the Earth!

It is not only absolutely *right*, to devise some remedy for this evil, but it is absolutely necessary. We have shut our eyes, and stopped our ears too long.—Can we continue indifferent on so momentous a subject? We are called upon, by honor, morality, and religion! By love for our country, ourselves and our children! Let us not disregard these sacred obligations: but let us enter into a thorough investigation of the subject. Let us unite into select societies for the purpose of digesting a plan, for the removal of this enormous evil. Thus united in order, and co-operating under the ties of virtue, honor, and love of our country, the difficulties attendant on the subject, will vanish before the wisdom of the nation.

The first step towards this important reformation, is, to excite the public attention to the subject.

The evil which we wish to remove, is defended by strong prejudices, and interwoven with our ideas of convenience and pecuniary advantage.



The writer here begs leave, to make an apology for the freedom, with which, he has handled this subject. He is aware of the force of example and education, and that these, and these alone, have reconciled thousands to the practice of slavery, who would, otherwise, have beheld it with abhorrence. He is also firmly persuaded that many continue in that practice, only because they cannot tell how to effect the necessary change, in a manner that would accord with their ideas of moral justice and political prudence. But though he is sensible of their difficulties, and tender of their feelings, he conceives himself bound by duty to *them*, to society, and to a large mass of suffering human beings, to expose the turpitude of a practice, ruinous to the morality and happiness of our country. Under these impressions, and hoping that his intentions will be correctly understood, he designs to proceed, in the subsequent remarks, with the same freedom of expression.

It is impossible to examine this subject, in any of its parts, without discovering deformities. And shall we conceal these deformities, even from ourselves, because we are deeply concerned in them? This would be injustice to ourselves, and to mankind.

Resuming the subject, in its simplest form, what is it that a master claims? He claims, as his right, the involuntary services of a human being.—He calls that human being his property.—These are erroneous ideas, which, can never bear the test of sober and candid examination.

If slavery is a violation of natural and civil rights, which has been proved, then the claim of property, in human beings, is manifestly without foundation. It is impossible that one man should be the property of another. The master cannot derive his claim of property, from the laws of nature; because, by that law, all men are equally free and independent. He cannot derive it from the principles of civil government; for "government was instituted for the common benefit, protection and security of the community:" and, when properly supported, admits "no man, or set of men" to the possession of "exclusive privileges." He cannot refer to contracts with individuals, nor to conveyances from parents for their children; for no one will pretend to the existence of such contracts; and their validity could not be supported, if they really existed. It cannot be rested upon law, for such a law, must be, technically speaking, unconstitutional. The constitution defines the objects of government, and the rights of individuals. These, form barriers, which legislation can never pass. It may, therefore, be boldly affirmed, that slaves, are *not* property. They are injured human beings, whose sufferings call loudly on their country for redress. The

laws which sanction these abuses, are not legitimate acts. They were passed in a dark and barbarous age; and are, in fact, abuses of power, and infractions of natural, civil, and religious rights. And are these the only laws, which the representatives of an enlightened republic, dare not modify or repeal? Or are they to stand as lasting monuments of human depravity? The *people*, through the agency of their representatives, can rectify abuses, can amend or repeal such laws, as destroy the rights of individuals, and the happiness of the state. And, however selfish views may influence the sentiments of narrow minds, the enlightened people of Virginia, can, and do, acknowledge, that slavery is an evil of the greatest magnitude, and one that ought to be removed. And they ask, with solicitude, for a plan, by which this important end may be obtained. The Christian, the Patriot, and the Philanthropist, are called upon, by the obligations of religion, by the interests of their country, and by suffering humanity, to unite in discovering this grand desideratum.



FROM THE RELIGIOUS REMEMBRANCE.

—  
ADDRESS

*Of the Board of Missions acting under the authority of the General Assembly of the Presbyterian Church in the United States, on the subject of Auxiliary Missionary Societies and Missionary Associations, to the Churches.*

[Circular to the Presbyteries.]

Reverend and Dear Brethren,

By examining the printed extracts from the minutes of the General Assembly, you will find, that the style of the late Standing Committee of Missions has been changed to that of the "BOARD OF MISSIONS," and that this board is clothed with full powers to manage the Missionary business. You will also find, that the General Assembly authorised and directed the Board to take measures for establishing Auxiliary Missionary Societies throughout our churches.

