

THE HOME MISSIONARY.

Go, PREACH the GOSPEL *Mark* xvi. 15.
How shall they preach except they be SENT? *Rom.* x. 15.

Vol. XIX.

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No. 3.

Twentieth Anniversary.

The AMERICAN HOME MISSIONARY SOCIETY held its Twentieth Anniversary in the Broadway Tabernacle, New York, on Wednesday evening, May 13th, 1846. HENRY DWIGHT, Esq., President of the Society, took the chair, and the meeting was opened with prayer by Rev. CHARLES WALKER, of Brattleborough, Vermont.

The Treasurer's Report was read by Mr. JASPER CORNING, Treasurer of the Society.

An Abstract of the Annual Report of the Executive Committee was presented by Rev. MILTON BADGER, D. D., one of the Secretaries.

The following resolutions were adopted.

1. On motion of Rev. CALVIN CLARK, of Ann Arbor, Michigan, seconded by Rev. EDWIN HALL, of Norwalk, Ct ;

Resolved, That the reports now presented, be adopted and published under the direction of the Executive Committee.

2. On motion of Rev. S. W. FISHER, of Albany, seconded by Rev. J. T. TUCKER, of Hannibal, Mo. ;

Resolved, That the fact that this is our country, imposes upon us a peculiar obligation to send the Gospel to every part of it.

3. On motion of Rev. S. W. S. DUTTON

of New Haven, Ct., seconded by HENRY WHITE, M. D., of Yorktown, N. Y. ;

Resolved, That the thorough evangelization of this country is commended to the prayers and labors of the friends of God and man, by its beneficent and powerful bearing on the conversion of the World.

4. On motion of Rev. MASON NOBLE, of New York, seconded by Rev. SAMUEL H. RIDDEL, of Boston, Mass. ;

Resolved, That the great object of the American Home Missionary Society can be secured only by the presence and power of the Holy Spirit with their Missionaries.

5. On motion of Rev. J. J. MITER, of Milwaukee, Wis., seconded by Rev. JOHN M. DICKEY, of Washington, Ind. ;

Resolved, That Home Missions are the grand agency by which the West can and must be saved.

The topics contained in these resolutions were ably sustained, by addresses from Rev. MESSRS. FISHER, DUTTON, NOBLE and MITER ; and the exercises were diversified and rendered more impressive, by appropriate anthems executed by the Choir of the Tabernacle, conducted by Mr. GEORGE ANDREWS.

The benediction was pronounced by Rev. JUSTIN EDWARDS, D. D., of Boston ; after which the Society proceeded to elect officers for the ensuing year.

Addresses at the Anniversary.

Address of Rev. Samuel W. Fisher,
Albany,

In support of the following Resolution :

Resolved, *That the fact that this is our country, imposes upon us a peculiar obligation to send the Gospel to every part of it.*

Christianity is world-wide in its regards, and a christian heart warms with love as truly for a benighted Hindoo as for a benighted American. Wherever there is a soul perishing for lack of the Gospel—in any clime, on any shore, among my friends, among my foes, and I possess the means to save him, there will Christ bid me carry the water of life. But while this is true, it is equally true that the order of christian effort, must be settled by our relations to the world and the position we occupy in it. A family has superior claims to those of the larger circle of relations; our state than other states; our country than other countries. When a stone is flung upon the placid bosom of a lake, the circles spread outward from the centre, and not from the shore inward to the centre. *When Christ commissions his disciples to preach repentance and remission of sins among all nations, he commands them to BEGIN AT JERUSALEM.*—Jerusalem, to them the centre of the world, the city where the cross was reared; and more than all, the national city of their own glorious ancestry, and the capital of their country. In giving such a command, he did but act in harmony with those great arrangements of the Creator for the good of our race, by which the world is divided into empires, states, towns and families; and while he did not impair the obligation of universal benevolence, he yet wisely directed the order of their efforts, and made their patriotism subservient to the spread of his Gospel.

Why is he esteemed peculiarly infamous, who neglects his household—who suffers the gray hairs of a parent to descend with sorrow to the grave, and the children God has given him to grow up ignorant and irreligious, although he may have founded colleges by his wealth, and reared hospitals for the wretched, and contributed his thousands for the support of the Gospel? Why has patriot" risen,

to be a title of honor, and "traitor," from Cataline to Arnold, been stamped by the world with every feature of infamy? Simply, because it is the order of nature, of nature's God and of the Gospel too, that men should do their duty to all men, beginning at Jerusalem; that whatever other interests an individual may neglect or promote, nothing can atone for the neglect of those peculiar interests, which spring up within the more limited circle of his family or his country.

