

THE
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ESSAYS TO DO GOOD.

The following is an extract of a letter dated Passy, Novem. 10, 1779, and sent by Dr. Franklin, to Dr. Mather, son of the late Dr. Cotton Mather.

Referring to a paper of advice to the people of the United States, just published by Dr. Mather, he says,

“SUCH writings, though they may be lightly passed over by many readers, yet, if they make a deep impression on one active mind in a hundred, the effects may be considerable.

“Permit me to mention one little instance, which, though it relates to myself will not be quite uninteresting to you. “When I was a boy, I met with a book, entitled, “*Essays to do good,*” which I think was written by your father. It had been so little regarded by its former possessor, that several leaves of it were torn out; but the remainder gave me such a turn of thinking, as to have an influence on my conduct through life; for I have always set a greater value on the character of a doer of good, than any other kind of reputation; and if I have been, as you seem to think, a useful citizen, the public owes the advantage of it to that book.” *Dr. Franklin's Works, Vol. 3, page 478.*

I have lately perused the little book of which so high a character is here given. It possibly may not please the squeamish, fastidious taste of the present age, on account of its homely stile, and quaint phrases—But to those who love the truth for its own sake, and who read rather to awaken their hearts to right feelings, and rouse themselves to the vigorous discharge of duty, than to indulge, a luxurious imagination, it will be highly acceptable.

The author sets out on the principle that the capacity to do good, lays an obligation corresponding to its extent: and in the course of his work takes into view the various professions in which men engage, and the relations which they sustain. To each of these he addresses appropriate, and sometimes very pungent admonitions and exhortations. The book is recommended to the readers of the Monitor, not only on account of its real merit, but because it is the work of an American, who in his day was an honour to his country.

The perusal of this little volume occasioned some very serious reflections on the present state of our country, and the innumerable opportu-

nities of doing good afforded to our citizens. It occurred to me, that whatever is done from a proper motive, to promote the real welfare of individuals or the community, might be denominated *a good work*.—Accordingly men of enterprize, and intelligence, may do good by uniting their efforts to form good roads, and canals to facilitate travelling and transportation through the State. Men of influence may do much good by promoting habits of active industry, and economy of temperance and self-denial among the young—Magistrates may do much good by a prompt and vigorous execution of the laws which are intended to promote morality and good order in society. Citizens of distinguished talents, and weight of character might confer important benefits on the State by setting examples of sacred regard, and punctilious obedience to all the laws of the land. A strenuous effort made by all who know how to appreciate the benefits of education, to diffuse useful knowledge to promote a taste for reading, and to multiply the number of their useful books among our countrymen, would be productive of very happy results.

These are a few, among many hints that might be suggested, of the useful things to which the attention and the efforts of our citizens ought to be directed. There is one thing however which deserves particular remark, from the importance of the subject, and its connection with the best interests of society. The use of slaves in husbandry, and in most handicraft employments has had the unhappy effect of rendering manual labour rather disgraceful than otherwise among us. So that parents instead of raising their children to the plough, or giving them some good trade, are content to let them live in idleness; or if that cannot be afforded, place them in a store, or give them a smattering of learning, and put them to the study of some profession supposed to be lucrative. Thus the bar swarms with lawyers; physicians are multiplied among us; clerks and store-keepers are as plenty as cotton goods; and were not the Church happily free from the temptations and pollutions of an establishment, no doubt lazy ecclesiastics would spread through the land like the locusts of Egypt. Now all this has a most unhappy effect on society. Whether the evil can ever be removed, until we can get rid of the curse which the slave-trade has poured out upon us, I will not undertake to determine. But surely something ought to be attempted in the way of a remedy. Great pains should be taken to impress on the minds of our youth that any honest calling, is creditable; and that an upright industrious mechanic is a much more honourable character, than a lazy dissipated gentleman. Indeed, who in our republic,

ought to be regarded as a gentleman, unless he is a useful citizen? There is a great deal of good sense in a saying of the ancient Jewish Rabbins that, "He who does not bring up his son to a trade, brings him up to be a thief." According to this maxim even the richest of their citizens always had their sons taught the principles of some art or trade, by which, if the worst should come, they might obtain a support. Of this the Apostle Paul is a celebrated example. Although his parents were rich enough to send him to Jerusalem, and have him educated by the most celebrated teacher of the age, yet we know that he learnt the business of a tent-maker; and, when, from the circumstances of the people of Corinth, he did not think it expedient to ask a salary from them, that he wrought at this trade for his support. To this it may be added that in the best times of our own country, when those men who achieved the independence of their country, were trained up, and fitted for the mighty work which they had to perform, the practice was very different from that which now prevails. Franklin was a printer; Washington was a surveyor—and if I have not been misinformed, another of our most active commanders was brought up a waggoner.