In performing this duty, the Board have deemed it proper to publish an address to the Churches; showing the importance of such Societies, aided by Missionary Societies, and stating the principles on which they should be formed. With a view to assist individuals who may feel disposed to unite in establishing such institutions, as well as to secure unity of design and harmonious co-operation in the common cause, the Board have judged it expedient to accompany their address with draughts of Constitutions for the Societies and for the Associations.

To ensure a general attention to this interesting concern, the Board feel their need of the aid of the Presbyteries; and therefore solicit, very respectfully, your assistance in procuring the active co-operation of the churches committed to your care.

From your intimate acquaintance with their local circumstances, you will be most competent to judge, whether one or more Societies should be established within your bounds. Associations, we hope, will be formed in every congregation.

The Board will endeavour to put you in possession of the Address, &c. sufficient in number to supply each congregation with one copy; and as difficulties may occur in finding a conveyance for the bundle, they take the liberty of requesting any member of the Presbytery who may have it in his power, to send for it.

Should all our Presbyteries prosecute this business with zeal and energy, the happiest results may be anticipated. On your active exertions, Reverend Brethren, we rely, and trust our expectations will not be disappointed.

Very respectfully your's, &c. J. J. JANEWAY, *President.*

To the Presbytery of \_\_\_\_\_.

*Philadelphia, December, 1816.*

N. B. A copy of the Address will accompany this letter.

ADDRESS.

DEAR BRETHREN,

The General Assembly of the Presbyterian Church in the United States have, from the very formation of that venerable body, been engaged in the pious and benevolent work of sending missionaries to preach the gospel to the destitute. In the prosecution of this important concern, they have endeavoured to provide instruction for the Blacks, as well as for the destitute in our frontier settlements; and as opportunities offered, and their ability allowed, they have established missions for evangelizing the Indian tribes.

The Missionary business, in our Church, has been gradually increasing in extent and importance. It has proved highly beneficial to the Presbyterian interest, and greatly instrumental in promoting the common cause of Christianity. A person duly acquainted with the history of the church in this country, beholds with delight flourishing Churches, important Presbyteries, and even Synods, now spreading the influence of religion and maintaining the ordinances of the gospel in regions, where not many years ago scarce a house of worship was seen, and where only the voice of solitary missionaries was occasionally heard, while they were hastily passing over their extensive fields of labour.

We have reason to give thanks to the Great head of the Church for the exertions in the missionary cause that have been made, and for the encouraging success with which he has been graciously pleased to crown these exertions; but at the same time we have reason to lament, that what has been done bears so small a proportion to the necessities of our country. There are thousands, tens of thousands, nay, hundreds of thousands, who are, at this hour, destitute of the stated means of grace, and seldom, if at all, hear the voice of ministers preaching Jesus and his salvation: Such is the deplorable condition of many parts of this country, that, if vigorous efforts be not made, the inhabitants will sink into a state of heathenism.

Two circumstances have circumscribed the operations of the General Assembly in their benevolent work; the want of adequate funds, and the want of suitable missionaries. The deficiency of Missionaries is likely to be supplied by the Theological Seminary established by the General Assembly at Princeton, New-Jersey; an Institution that has already furnished valuable ministers to our church, and promises to be productive of great and lasting benefit to her interest. A missionary spirit has begun to pervade the minds of the young men receiving their education in that Seminary; and the Professors feel disposed to encourage and promote so noble a spirit, that leads them to pity the condition of the destitute, and to devise means for supplying their spiritual necessities. From that sacred place will probably issue forth many, who will devote either their whole time, or some part of it, to the missionary cause.

With this prospect in regard to future missionaries, and believing that reliance may be placed on the liberality of their people for supplying them with adequate funds, the General Assembly, in May last, adopted measures for carrying on the Missionary business with more efficiency and to greater extent; as will appear from the following extract from the Report of a Committee on that subject:

“The Committee rejoice in the prospect of a competent supply of the Word of God to the poor and destitute in our country by means of Bible Societies. The numbers and resources of these Institutions are every day increasing; so that, at no very remote period, it is hoped, that the Sun of Revelation will shine on every dark corner of our land, and irradiate every dwelling however obscure. The Committee, however, instead of regarding this as a reason for relaxing missionary efforts, are persuaded that its proper effect is to infuse new life and vigour into the missionary cause. In proportion as the Word of God is known and appreciated, will the preaching of the word in its simplicity and purity be effectual: in proportion as the Bible is diffused, will missionaries be successful in organizing churches.