I am not pleading for a restricted benevolence. I am not arguing for a wall that shall shut out of the circle of our benefactions, one, poor, famishing sinner, however remote in distance, however obscure in condition, whether hiding in a Hot-tentot kennel on the trees, or bowing down beneath the swelling dome of a mosque. I do not say that home and country are to exhaust the labors of christian benevolence, or that we must wait for the conversion of our families before we shall go forth into the city; or for the regeneration of our country, before we shall speed the angel of salvation to other climes. There is a glorious harmony in the execution of the parts of this great command. The fountain that, springing up near your dwelling, waters your acres, is not exhausted by the process. Rills from other fountains pour into its current as it steals along, until the united volumes of a thousand gushing springs descend from your moist and elevated region, to enrich the dry and level lands that spread out for miles with not a single original fountain of their own. And thus may it be, that while we are guiding the streams of salvation through our own land, we, at the same time, are putting into operation the predestined instrumentalities for the conversion of the world. And no man shall ever say with the Bible before him and say in truth, that God commands him to close his purse against all foreign claims, to fold his arms against all foreign labors, to confine the warm, burning love of his heart to one contracted circle. "Go ye into all the world, and preach the Gospel to every creature." Here is one command, broad as the world, wide as humanity—a pillar of fire to blaze out upon the night of human selfishness, until the Sun of Righteousness hath risen to disperse forever its darkness. And then "beginning at Jeru-

salem" is the other command, equally luminous, equally distinct. While you vigorously bear the cross before Greek and Roman and African, yet remember Jerusalem—the land of your sires—the mother, from whose breast you have drawn your life. Here maintain a powerful organization for her evangelization; here see that strong arms ply your battering rams against the fortresses of Satan; here strike the boldest strokes at the heart of the adversary.

Is it true, that my country has a peculiar right to call upon me, foot to foot and hand to hand, by fire—by sword—at the cannon's mouth—at the bayonet's point, to repel the aggressor who cometh to desolate our firesides and give to history our liberties? And is there no peculiar obligation upon me, when that same country is bleeding under the sword of the errorist—when the temples of religion are unbuilt and the foundations of our spiritual prosperity are undermined—when upon my countrymen a thick darkness is gathering, under cover of which forces are mustering and stealing upon the hosts of my brethren, to chain them fast in a bondage, to be burst by no power of theirs—a bondage more terrible than the despotism of a thousand Stuarts; I say, when such are the dangers which threaten my country, is there no more obligation to rush to the rescue, than there is to sound the tocsin of alarm in China, although exposed and actually subjected to the same evils? The world is asleep; the world is in darkness. Go, herald the Sun of Righteousness. Go, sound the clarion in the ears of the slumberers. But begin at Jerusalem—the country that bore you, the nurse of your manhood, the generous parent who has sheltered and blest your every day of life.

And when, Sir, I speak of our country, I mean the whole of this broad land over which float the stars and stripes. There is a peculiar unity here, which gives to us the same deep interest in all parts of our land, and which stands out in strong contrast to almost all the nations of antiquity. When Phenicia and Greece sent out their colonies, they crossed the water, they built up Carthage, they dotted over the western shore of Asia Minor and the eastern of the Adriatic, with towns and distinct governments. These colonies, though still retaining for a time a filial feeling for the mother land, were yet not Greece nor Phenicia. A Greek, born in that glorious peninsula, sacred to grace, to philosophy, to poetry and oratory could never call Ionia—Sicily, his country. It was only when he step-

ped upon the soil of Greece itself, that he could say, "This is my country." Rome spread by conquest, more than by colonization. But, the Roman nurtured in Italy, might traverse Spain, and Gaul, and Palestine; but not until he reached the soil where the Tiber rolls and the seven hilled city sent up its mighty hum, could he exclaim, "This is my country." It has been so, and still is, with England. An Englishman may enter Canada—may ascend the Ganges—may climb the mountains of Southern Africa; but never, till he touches the soil of Britain, will he exclaim, "This is my own, my native land, my glorious country."