The mention of these instances, reminds me of an anecdote, which I heard upon good authority of the celebrated Patrick Henry. He had heard some gentlemen declaiming, and disputing for some time on the subject of patriotism. At length said he, "Gentlemen you may think what you please; and say what you please on this subject: but in my humble opinion, he is the best patriot who finds out the best way—to stop a gulley."

It may be thought that these remarks are not suited to the nature of this paper, and to the office of a Christian Monitor. But let it be considered that the gospel requires honest industry; and that he, who is not disabled by providence, can hardly be a Christian at all, unless engaged in some useful calling. We were made for activity. A good moral character perhaps cannot be formed and supported by those who live as drones in society; and if we are not industriously employed in doing good, we shall pretty certainly be engaged in mischief.

Indeed it may be questioned whether a course of active exertion is not necessary, in the same way that all other means are necessary to fit us for the enjoyments of the blessed. One thing at least is certain, that the heaven of the Bible, is no place of indolent and luxurious repose; but that there, the spirits of the blessed are without intermission employed in doing the will of God.

THE SEASONS.

From almost all parts of the country we hear much of the disastrous effects of drought and frost, succeeded by great and destructive falls of rain. The consequence has been a great failure in those crops which are chiefly depended on for the subsistence of man and beast. Much has been said, and more apprehended in relation to a scarcity of bread.—What it may farther please HIM, who turneth about the seasons, and appointeth seed time and harvest, to send, whether of storms, and floods, and frost, or whether favourable to the hopes of the husbandman, we know not, nor can pretend to conjecture. In the present uncertainty, and perhaps it may be said despondency, it may not be useless to suggest a few things both in the way of admonition and encouragement.

Let it be observed then, that the virtue of economy is great. It certainly has not power to create means of living, but it makes the means which we have, much greater in extent than the extravagant and careless have ever imagined. *It makes a little go a great way.* The writer of this is verily persuaded that on most plantations in Virginia, nearly if not altogether, one third more of bread stuffs, and provender is used annually, than necessity requires. He speaks with the greater confidence on the subject, because he speaks from some experience, as well as observation. To mention an instance or two—The use of hot instead of cold bread is a considerable waste. In a year of scarcity which occurred not long since in England, this was so well established, that the public authorities prohibited the use of bread until it had been baked for a certain number of hours.

The stalks and the cobs of Indian corn, one of which is permitted to stand all winter in the field, and the other to be burned, may be made to furnish a grateful and highly nutritive food for cattle. In this paper, however, it is only intended to turn the attention of the reader to this subject—Observation, guided by experience, and sharpened by care, will suggest innumerable methods of making the most of every thing. Let then a system of frugality in expenditure, and economy in use, be at once and generally adopted, and there is no reason at present to apprehend that we shall not all make out to live; and to live much more comfortable than nine tenths of our fellow men. Let this system be adopted and vigorously pursued, and there will be no occasion for our citizens to break up their establishments, sacrifice their property, part with their friends, and seek a home in the western wilderness.

It may perhaps in passing, be worthwhile to drop a hint, that the excessive spirit of emigration which seems to have gone forth among the people, may subject them to the very evils which they mean to avoid. In settlements just forming, there is rarely a very great surplus produce.

Another hint may here be dropped. In the year 1810, as appears from official reports, upwards of twenty-five millions of gallons of spirituous liquors were distilled in the United States!! Of this, by far the greatest part, was distilled from grain. It is easy to see what an immense destruction of that which is good for food, must be hereby occasioned—Now in whiskey there is no nourishment. It satisfies no

man's appetite. It affords no strength to labour. The stoppage of all the distilleries in the country then would throw a vast quantity of grain into market, which would otherwise be destroyed. But who has power to stop them? I answer, the people—Let them refuse to drink whiskey, and there will be "bread enough, and to spare;" enough to supply all domestic wants, and perhaps afford relief to some who are ready to perish.