“That there is a wide extent of country, destitute of the ordinary means of grace, is too well known to be mentioned in this place; the present demand for missionary labours very far exceeds the ability of supply: and the population of the country is increasing with such rapidity, that were every place now vacant supplied with the regular ministrations of the gospel, after the lapse of a year there would probably be in the nation, four hundred thousand souls requiring the labours of a competent number of religious instructors. When, then, there are such multitudes at this moment, who rarely, if ever, hear the gospel preached, and such mighty additions are made every year to our numbers; when too, great multitudes, sensible of their wants, are addressing their importunate cries to us for missionaries, the cry for help of souls ready to perish; it appears to your Committee, that God and our brethren require of us much more than we have heretofore rendered. We are longing and praying for the coming of the day of glory; and perhaps many of us hope to see it. But we have no right to calculate on miraculous interpositions; and without a miracle, century after century must elapse before the earth can be filled with the

knowledge of God. All that the Christian world is now doing with united effort, if continued without intermission for one thousand years, would barely serve to fill the world with bibles and missionaries. Yet we are not to despair. God, in his adorable providence, seems to have changed, in these latter times, the scale on which he had for ages conducted the affairs of his government. Changes which formerly were the work of years, are now produced in a day. Magnificent and astonishing events have passed so often before the eyes of men of the present age, that their minds have acquired a tone and vigour which prompt them to undertake and accomplish great things. We ourselves witness every day the wonderful effects of counsels and exertions, both in the moral and political world.

“From the lessons taught us by experience, your Committee have no doubt but that in the Presbyterian Church in the United States, there needs only union of purpose and effort to accomplish all the plans which have been proposed, and even to go far beyond the expectations and hopes of the most sanguine. And this especially, as so powerful an impulse has been given to the Christian Community; and the impression is so deep and universal, that it becomes us all who love the Lord Jesus Christ, to exert ourselves for the promotion of his glory and the extension of his kingdom.

“For the purpose of enlarging the sphere of our missionary operations then, and infusing new vigour into the Cause, your Committee would respectfully recommend a change of the style, and enlargement of the powers of the Standing Committee of Missions. If, instead of continuing to this body, the character of a committee bound in all cases to act according to the instructions of the General Assembly, and under the necessity of receiving its sanction to give validity to all the measures which it may propose, the Committee of Missions were erected into a Board, with full powers to transact all the business of the Missionary cause, only requiring the Board to report annually to the General Assembly; it would then be able to carry on the Missionary business, with all the vigour and unity of design that would be found in a Society originated for that purpose; and, at the same time, would enjoy all the benefit that the council and advice of the General Assembly could afford.

Besides altering the style of “The Standing Committee of Missions” to that of “THE BOARD OF MISSIONS,” and clothing the Board with full powers to transact all the business of the Missionary cause, the General Assembly “authorized and directed them to take measures for establishing throughout our churches *Auxiliary Missionary Societies*, to aid the funds, and extend the operations of the Board.”

The Board of Missions have not been unmindful of the sacred trust confided to their care, nor of the important duties imposed on them; though they cannot forbear to express their regret that circumstances have prevented their preferring an earlier claim to the attention of the churches to this most interesting concern.

You see, Christian brethren, from the statement made, the deplorable condition of multitudes of our fellow-citizens in regard to re-

ligious instruction, and that the General Assembly depend on the liberality of their people to augment their funds, so as to enable them to extend the Missionary business, and render it more efficient. They are aware how repeated are the calls for pecuniary aid; but the pressing necessities of the destitute make them *absolutely and imperiously necessary*.

To the Board of Missions it is gratifying to reflect, that there is wealth enough in the Presbyterian Church to supply adequate funds for all the pious and benevolent purposes for which they are needed; and to believe, that, by the various appeals made by the Assembly to the liberality of their people, they are enriched, instead of being impoverished; because the Lord will not fail to reward them for all donations they make to the support of his cause in the world.

We cherish the hope, dear brethren, that you will not turn away from the present application. We trust you will lend cheerful assistance to the interesting cause for which we plead, and that you will accept the invitation to co-operate in the great work of supplying the destitute with the gospel of Jesus Christ. We plead for the benighted and wretched Indians, whose soil you occupy; and entreat you to endeavour to indemnify them for their loss, by sending to them devoted men, who shall preach to them the unsearchable riches of Christ. We plead the cause of the oppressed sons and daughters of Africa; and conjure you, by all the principles of justice and equity, to avert the judgments of Heaven, by supplying them with that gospel which "proclaims liberty to the captive, and the opening of the prison to them that are bound," and redemption by the blood of Jesus to bond and free, to the sable African, as well as to the white European. We plead the cause of your own kindred, who, having removed from places where they once enjoyed all the means of grace in rich abundance, and gone to reside in distant regions, now spend silent Sabbaths, and see not "the feet of them that publish salvation, and say unto Zion, Thy God reigneth;" and we beseech you to aid in prosecuting vigorous measures for their spiritual instruction, lest they lose all knowledge of divine truth, forget to reverence the Sabbath of the Lord, and learn to contemn all the sacred institutions of religion.