We too are spreading by colonization. We are building towns and cities—organizing states every year. Yet, unlike the states of antiquity, all this new creation of individual governments, so far from destroying our unity, is actually assisting to cement it. The colonies of the old world, were like shoots taken from the parent tree, growing up by a distinct life of its own. But we are like that great eastern tree—the Banyan—whose branches when they have shot out a sufficient length, descend and root in the earth, and gather nourishment to send out other branches, and form one vast, glorious specimen of vegetable life; rooted to the earth by a hundred conductors, and capable of resisting the force of Æolus himself, with all his pent up hurricanes. Not only our state governments thus combine to feed and sustain the mighty bond of union, the general government, but a thousand other influences are weaving the upper branches of our tree together. We are covering the land with a net work of canals, and railroads, and telegraphs, by which state is interlocked with state, and city with country. You may start at Portland on an inland vogue, and, with the exception of a short cut across Wisconsin in stages, you may go, by steam, to the Falls of St. Anthony—up the Missouri hundreds of miles toward the Rocky Mountains—down to New Orleans—back to Philadelphia, and down to Charleston. And all along your route, take your stand where you will, survey this broad world from whatever point, and you can say, with the deep thrill of sublime emotion, "This is my country!" Our fathers were hushed to rest by the surges that beat upon the wild New England shore; their sons and daughters are even now gazing upon the great western main, and listening to the anthems that ever peal along its coast. Yet there is, or we believe will soon be, no spot in this vast compass, where they will not be able to exclaim, "This is my

own native land, my own glorious country." And surely, this sublime unity, this oneness of our country, this exposure to common dangers and enjoyment of common blessings, enhances vastly our duty to toil for the West, as well as for the East; for the South, as well as for the North; for all parts of that which is to constitute the inheritance of our children, and by whose character their character and destiny will be decided for this world and that which is to come.

We are sometimes charged with exaggerating the future greatness of our country—with indulging Utopian imaginations of her glory and vastness—with declaiming too much what we are to be, rather than dwelling upon what we are. But to me it seems, that it becomes us to look well to the future—to look at our position, not only in respect to the past, but also in respect to that which we are yet to be. We should be traitors to ourselves, traitors to our country, if we did not take a broad view of the interests, and character, and extent of the population that is yet to swarm on our plains and mountains, and so lay our plans as to give them a vantage ground from which they may realize the brightest visions of the great founders of our republic, and make it true that

"The grandest glory of the past,
Is but a beam of promise cast
Like Iris on the cloud, to show
How bright the future day shall glow."

It is not a matter of choice, to indulge in these gorgeous visions of the on-coming millions. We are compelled to do it. We must be blind and stupid not to do it. Every hour reveals something vast, starting ahead of our anticipations. The very politics of government are constantly shaped by this uprising, swelling future. The great national questions have, many of them, sprung out of it. Louisiana, Florida, the Northwestern boundary, Texas, Oregon, all involved national questions, which might have slept for centuries, but for the swell of our population, pouring itself into the valley of the Mississippi, into the ever glades of Florida, along the banks of the Madawaska, beyond the Sabin, and over the Rocky Mountains. He has taken but a narrow view of these questions, some of which are even now threatening to shake our land with the thunder of hostile armies, who imagines that they are the mere creation of politicians for political ends. Corrupt men may wield them for party purposes; may strive to manage them, so as to advance partial rather than national interests, but they could no more

create them than make a world. They are the result of our progress. They are the shadowing forth of our future. We are swelling out north, south, west, with amazing rapidity. And wherever our Saxon, protestant population go, wherever our republican life and energy shows itself, it will not be long before the question will come up and must be settled, shall *we rule*, or be ruled? Under what flag do we rally; and with whom is our political existence identified? While we are running an even race with the most advanced states, in science, in art, and in all those great improvements which contribute to the physical well being of society, we are beginning to equal and must soon surpass in population, the greatest nations of Europe. And while this is the case, while sober arithmetic, the palpable demonstration of figures, point so distinctly to a greatness gigantic indeed, unless God shall in wrath let some unforeseen blight fall upon us, does it not become each of us, to bestir himself and see what he has to do, in giving direction now to the brook which is soon to swell into a vast river?