While, however, we would fain convince our readers that there is no just reason for dispondency, we are persuaded, and wish to persuade others, that the late disastrous season did not take place without the wise ordering of an overruling Providence. The correctness of this opinion follows so clearly from the declarations of scripture concerning the divine government, that reference will be made to the Bible, without any attempt to derive support from a train of reasoning. It will be more profitable to enquire, with an humble spirit, what may be the reason of these dispensations. In this view, and it is hoped with this spirit, the reader is reminded of the general disposition to acknowledge God, and confess our dependence on him, when we were pressed with the burden, and suffered the calamities of war. Days of humiliation and prayer were observed, and public confession of sins was made in all our churches. And when the enemy received their last signal defeat before New-Orleans, for a time there was only one feeling, and one voice throughout the nation. All exclaimed, "The finger of Heaven is in this thing." But peace soon succeeded. The clang of arms was exchanged for the bustle and activity of commerce. Our surplus produce, which had been regarded as a drug, rose to unprecedented prices. Wealth seemed to pour in as a flood upon us. And how quickly did we forget that God upon whom we called, and who heard us in the day of trouble. The sighs and tears of repentance, the voice of confession, and devotion were turned into the sound of the tabret and the harp, the song and the dance. We showed that our goodness, like Ephraim's, was as the morning cloud, or the early dew, which soon vanished away.—Have not the dispensations of providence under consideration, a reference to these things? We see that he can "minish us, and bring us low," without raising up enemies to oppress us. He can make use of wind, and rain, heat and cold, to keep us duly mindful of him, and correct us when we go astray. "Whoso is wise and observeth these things, even he shall understand the loving kindness of the Lord." Let us then repent of our sins, and turn from the error of our ways unto the Lord: Let us serve him with a true heart, and walk in his statutes and ordinances, so "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace; that our garners may be full affording all manner of store; that our sheep may bring forth thousands, and ten thousands in our streets; that our oxen may be strong to labour; that there be no breaking in nor going out; that there be no complaining in our streets!—Happy is that people that is in such a case: yea happy is that people whose God is the Lord."

ORIGINAL COMMUNICATION.

To the Editor of the Christian Monitor.

DEAR SIR,

THE following *Abstract of a Funeral Sermon*, was made out from memory, at the request of the worthy relict of the deceased. If you think it deserving of a place in your columns, I hope it may excite your readers to some degree of serious reflection.

Yours,

PRESBUTEROS.

“Psalms, xc, 10. The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.”

THE Psalmist may have remarked that until the age of seventy there remains a tolerable portion of the vigour of life, and capacity of enjoying its satisfactions. On this account he seems to have fixed on that age as a kind of term of human life. If an unusual strength of constitution carries a very few even to four score, those additional years are attended with much labour and infirmity. They are saddened also by the constant apprehension of death near at hand. For this feeble remnant of our days is soon cut off, and we fly away. The psalmist, however, knew as well as we that the far greater part of mankind never reach the period of three score years and ten. The life of man is full of uncertainty.—No age, no situation exempts us from the stroke of death. Whatever preparation then is necessary to our dying in peace and safety, ought to be speedy, ought to be habitual.

Death is at all times a serious event. It seldom comes without causing sorrow to some who survive. In the instance which occasions our present meeting, there is a sorrow beyond the common magnitude. Not only a bereaved widow and fatherless children mourn this day. A large circle of affectionate relatives and friends lament the loss which they have sustained. Yea the community feels that it has lost a valuable member. His services to the public, his amiableness in private life, will long be remembered by those who knew and esteemed him.

The main object of this discourse is to exhibit death in a few interesting points of view, and deduce by way of inference some reflections for the regulation of our conduct.

