

THE HOME MISSIONARY.

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

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Revival among the Missionaries of the A. H. M. S.*

AND why should there not be such a revival? Is it not needed? Are they not men of like passions with other men? Do they not feel the depressing effects of care and toil? Does not their flesh shrink from the fierce opposition to which faithfulness exposes them? Have they no susceptibilities tempting them to covet worldly good, to court the favor of men, and to seek their own aggrandizement and ease? And what insures them against these evils, but the measure of piety which they have in exercise? And if that piety should burn with a higher and purer flame, would they not be still further removed from the dangers to which they are liable, and their influence over other men be more heavenly and effective?

There are many considerations which make us desire and pray for a revival among our missionaries. We cannot but regard the influence of between nine and ten hundred intelligent and well educated ministers, dispersed in prominent and widely distant points throughout the land, as important under any circumstances. But if they should be anointed afresh with the Holy Ghost; if they should simultaneously infuse this heaven-breathed spirit into their ministry, their prayers, their sermons, their visits from house to house; if all who see them should "behold their faces shine," and "take knowledge of them that they have been with Jesus;" what a waking up would there be of the graces of Christians' and of sinners' fears; what activity of conscience, what faithfulness in duty, what carefulness to avoid offences, what solicitude for souls, what cries of those who seek for pardon, and songs of those who find it!

The missionaries are peculiarly exposed to those influences, to counteract which a revival of their graces is needed. Almost all parts of the country—particularly the West, have been visited by a series of excitements, on business or politics. The missionary's temporal support, and all the external interests of the church have

* This article, with a few changes, is republished from a former volume of the *Home Missionary*, under the conviction that it is no less appropriate to the present than to the time in which it appeared.

belonging to this corrupt church, a husband and wife, aged forty-nine years, God has been pleased to awaken and finally lead to Christ for salvation under my preaching. Under the first sermon that the husband heard me preach, he was deeply convicted, and after that he followed me night and day to all my appointments, while I remained in the neighborhood, and finally sent for me to visit him. I went agreeably to his request, and his family and a few others being collected, I preached to them from "Him that cometh unto me, I will in no wise cast out." He is now indulging a hope in Christ, and a more penitent and humble person I have scarcely ever seen. He told me that he had been a great sinner, and referred me to instances in his former life from which he narrowly escaped sudden death while engaged in the open violation of God's laws, and which at the time made solemn impressions on his mind. For instance, while hunting for deer on the Sabbath, his gun, while his head rested upon the muzzle, snapped but did not go off. This circumstance so affected him at the time, that he bent his steps immediately homeward, and for some time did not venture to violate the Sabbath. He could never account for the gun's not going off but by the merciful interposition of Providence. "O," said he, "if God had taken me away then, I should have been lost forever!" Some few years ago, when lying very low, with little or no hope of recovery, he sent for a Roman priest to perform extreme unction for him. I was told that he was formerly one of the most bigoted Papists in all the region; and now he sits in his right mind at the feet of the Savior, and knows and feels that "None but Jesus can do helpless sinners good." This man has now furnished himself with a Bible which he reads daily, and has erected a family altar.

AUXILIARY SOCIETIES.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Forty seventh Annual Meeting.

The anniversary exercises of this Society were held in Tremont Temple, Boston, at 7½ o'clock, P. M., May 26th, 1846. Rev. LEONARD WOODS, D. D., President, in the chair.

The Report of the Society stated the receipts of the year at \$24,630 96; which with a balance on hand of \$2,443 77 at the commencement, made the entire resources of the year \$27,074 73. The amount expended within the

State was \$6,878 74, and \$17,000 paid into the Treasury of the Parent Society. Other sums, amounting to \$14,821 23 were paid to the latter, making the whole amount realized to the Home Missionary cause from Massachusetts, \$39,452 16; which is \$7,809 48 more than the receipts of the year before. The portion of the total income, which was applied to other sections of the great field, was \$10,304 19 greater than ever before. Fifty-six churches receive aid in the state. There has been an advance in the efforts of the feeble churches to sustain themselves, 17 receiving less than last year, and 6 having passed from the list of beneficiaries.