Remember, Christian brethren, that the places you inhabit, now so highly favoured with religious privileges, were formerly *missionary ground*; and that had it not been for the pious care and christian charity of others, your dwellings might at this moment have been embosomed in the darkness of heathenism, instead of being cheered and irradiated by the Sun of Righteousness. Your benefactors have gone to receive from their Redeemer the reward of their labour of love, and can receive from you no return for their kindness; or if any survive, they expect no other recompense, than to see you looking with compassion on the destitute, and contributing according to your ability to carry into effect schemes for their relief.

In performing the duty imposed on them by the General Assembly, the Board of Missions take the liberty of recommending certain plans, in supporting which you will have an opportunity for expres-

sing your gratitude for benefactions received, and for assisting in communicating to others the treasure with which you have been enriched. They recommend the formation of Auxiliary Missionary Societies, and of Missionary Associations; framed on principles exhibited in draughts of Constitutions accompanying this address.

One or more Societies of this kind might be formed within the bounds of every Presbytery; and one or more Associations within the limits of every Congregation. These Institutions should require small contributions, so as to embrace the great body of the people, and open a door of admission, at least to the Associations, that individuals in very humble circumstances might become members.

Now, suppose this plan were adopted; suppose Auxiliary Missionary Societies established within the bounds of all our Presbyteries, and Associations formed in all our Congregations; how gratifying would be the result? A large accession would be immediately made to the Missionary funds. The Institutions of the latter description might *individually* produce but a small amount, yet would, from their multiplication, produce a very large *aggregate* amount; resembling a stream that at first takes its rise from a small spring, but which, in its course receiving many tributary streams, swells at length into a noble river. Contributions derived from Associations whose members pay a penny a week, have brought into the funds of "the British and Foreign Bible Society" monies to a very large amount; and similar Associations for the support of the Missionary cause, spread over every part of our Church, would be proportionably productive.

On the supposition made, the funds derived from the Society or Societies formed within the bounds of some Presbyteries, aided by the funds of numerous Associations, might be sufficient for the support of one or more *stated* Missionaries, within the limits of each; the funds obtained from the same sources, within the limits of other Presbyteries, might be sufficient for the support of one Missionary for a *year* or *nine months*; and the funds collected in this way, within the bounds of smaller Presbyteries, embracing a population more reduced in circumstances, might meet the expense of a Missionary employed for *six* or *three* months.

The effect of the labours of these Missionaries, within the limits of the different Presbyteries, would be beneficial in a high degree. Churches might be organized, nourished, and partially supplied with the means of grace, till they gained strength to support the Gospel, either individually, or by the union of two or three under one minister.

Besides, the aid that might be expected from these Societies and Associations, by augmenting the Assembly's Missionary fund, would enable the board of Missions greatly to extend their operations and act on a plan that would render them more permanently beneficial.

In addition to all these important consequences, the adoption of the proposed system would extend the influence of the *missionary spirit* more generally among our people, promote a growing interest in the prosperity of the Redeemer's kingdom, and incite them to act

with warmer zeal in diffusing its blessings over our own country, and through the world at large.

Such are the plans we recommend; and such the benefits likely to result from a general adoption of them in the churches. Need we suggest any additional observations to enforce what is recommended? Is not the exhibition of the plans and of their probable consequences sufficient to secure attention to them?

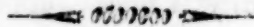
The voice of your country, whose welfare cannot be secured without the prevalence of religion and virtue; the entreaties of the church, which longs to multiply her children, and to impart her consolations to the miserable; the authority of her glorious Head and the sovereign Ruler of the world, who commanded that his gospel should be preached to every creature; all concur in directing your attention to this important subject, and in requiring your cordial support of the Missionary cause, and your liberal co-operation in every way for extending Missionary exertions.

By order of the Board of Missions.

J. J. JANEWAY, *President.*

*Philadelphia, December, 1816.*

\* \* The draughts of the Constitutions shall be inserted in our next No.



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