In the first place, we may consider death as a complete and final separation from all the possessions and enjoyments of the present life. This is a simple and impressive fact; so certain that it neither requires nor admits of proof. Hence I infer the vanity of all worldly pursuits and acquisitions; the insignificance of that wealth, that applause, that power, and those pleasures, to which we are so soon to bid an everlasting adieu. Let this observation be rightly understood. Religion does not require us literally to renounce the world, and bury ourselves in caves and monasteries. While we live in the world, every one of us has a part to act in its affairs. Christianity requires us to act our parts well; by industry and care, to provide for our own comfort, and the comfort of those who are dependent upon us; and as members of society, to use activity and zeal for the advancement of the public welfare. In regard to pleasure, God does not enjoin the eradication of any of our

natural appetites or desires. Nor has he spread a fair creation around us, full of objects suited to give us pleasure, in order to tantalize us with an absolute prohibition of enjoyment. He allows us to indulge ourselves, under those restrictions which infinite wisdom and goodness see to be necessary, and which are laid down in the holy scriptures. It is the wickedness and folly of mankind to seek the world as their supreme object, the portion of their souls; to love it as if they were to continue here always, as if there were no heaven nor hell to engage their highest attention. So anxious are the covetous to be rich, the ambitious to be honored and obeyed, the voluptuous to enjoy the pleasures to which they are devoted, that they seek to attain their several objects at the expense of a good conscience, in opposition to the wholesome laws of God, in contempt of his awful authority, in stupid forgetfulness or hardy disregard of death, judgment, and the final interests of the immortal soul. Alas, what shall it profit a man if he gain the whole world, and lose his own soul? Is it not the height of madness to purchase the little, fleeting objects of this life by the sacrifice of heavenly felicity? God commands us to pass as strangers and pilgrims through this short and uncertain state. He requires us to set our best affections on things above, and lay up our dearest and eternal treasure in heaven. This is the great principle of the Christian life. The true Christian is diligent in his worldly business and calling; but he subordinates every thing to the service of God, and values his favour far beyond every earthly consideration. If God gives him health, friends, riches, honours, pleasures, he receives and enjoys them as effects of the divine bounty; but sets not his heart upon them as his most valued possession. He is willing to make every needful sacrifice for the sake of pleasing his God, and working out his own salvation. I may confidently affirm that the pious man enjoys even the present world to greater advantage than the wicked. Every earthly satisfaction is improved to the sincere Christian by his temperance, and by the grateful feelings of his heart towards the kind Giver of every good thing. But were this otherwise, how soon must we all be forever separated from what we possess or love here below! Then the Christian's best happiness begins in the regions of immortal glory; while the impenitent sinner finds that he has most foolishly plunged himself into the gulph of eternal misery and despair, for the trifling gratifications of a moment.

This leads us to consider death, in the second place, as the termination of our state of trial, which will deliver us over to a fixed, endless retribution of bliss or woe in the world to come. We are the creatures of God, and not the productions of chance. God has not turned us adrift to act as we please, without any serious result hereafter. His word informs us, and our own consciences confirm it, that we are under his moral government, that we are responsible to him for our conduct, and that we must receive at his righteous hands a doom corresponding with the deeds done in the body. It is often objected that the life of man is so short, even at its utmost extent, that none can justly deserve eternal punishment for the sins committed here. This objection surely has no weight: for it goes to pronounce that God cannot place his creatures under a probation for eternity at all; since a thousand or even a

million of years bears no more conceivable proportion than the shortest life to a duration which shall never end. Doubtless God has ordered the trial of every one in wisdom; and in executing the consequences, we know that the Judge of all the earth will do that which is right.— He assures us that whenever death comes, it finishes our probation.— As death leaves us, judgment will find us. In that untried state upon which we are all so soon to enter, the children of God will be established forever in perfect rest and unutterable joy, beyond the reach of temptation, beyond the possibility of transgression. The wicked will be thrust down to hell, under the curse of God, into everlasting fire, originally prepared for the devil and his angels. There shall be weeping, and wailing, and gnashing of teeth; for there the worm dieth not, and the fire is not quenched. In that gloomy abode there are no more warnings to fly from the wrath to come; for the sentence of wrath is never to be revoked. There the voice of mercy in the gospel is heard no more; for the gate of mercy is shut against the incorrigible despiser of the gospel forever. While the numberless ages of eternity roll on, there shall be no change. The subjects of the righteous vengeance of an insulted God will know that their misery shall never have intermission nor end. The practical inference from this view of death is,—and may it deeply impress the heart of every hearer,—that it is our highest wisdom to improve with all diligence, and that immediately, the day of our gracious visitation. This is the seed-time of an eternal harvest. As we sow now, we shall reap hereafter. To prepare then to meet our God in peace, when he shall call us to drop these mortal bodies, is our first and all-important business. Nothing belonging to the present world is worth a thought in comparison with this. Let us seize the golden moments of opportunity as they fly; knowing that they are incessantly passing away, and that after death such a season of salvation shall return to us no more.