The correspondence of the Society shows that there are still abundant calls for sympathy and support to be extended to the feeble churches of Massachusetts. In reference to the field at large, the Executive Committee of the Mass. H. M. S. express their confidence in the efficiency, economy and impartiality of the arrangement by which the various auxiliaries act upon the great missionary field through the National Home Missionary Society. The magnitude and pressure of the work demanding immediate attention is strikingly presented in the following remarks upon

The present exigency.

An anomaly in the world's history is now transpiring among us—*this rush in the tide of emigration toward the unsettled parts of our country.* It is as if nature had found a vast vacuum somewhere in her dominions, which ocean, earth and air were struggling to fill. The past has seen nothing like it; nor will the future unless another continent be discovered, with another "Valley of the Mississippi" to be peopled. Once for all, in the course of time, this spectacle is exhibited. And of all the generations of men, to us "it is given, in the behalf of Christ," to act the part which such an emergency demands. It may be that this strange phenomenon will continue through another quarter of a century; but it cannot be longer than that before there will be a general occupancy of the present unoccupied tracts—at least of those parts that furnish any special inducement to immigration. And while this period is passing, new communities, almost without number, as if by enchantment are springing up, whose moral and religious destiny is also receiving shape as suddenly. These circumstances create a necessity for faith, and fortitude, and vigorous action on our part, such as did not press upon our fathers; such as will not come upon our children. The last generation were too early, the next will be too late, to

meet this exigency. With every call for help that comes to us from these infant communities, there seems to be blended the voice of God's providence and Spirit, saying, "Behold, now is the accepted time; behold, now is the day of salvation."

The Society was addressed by Rev. J. J. MITER, of Milwaukee, Wis., Rev. EDWARD BEECHER, D. D., of Boston, and Rev. ABRAHAM PETERS, D. D., of Williamstown, Mass.

Address of Rev. Mr. Miter.

Resolved, That the West has peculiar claims upon the fathers and mothers of New England in consequence of the immense emigration of her sons and daughters to that region.

The East and the West should be united by their mutual love for our common Protestantism. In this respect they sustain to each other the same relation, to some extent, which the canton of Geneva did to the surrounding cantons of Switzerland. And if the moral Pharos which Calvin erected in Geneva shall finally be extinguished, notwithstanding the efforts of *Dr. Malan* and his associates to revive it, it will be in consequence of the impenetrable fog which is rolling in upon it from neighboring Popish cantons. So if the light of Protestantism ever goes out in the New World, it will be the result of the dark clouds of Papal error and delusion which will arise in the West and spread over these fair New England heavens. And if from this cause our western ship of state founders, the *East* must go down with us. This is the opinion of the most prophetic and gifted minds which have visited the West. In the language of one of them, "If the West is not protected, may God protect us, for there is no human help." Depend upon it, if *Home Missions* and the literary and theological institutions which are rising in the Great Valley do not scatter the dark moral elements which are collecting there, there is frightful danger in the distance for the East.

Mr. M. went on to speak of New England as united to the West by the most sacred social relations. The destiny of many of her enterprising sons is inseparably connected with that of the new states and territories. The youthful New Englanders have lost none of the adventurous, pioneering spirit of their Pilgrim sires. Go where you will and you find them pressing on in the van of emigration. They are not the men to remain for ever in full sight of the smokes of

the old home of their youth, while they hear of fortunes to be won in the western *El Dorado*.

New England is a great nursery which is transplanting many of her choicest plants on the broad prairies, and in the beautiful groves of the West.

Between the venerable fathers and mothers on the Atlantic slope, and their sons and daughters on the banks of Michigan and the Mississippi, said the speaker, there is a golden link which has been finely wrought and polished around your own happy firesides. I have heard the children of Massachusetts, in the far West, express their strong desires to be with you on the return of your annual festival. They felt at home on the prairies. But on the joyful day of thanksgiving, they realized the immense extent of territory which separated them from the fond embrace of the loved ones here. Here is a powerful magnet which turns the eye of every New Englander back to the honored homes of his fathers. And, surely, when on the return of the New Englander's day, the family roll is called, these distant wanderers will be remembered with the same fond affection.

Now, will you not send to these absent members of your family the "bread of eternal life?" Have they not strong claims upon you for a portion of your spiritual abundance?