Permit me to present one other thought. There are some things for which nature and necessity make provision. Men must plow, and sow and reap, or die. But it is not so in religion; and he who trusts to the natural operation of the human passions, to secure the victory of truth commensurate with the swell of our population, will lean upon a broken reed. Men must have some religion, it is true; but the human mind has vastly more affinity in its native corruption with Romanism, and Universalism, and Unitarianism, and every other ism, than Christism.

And in this land, be it remembered, error has a peculiar freedom, and a soil of surpassing vigor. We are pledged to the world, to carry out the great experiment of self government in the state, and independence in the church. We have no Czar, no Sultan, no Pope, no machinery of a state religious establishment to compress mind into one shape, and we pray God we never may have. Minds, like disintegrated particles, from all the provinces of Europe and all the states of the Union, are thrown together at the West, and partially at the East—all animated with the same ideas of freedom, and, as bodies positively electrified, flying off from each other, because they are free. What a grand, rich soil is this for truth, if rightly cultivated; for error, if left to itself. Like the Campagna of Rome, under a judicious and vigorous system, it may become a

spiritual granary for the world; but neglected, it will nourish only monstrous weeds, and send forth only noxious exhalations, to poison half a continent and fright the traveller as he passes through it. As now, for scores of miles, beneath the shadow of the eternal city, wild beasts, prowl and miasma holds its annual jubilee of death, so yonder great valley, even in sight of New England and all this machinery for blessing this Eastern world, may yet be the fatal soil where your children shall bow down, under the pressure of a malady more dreadful than the fever—a malaria, that is death to the immortal soul.

Under the masterly conduct of the arch fiend, and on so open a field, we are to expect that error will assume all forms—all guises to cheat men out of heaven. We shall have the religion of form, desperately struggling to overmaster the religion of the Spirit and the truth, by all the appliances that ingenuity can invent. If you build a church, they will build a cathedral. If you put a spire upon it, they will not only have a taller spire, but a cross on the top. If you put an organ in your churches, and try with music to lift the soul to heaven, they will out sing you, out chant you, and peal a more enrapturing anthem—though it be at the expense of the manhood of their species! If your clergy dress decently, theirs will dress gorgeously. If you rear an asylum or a college, they will rear one along side of it. In all the externals of religion; in all things which strike the senses, without changing the heart, they are ready to spend more money, and more time, and more labor, to attract the masses to them, than you will do. From the little shanty of a church a few feet square, to the proud cathedral with its massive walls and gorgeous drapery and painting, they will dot over the length and breadth of our western world. They are in earnest; and they mean to grapple with you, in a struggle for the possession of the whole land.

And then, to amuse the philosophical and refined, error will have her form of Christianity, full of seeming refinement and liberality. She will have her pulpits resounding with the Christless speculations of Plato and Priestley; where Christ crucified, as the Lamb of God slain for the sins of the world, is again saluted with the scornful Aha! of a worse than Roman or Jewish infidelity. Nor will error stop here. For the vulgar throng, she will come crowned with a cheap salvation; heralding a glorious heaven for the victims of licentiousness, intemperance and

murderous crime. And when this artifice grows stale; when, too, she can find no more golden revelations to rear costly Egyptian temples to the foul god of Mormonism, then she will complain of the organization of society, and charge all existing misery upon the outward arrangements of life, and hie off into the country to build up a Utopia, and proclaim freedom and peace to the world through the doctrine of "association"—deceiver as she is, knowing that the heart is the great organ of our woe; that the tiger is a tiger still, whether in a parlor or in a forest; and man depraved still, whether in a city or the charmed circle of a Fourierite Eden.

Thus, error is various, active, strong. It is around us; in the water and on the land; speaking to us in newspapers; in tracts; from pulpits; from rostrums; in parlors and log cabins; everywhere struggling for ascendancy. In this conflict, we have some great advantages. The church has great experience. She knows the man of sin and all his arts. Nor is history silent on the baleful character of these other forms of error. Thanks to a noble Puritan ancestry, there is also a strong, pure, religious influence pervading multitudes in our land, sufficient, if rightly put forth, under God, to master every opposing force. If true religion cannot work its way, in these circumstances, then our great experiment fails. This is our probation. These very forms of error; these gigantic abuses and caricatures of religion; these myriads under the domination of priestly superstition; these philosophical infidels in lawn and fustian; these praters of philanthropy and stage actors of Christianity, all constitute the test and the trial through which the church of the living God, is to show herself almighty to renew, to sanctify, and to save.