Do you ask, how are we to become prepared for meeting God with acceptance? I answer, with the volume of inspiration, by repentance towards God, such a sorrow for our sins as leads to a cordial abhorrence and renunciation of them; by faith towards our Lord Jesus Christ, committing our souls thankfully to him as our only and all-sufficient Redeemer, through whose vicarious obedience and atonement God can honourably cancel our guilt and reconcile us to himself; and by a life henceforth devoted to piety and virtue, to the strict observance of all God's holy commandments. Without faith in Christ, God has determined that we shall not be forgiven. Without conversion from sin, and the renovation of our hearts in the image of God, we are incapable either of seeing or enjoying his heavenly kingdom. Such are the indispensable terms of the gospel. The work is great, too great for us depraved creatures to perform. But God has promised his spirit, the almighty sanctifier, to them who ask him. Upon these gracious terms all are invited to accept a free and full salvation. None are compelled, either by the hand of God, or by any thing else, to persist in sin to their own destruction. Life and death are set before us. God exostulates with us, and calls us pressingly to return to him that we may live. None can perish eternally but by their own voluntary, obstinate adherence to sin.

and rejection of that mercy which is exhibited and offered to them in the gospel. What dreadful infatuation must that be which produces such conduct! The brutes fulfil the destination appointed them by the Creator, and then perish forever. It is man alone that prostrates reason and conscience, that sacrifices eternal happiness and incurs eternal misery, for the sake of gratifying his guilty passions in this uncertain and transitory world.

Let us now solemnly examine ourselves, as in the presence of God Almighty, what we are doing, and what are our purposes, in respect to a preparation for death and eternity. Are we experimentally acquainted with the spirit and practice of religion? Are we born again from above? Do we daily frequent the throne of divine grace in prayer, strive against sin, hunger and thirst after righteousness, and live by faith on the Son of God? If so, let us bless God for having brought us so far; and under his guidance and protection, let us persevere to the end in our heavenly course. Our warfare shall soon be over, and our troubles be exchanged for those pleasures which are at God's right hand for evermore. But if conscience testifies that we are still in our natural state of sin and condemnation, in the gall of bitterness and the bond of iniquity, what do we resolve this day to do? Let us come to the point, nor permit ourselves lightly to leave it. Surely not one of us can deliberately resolve to renounce forever all part in the Saviour, and to meet the acknowledged terrors of an angry God. When then is our resource, what do we purpose to do? We may indulge the infidel notion that religion is but an empty dream. We may violently shuffle the matter out of our thoughts. But these foolish contrivances can only procure for us a temporary ease. They cannot alter the allotments of God, nor stop the approach of death and eternal retribution. Shall we, with the multitude, put off our preparation to a more convenient season? Remember that the present is in every respect the most convenient season. The period which we fondly anticipate may never be afforded to us. We may be cut down in the midst of our procrastinations. We may grow old in impenitence and hardness of heart, and then sink unawares into everlasting ruin. The fear of the Lord is the beginning of wisdom. Behold, now is the accepted time: behold, now is the day of salvation.

Whatever we may think of religion now, we know that it is absolutely necessary for the hour of death. All of us naturally wish to die the death of the righteous, and that our last end may be like his. We have seen some sinners die in the agonies of guilt and despair. We have seen others depart in a stupid insensibility to their real situation; the only effect of which could be that they awoke with the more sudden and tremendous dismay in hell. The Christian only has rational hope in his death; a hope which frequently rises to full certainty and triumph. He feels himself going from a world of imperfection and sorrow to the immediate presence of his Redeemer, to the bosom of his Father and his God. Well may he sing that joyful song, "O death, where is thy sting; O grave, where is thy victory?" When the celebrated Mr. Addison was near his last breath, he sent for a noble young friend, whom he knew to stand greatly in need of serious impressions. The youth came, and respectfully desired to know his wishes. "Only," replied Addison,

earnestly grasping his hand, "that you may see in what peace a Christian can die." "We know," says an Apostle, "that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

It will assuredly be found at last that, whatever we may learn, or possess, or enjoy, in this world, we make a wretched use of our faculties if we live and die in the neglect of religion. God grant that every one of us, when called to fly away from time and its concerns, may ascend to a happy immortality; and to his name shall be the praise through Jesus Christ our Lord.