I need not attempt to prove to such an audience that the *living ministry* is the grand agency for the accomplishment of such an object,—an object so worthy of your highest endeavors. You are too well versed in the early history of this colony to need additional demonstration. All that is note-worthy and venerable in the civil and religious organization of your society is the sublime product, in a high degree, of ministerial self-denial and faithfulness. Will you not, then, send your sons and daughters beyond the lakes a like precious gift? Will you not furnish them with spiritual shepherds of your own selecting and training, who will gather them into the fold of Christ? For I can assure you that many of them have hearts to respond to that sentiment of unrivalled elegance: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that saith unto Zion, thy God reigneth!"

The cheering results of your past home missionary efforts should encourage you to labor on until the spirit of New England leaves its broad, bright impress upon the constitution, laws and customs of every new state and territory. It is a

rich thought to me that about *one fourth* of all the funds raised for Home Missionary purposes, is the munificent gift of Massachusetts. Who can contemplate the following grand result of such benevolent expenditures without admiration? In Wisconsin alone we have eighty-three orthodox churches. These are the prolific growth of eleven years only. Two-thirds of these are of the Congregational order, and all of them, but one, were planted, and are nourished by the spirit of missions.

In addition to this, permit me to say, that many who come west unconverted, are there made, by the grace of God, bright stars in the missionary's crown of rejoicing.

A descendant of New England, aged 83 years, came within the limits of my congregation. He had not been in the house of God for *forty long years*. He was induced to visit our sanctuary by his son who had recently been converted. And under the third sermon the conviction flashed upon his mind, that the *world*, and not his Maker, had always had his heart. *That night* he transferred that treacherous heart back to its Divine Author. When he knelt to receive the baptismal water, an intelligent lawyer remarked that it was one of the most perfect and impressive specimens of the *moral sublime* that he had ever witnessed.

Two years ago a young merchant removed with his family to Milwaukee from this city. He and his wife were strangers to the transforming power of Divine grace. The latter had been taught to believe in the final restoration of all mankind to the favor of God. They are now the marked trophies of redeeming love. The wife is now on her dying bed in this city. I have seen her, and her exulting language is, "My cup of spiritual delight overflows. Tell my friends in Milwaukee that the evening I consecrated myself to Jesus was the memorable commencement of my present enjoyments, which are to be eternal."

The last Sabbath I spent in Milwaukee I had the pleasure of receiving two more of your children to our communion—a merchant and his wife. They were baptized by your own New England ministry in infancy, and finally gathered into the sacred fold by one of the laborers in the distant West.

Now, what is *money*, compared with such stupendous results which take hold of eternity,—results which are preparing your own sons and daughters to rank among the nobility of heaven, the renowned of the skies?

But while the influences of Home Missions have been abundantly blessed to the salvation of your children, there are other influences in the West which are working the ruin, present and eternal, of many of them. A large proportion of the emigrants from this region are from among your most intrepid young men. These are surrounded by powerful temptations. I have only time to specify one of those. They are beset by the cunning craftiness, the diabolical intrigues of *Jesuitism*. A young forwarding merchant in Wisconsin, the son of a New England minister, recently knelt at the Papal altar and received the deep, dark, damning mark of the beast. A young physician, a member of a Presbyterian church in the state of New York, and the brother of a distinguished Presbyterian minister, just before I left home declared his conversion to the "Man of Sin." The last Sabbath which I spent in Milwaukee, was profaned by a large Catholic procession, going through with their senseless ceremonies, in connection with the laying of the cornerstone of a new and magnificent Cathedral. Are your children safe in the midst of such influences? I have stated these facts without any coloring, as mere specimens of what is going on in the West.

Where then can you, as friends of the West, look for safety? It is my deliberate, clear and solemn conviction that *this Society*, together with the kindred association for educating the West, is the primary, the most hopeful, and indeed the *Divinely appointed* instrumentality for doing this work. Let those two enterprises be vigorously prosecuted, and the West will be protected. If any regard this as mere declamation, let me inquire, What has made your own loved New England the great spiritual light-house—the moral exemplar of the world? An *educated and devoted ministry*. This education they received from venerable institutions in your own bosom—this piety they drew from the lips and hearts of the praying fathers and mothers of New England. Then give to the West those two affiliated agencies,—the *missionary* and the *seminary*, by which he can perpetuate his own existence through an endless "succession," and the Pope may call home his invading armies. Now there is no object between the two poles which are so dear to his heart as the conquest of this continent. He has cursed the whole continent of Europe, South America, and Mexico with his enchantments. Now he is urged on day and night by the burning desire to diffuse the