There are many of us here to-night, who glory in a Puritan ancestry; and there are many others who share in our enthusiasm and reverence for these departed heroes of our heroic age. If spirits immortal are suffered to visit our earth, we may imagine them here to-night. Bradford, and Winslow, and Davenport, and Winthrop, and Cotton, and their glorious compeers, appealing to you to save this land—this brightest jewel in the coronal of nations, from flaming in the forehead of the prince of darkness. By the memory of the oppression from which they fled; by the sufferings of their pilgrim lives; by the temples and the colleges they reared for God; by their heroic virtues and their toil to lay deep the foundations

of our spiritual prosperity; by their tears shed for our Zion; by their prayers offered for our peace—they invoke you to come up manfully to the help of this blessed institution; to preach the Gospel throughout our country, in every city with its swarms of life, in every village sleeping in its quiet beauty, in every log cabin of our western wilderness, where men of stalwart form and brawny arm and original genius, will to-morrow have hewn down the forest and reared the queen cities of another generation. And more than all, if you love Him who bled for you; if you love that Bible which has given peace to your perturbed spirit; if you love your smiling babe, and feel for souls that, but for this Gospel, must perish, then resolve that you will be a Puritan—or rather a Christian—in devoting yourself to the work of making our land, in religion, a queen among the nations, and the cluster of her churches, the most resplendent constellation that shall yet bestud the firmament of millennial glory!

Address of Rev. S. W. S. Dutton, New Haven, Conn.

In support of the following resolution:

Resolved, That the thorough evangelization of this country is commended to the prayers and labors of the friends of God and man, by its beneficent and powerful bearing on the conversion of the world.

MR. PRESIDENT—To exaggerate the importance of evangelizing this country, is difficult, if not impossible. Behold successive waves of a hundred, five hundred, a thousand millions of human beings, rolling on as fast as generations come and go! Estimate, if you can, the worth of their freedom, peace and prosperity. Estimate, if you can, the worth of their immortal souls, and then only you will have an adequate idea of the importance of evangelizing this country, in itself considered.

But far more important is the thorough evangelization of this country, as a means to a greater end—the conversion of the world.

The conversion of the world! It is the object for which God gave his Son. It was for this object—for nothing short of it—that the facts which constitute the Gospel were wrought out and recorded. He who wrought them out, by his humiliation and agony, gave command, "Go ye into all the world, and preach the Gos-

pel to every creature." For this object he taught his church to pray, in the first half of the prayer he instructed them to offer, "Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as in heaven." The conversion of the world—the ultimate end of the Gospel—is the ultimate end of all true evangelical action. It is the central idea of any system; it is essential to the completeness of any system of christian benevolence. It is related to all plans of evangelical beneficence, as is the sun to the various parts of the solar system. Around it they all revolve. From it they derive light and heat. To it they are all subordinate. And in its accomplishment they will find theirs. The bearing of the full evangelization of this country, on the conversion of the world, is, therefore, the most important aspect in which it can be viewed.

The comparative importance of the evangelization of different nations, is like that of different individuals. How much more important, in one aspect, was the conversion of Paul—the apostle, the evangelizer of the Gentiles—than that of the gaoler at Phillippi. So of nations. Now, it will be perceived by a glance, that this nation, if fully evangelized, will have a beneficent influence on the other nations of the globe, far surpassing that of any other—an influence, which we may admire but cannot fully comprehend.

Let us look, for a few moments, at this influence in two aspects—its influence, (1) by its example of civil and religious freedom, and of that religious prosperity which such freedom gives; and (2) by its active and aggressive agency.

Let us consider the influence which this nation, if evangelized, will have on the other nations of the earth, by its example of civil and religious freedom and consequent religious prosperity. If evangelized, I say. For, otherwise, it cannot long hold forth such an example. It needs no proof before this Society, surely, that general intelligence and virtue are the pillars of our freedom, civil and religious; and whenever they decay and fall, as decay and fall they must if they are deprived of their source and strength—evangelical religion, then our freedom itself must fall.

If evangelized, I say. And there is no agency for evangelizing this or any other land, which can, for a moment, be compared to that which it is the sole object of this Society to employ—the agency of a learned and pious ministry of the word. It is God's chief ordinance, for giving currency and success to his Gospel.