DOMESTIC INTELLIGENCE.

Extracts from the Minutes of the General Assembly of the Presbyterian Church.

[The following extracts will show what efforts are now making by the General Assembly, and what plans are in agitation, for the diffusion of evangelical truth by means of Missionaries. The Editor takes the liberty of recommending the Missionary cause in general, to the affectionate consideration of all that love religion. The Congregational, and Baptist Churches have their Missionaries to the East.—May God prosper them.—The Presbyterians have hitherto confined their Missionary efforts, to the heathen, and the waste places within the limits of the United States. It appears, however, that a plan has been laid for the formation on an extensive scale, of a foreign Missionary society. It is to be hoped that a neighbouring, and very interesting people, to the south of us, on our own continent, will engage the attention of this, and other societies. The propagation of true religion, and *protestantism*, among that people, would ensure the establishment of independence, and rational liberty among them.]

Resolved, That the following Missionaries be appointed, and that the following presbyteries be authorised to employ missionaries, on *missionary ground*, within their respective bounds.

1. Rev. James Johnson, two months;
2. Rev. Ashbel Parmelee, two months;
3. Rev. Thomas Kennan, two months:

These missionaries are to itinerate within the bounds of the presbytery of Champlain, and to receive directions in regard to their routes, from that presbytery.

4. Mr. John Monteath, three months, in Detroit, and one month on missionary ground in his way.

5. The presbytery of Columbia, to employ a missionary two months, in their northern region.

6. Rev. John Devenport, two months. His route to be prescribed by the presbytery of Onondaga.

7. Rev. Matthew Harrison, three months, in the counties of Courtlandt, Broome, Tioga, Seneca, Steuben, and Alleghany, New-York.

8. Rev. William M'Millan, two months. His route to be prescribed by the presbytery of Albany.

9. The presbytery of Hudson, to direct a mission of four months, on missionary ground, within their limits; and to divide the time among the missionaries, as they may judge most conducive to the interest of the mission.

10. The presbytery of New-Brunswick, to employ a missionary, two months.

11. The Committee of Missions, to employ a missionary three months, between the Delaware river and the Atlantic Ocean.

12. Rev. John Gloucester, three months, among the Blacks in Philadelphia.

13. Mr. Backus Wilbur, two months. Beginning his mission on the waters of the Monongahela, he is to pass through Tygart's valley, and to visit the settlements on Little Kenhawa, and on the Great Kenhawa.

14. Mr. Backus Wilbur, two months. From the mouth of the Wabash to Kaskaskias; and in this place particularly he is to labour.

15. Mr. Wells Andrews, two months, in the counties lying between Chambersburgh and Greenburgh, Pennsylvania.

16. Mr. Wells Andrews, two months; beginning his mission from the forks of the Susquehanna, he is to pursue his course up the east branch, to the line which divides Pennsylvania from New-York.

17. Rev. James M'Gready, three months in the Indiana Territory, in the counties of Clark, Harrison, Gibson, and Knox.

18. Rev. Samuel T. Scott, three months, in the Illinois Territory, at discretion.

19. Rev. Thomas E. Hughs, two months, in the counties of Wayne, Richland and Huron, in the State of Ohio.

20. Rev. James Hughs, four months, in the vicinity of Urbana, and to the Indians in and about Lewistown.

21. Rev. Robert Semple, one month, on the head waters of the Muskingum.

22. Rev. John Lyle, three months. Commencing his route at the mouth of the Kentucky river, he is thence to proceed up the Ohio, visiting the settlements about Big Bone Lick, and all that tract of country between the Ohio and the counties of Scott, Harrison, Bourbon, and Montgomery, up to the mouth of Sandusky.

23. Rev. Samuel Brown, four months, in the Missouri Territory, on a route through Kentucky, and the Indiana, and Illinois Territories, at discretion.

24. The Committee of Missions, to send a missionary, two months, in compliance with the request of the Missionary Society of East Tennessee.