accursed exudations of his Bohan Upas over this republic. Surely it should be the loftiest impulse of every New England heart to resist Rome, and save this fairest heritage of God on earth. The interests of your children's children, through all coming time, call upon you to consummate a work so mighty, so solemn, and one which in its final results will stretch to the heavens and environ eternity. Fathers and mothers of New England, believe this, act upon this conviction with a *changeless purpose*, and your descendants in the West will make that gigantic region as free, enlightened and renowned as your own "Banner State," notwithstanding she has acquired a world-wide reputation. *Have confidence in God and fear not.* For,

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, 'It shall be done.'"

Address of Dr. Peters.

Dr. Peters spoke at some length of the origin and progress of the Home Missionary enterprise in this country, and proceeded as follows:

Great results, Mr. President, have already been obtained. An advance has been made far beyond our expectations in so short a time. But the work is not done. We are yet in the midst of it, and though we may come to these occasions rejoicing, bringing our sheaves with us, we cannot, in the moral, as in the natural world, hold a "feast of ingathering at the end of the year," and rejoice over the collected fruits of a harvest fully ripe. In the kingdom of Christ there is no such privileged day, until the harvest of the world shall come. The sun of righteousness never sets, and under his genial rays, equally propitious in winter as in summer, the field, if properly cultivated, is always productive, and seed time and harvest are intermingled; "the ploughman overtaketh the reaper, and the treader of grapes him that soweth seed," and there is no rest for the people of God, till each, in his turn, shall have numbered the years of his life.

Our work, sir, is not done. Though one generation, almost, has passed away, another cometh; and with it come a great enlargement of field, and new and appalling obstacles to be encountered. The population of the land has increased from 12,000,000 to 20,000,000; new States and Territories have been organized, and millions of people, from the older states

and from foreign lands, have rushed into them—have spread over their prairies, ranged themselves along their majestic rivers, and clustered together in their cities and villages, which have sprung into power and affluence, as it were by enchantment. Bold, and reckless, and restless, and heterogeneous is this moving mass of mind and enterprise, which is thus pouring itself into our western territories, and already sending its pioneers by thousands to the shores of the Pacific, and along the receding borders of the Mexican dominions on the south.

For right or wrong, our national domain has been increased by the accession of Texas, a territory of more than 300,000 square miles, and nearly equal in extent to 15 states which lie on what is called the Atlantic slope, viz. the six New England states, with New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, the Carolinas, and Georgia. It constitutes, at least one seventh part of the present extent of the United States and its territories.

With this enlargement of field and increase of population, difficulties are multiplied. We have had neither men nor means to accomplish all that was needed. Our piety and efforts have not been adequate to the exigencies of the times. With all that others have done, by similar labors, we have not kept pace with the increase either of the people, or of the field. There is oppression in the land, and perhaps an increasing amount of irreligion. And the stealthy movements of the man of sin, with his foreign patronage and allegiance, are strengthening the power of Rome, and importing into the midst of us, the darkness and ignorance of the most degraded of the old world. The sins of the nation are appalling. Blood-guiltiness has come upon us. Just at this time, sir, the cry of war is heard through the land. Our citizens are called from their peaceful occupations to the field of carnage, and a state of things is beginning, which all history and experience prove to be most *demoralizing*, as well as most terrific in deeds of cruelty and death. If this rushing to battle be not arrested, we may yet be involved in the guilt and terrors of a protracted war. A dreary time, in that case, must be endured by all our benevolent societies.

Such are the accumulated obstacles which lie before us; and the work to be done, in the next 20 years, is far greater, and in some respects much more difficult than that which has already been done.

But there is nothing discouraging in all this. The greatness of the work, and its difficulties, are but so many arguments, urging us to greater earnestness and effort. For the work *must* be done. It *will* be done. It is a work of faith, Mr. President, to which we have to put our hands in this enterprise. The faith of our Pilgrim fathers is concerned in it, and their prayers. Nay the faith of the universal church of God is pledged for its accomplishment. For, as I have already intimated, this is not a work standing by itself, and important only for its own sake. The conversion of this country is primarily essential to the conversion of the whole world. The honor and the truth of God, therefore, are involved in it. On its accomplishment, sooner or later, "hang all the law and the Prophets."