25. Rev. William Hodge, two months, in the counties of Logan, Warren, and Allen, Kentucky.

26. Rev. Archibald Steel, one month, within the presbytery of Miami, on the route pursued by him last year.

27. Rev. Thomas Cleland, two months, in the Indiana Territory, and on other missionary ground, at discretion.

28. Rev. Samuel Tait, one month, within the limits of the presbytery of Erie.

29. Rev. William Woods, two months, at and in the vicinity of Upper and Lower Sandusky.

30. Rev. Samuel Doak, one month, in that tract of country which lies between Eagle's or Pepper's ferry, on New River and Dandridge, East Tennessee.

31. Rev. James Gallaher, one month, in the counties of Hawke, Green, Sullivan, Washington, Carter, Tennessee; and of Washington, Virginia.

32. Rev. Joseph B. Lapsley, one month, in the Indiana Territory, and in the bounds of the presbyteries of Transylvania and Muhlenberg.

33. Rev. James Kemper, one month, on the Northern Neck, Virginia, one month in Kentucky, and one month in Ohio.

34. Rev. Colin M'Iver, three months, in the neighbourhood of Fayetteville, North-Carolina, among the Scottish Highlanders, settled in that district.

35. Mr. Eleazer Barrows, six months, on a route to be prescribed by the presbytery of Orange.

36. Rev. Dr. James Hall, three months, in the western part of North Carolina, at discretion.

37. Mr. Archibald Fairchild, six months, within the bounds of the presbytery of Concord, under the direction of the Rev. Dr. Hall.

38. Mr. Abner Kilpatrick, two months, on a route to be prescribed by the presbytery of Concord.

39. Mr. John Covert, six months, in South-Carolina and Georgia; his route to be prescribed by the Rev. Dr. Flinn, or by the presbytery of Harmony.

40. Rev. Ezra Fisk, four months at New-Orleans.

41. Rev. John Moreland, four months in the Mississippi Territory.

42. Rev. William Wylie, three months, in the Missouri Territory, and one month on Missionary ground, on his way through Ohio, and the Indiana and Illinois Territories.

43. That the Rev. James Hughes, be allowed four hundred and fifty dollars, for carrying on his mission to the Indians in and about Lewistown, Ohio; and

44. That the Board of Trust of the Western Missionary Society, be allowed three hundred dollars, for the purpose of establishing a second school among the six nations; and that they be authorized to locate the school in any place among that people, which they may deem most suitable, whether it shall fall within or without their bounds.

The committee appointed to consider whether the Missionary business cannot be carried on with more effect, and to greater extent, reported, and their report being amended was adopted, and is as follows: viz.

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 encreasing; 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 ef-

forts, 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 preachers 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 completely supplied with the regular ministrations of the gospel, after the elapse 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 combined 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 all who love the Lord Jesus Christ to exert themselves 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 counsel and advice of the General Assembly could afford.

With these views of the subject, it is respectfully recommended:

1. That the style of the committee be changed for that of "The Board of Missions, acting under the authority of the General Assembly of the Presbyterian Church in the United States."

2. That the Board of Missions be enlarged by the addition of the Rev. John B. Romeyn, D. D. Samuel Miller, D. D. Messrs. Samuel Bayard, Robert Ralston, Robert Lenox, John R. B. Rodgers, John E. Caldwell, Divie Bethune, and Zachariah Lewis.

3. That in addition to the powers already granted to the Committee of Missions, the Board of Missions be authorized to appoint missionaries whenever they may deem it proper; to make such advances to missionaries as may be judged necessary; and to pay balances due to missionaries who have fulfilled their missions, whenever, in their judgment, the particular circumstances of the missionaries may require it.

4. That the Board be authorized and directed to take measures for establishing throughout our churches, Auxiliary Missionary Societies; and that the General Assembly recommend to their people the establishment of such societies, to aid the funds, and extend the operations of the Board.

5. That the members of the Board of Missions be annually chosen by the Assembly; and that they continue in office until the rising of the next General Assembly, when they are to be succeeded by the persons chosen for the current year.

The Committee further report, that while deliberating on the subject referred to them, they at first thought it would be expedient for this Assembly to present to the consideration of their churches the importance of Foreign Missions, and to direct the Board to take measures for commencing and carrying on such missions: but, on mature reflection, they are inclined to believe, that the union of Foreign with Domestic missions would produce too great complexity in the affairs of the Board, and render the pressure of business too severe and burdensome. And this consideration is strengthened by the belief which they indulge, that a New Society for conducting foreign missions might be formed, composed not only of members belonging to our churches, but also of members belonging to the Reformed Dutch Church, to the Associate Reformed Church, and other churches which have adopted the same creed. Such a society is highly desirable; and were it organized on an extensive plan, so as to call forth the combined energies and charity of all these sister churches, it would be productive of beneficial consequences, both at home and abroad, to ourselves as well as the heathen.

Resolved, That the Rev. John B. Romeyn, D. D. Archibald Alexander, D. D. Edward Griffin, D. D. William Neill, D. D. and James

Richards, D. D. and Messrs. Dixie Bethune and Zacheriah Lewis, be a committee to correspond with the Dutch and Associate Reformed Churches, and other churches holding the same creed; and endeavour to ascertain whether the members of those churches will unite with those of the Presbyterian Church in the United States, in the formation of a Society for foreign Missions; and if possible report to the next General Assembly a plan of a society to be established for this purpose.

ONONDAGA INDIANS.

From the Courtland Repository, Homer, (N. Y.) Sept. 6, 1816.

The Presbytery of Onondaga met in this village on Tuesday of this week. Much important business respecting the interests of Zion in this section of our country came under their consideration. From their free conversation on the state of religion, it appears, that there is reason for gratitude to God for his spiritual blessings upon our churches and congregations. Most of them are increasing in numbers, and some of them are visited with the special influence of the spirit of God.

A committee previously appointed to visit and enquire into the state of the *Onondaga Tribe of Indians*, reported, that they consider it as a subject of lamentation, that this ancient tribe of natives should exist pagan idolaters, in the midst of a people of knowledge and religion, and nothing done to recover them from this wretched state. Is it because there is no love to Jesus—no love to immortal souls among us?

Some circumstances appear favourable, at the present time, for an attempt to enlighten them. They have considerably reformed in their moral habits. The use of ardent spirits is generally discontinued.

They generally acknowledge the BIBLE to be a revelation from God, though they consider it given for the use of white people. There are many families among them who would wish to have literary instruction afforded their children; and desirous of some assistance in the mechanical art. A mechanic of piety and abilities, having a respectable family, together with a female school-teacher, may be established there, with a prospect of usefulness. Considerable property will be requisite to erect buildings, and for other purposes; yet, we conclude that a liberal public will freely contribute to promote an object so worthy of their patronage. The committee earnestly beseech the Reverend Presbytery not to let the present opportunity pass, without making an effort.

The Presbytery, feeling the importance of the subject, appointed a committee to carry this report into effect. The following persons were appointed: Rev. Messrs. Willcox, and Leavenworth, and Deacon Joseph Forman, Joseph Swan, and William H. Sabin, Esqrs.—to either of whom, any persons wishing to contribute to this object, may forward their donations.

Received, Philadelphia, 23d May, 1816, of the Rev. John H. Rice, *One Hundred and Ninety-Five Dollars*, being the contribution of certain Ladies of Richmond, Virginia; to aid in translating and printing the sacred Scriptures into the Chinese language.

NOTICE.

The PRESBYTERY of Hanover will meet in the Presbyterian Church in Richmond, on the 3rd Thursday in October, and
The SYNOD of VIRGINIA will meet, on the 4th Thursday in the same month, at Fredericksburg.

CONDITIONS.

1. The Christian Monitor will be printed on a fine Medium paper. A sheet folded in the Pamphlet form, making sixteen octavo pages will be issued once in two weeks.
2. The price of subscription will be TWO DOLLARS a year, paid in advance; or THREE DOLLARS should payment be deferred to the end of the year.—No subscription taken for less than a year.
3. Persons obtaining eight subscribers, and becoming responsible for the payment, will be entitled to a ninth copy gratis.
4. Subscribers not giving notice of an intention to withdraw their names, will be considered as wishing the continuance of the paper.

Any Subscriber not receiving his paper regularly, will please to give information thereof to the Editor.—Communications must be post paid.

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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* * * Should Subscribers to the first Series of the MONITOR, object to the taking of it on account of the change made in the time of publication, the Agents will be so good as to inform the Editor without delay.