With such encouragements, what are difficulties? What is slavery? What is irreligion? What is war, with all its horrors? What is a nation's guilt, rising up to heaven and calling for vengeance? "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain."

There is a promise connected with the subject, Mr. President, away back in time. Paul alludes to it, when he says, "Where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life by Jesus Christ our Lord." The words are both historical and prophetic. They indicate the leading design of all the dispensations of God for the salvation of man. It is that the remedy shall vastly exceed the disease, that the salvation, by grace, shall be greater than the ruin by sin. "Grace did *much more* abound."

This, sir, is to be the manner in which God will crown the labors of the missionary enterprise in all lands. Its rewards shall be not only in proportion to its toils, and sacrifices, and the greatness of the obstacles it has to encounter, but *much more*. So it will be with us, if we are faithful; and if we are not, others will be. The work is *bound* to go forward. And I think I can see how it may be practicable, in the wisdom of God, for these glorious results to be realized in the coming events of time. It is *poetry*, sir, and not *piety* that has said,

"It staggers faith, to see the wickedness,
Which God permits, in this huge suffering world."

And faith in any thing but God might, well quail and falter at the history of six thousand years of human guilt and

wretchedness, with so little accomplishment for the salvation of the race. Light has sprung up here and there, and sunk again. Religion has flourished in one land, then passed to another. From clime to clime, and from age to age, her whole course has been one of conflict and opposition; and her conquests are yet small in the earth, in comparison to the millions who remain in the bonds of iniquity.

But, doubtless, there is philosophy in all this delay. There is divine wisdom in it; and "whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord" in it. This protracted conflict of holiness with sin, through so many thousands of years, has been for the sake of a more signal and glorious victory in the end. Has not the population of the earth been restrained for this end? It has been put back by the flood, and by the judgments of God upon kingdoms, and nations, and tribes of men.

Where are the aborigines of the American continent? Where are the people of Northern Tartary and of the steppes of Southern Russia, who have left their monuments to be the wonder of all future ages, and upon a territory, now desolate, which is so extensive that, as one remarks, "a calf beginning to feed upon one border of it, would become a fatted ox before reaching the other." Why, sir, the inhabitants of the world have never been permitted to exceed a small fraction what the earth, under the reign of holiness, might have sustained. Why all this restraint upon the fruitfulness of man? Why have such vast regions been left, for so many ages, desolate and void? Was it not because they were ages of sin? And did not God design that the smallest possible number of intelligent beings should be engaged in this conflict, and be exposed to its dreadful hazards?

The march of mind too, has been arrested, and the capacity of man for useful invention, and advancement in practical science, has been suppressed. And when light has occasionally sprung up, and intellect has begun to put forth its powers, as in Greece and Rome, and other countries which have left monuments of architectural skill, some desolating scourge has been commissioned to extinguish it, and then have followed "dark ages," and the mind of man has slumbered in its ruins. In the heathen world, there has been no relief from this degradation. All their ages have been dark. The useful arts have been little

understood, and almost never improved. Why is all this, but that the best powers of man should not be permitted to be the servants of sin?

But it will not be so in the end. There is coming a millennium—a glorious victory is to be achieved, of holiness over sin. This world is to enjoy the reign of universal piety for a thousand prophetic years. Then will man be permitted to multiply and replenish the earth. The social affections will cease from their grovelling, and spring forth into expanded and beatific exercise, and intellect will develop new degrees of power; science and the useful arts will flourish; barbarism will give place to refinement, wars will cease, prisons will be vacated, or changed to schools of learning; intemperance and all wasteful vices will die away, a wise regimen of health will be observed, and the resources of nature and art will be developed to sustain the life and promote the happiness of mankind.

With the arts thus improved in all nations, and with the universal reign of

virtue, industry, and economy, in all lands, it is not extravagant to believe that this earth will yield sustenance to fifty, and perhaps a hundred times its present population. Then, not only hills and valleys and fertile plains, will be cultivated, but swamps and morasses will be cleared and redeemed to the plough and the sickle, and the grand old mountains, whose primeval forests have slumbered through all the ages of time,

“Those proud hills in the clouds, all thunder scarr’d,—

which

“toss their pines about,
“And wag their fretted tops against the storm,”

will be terraced by the labor of man, and converted into the productive and elegant abodes of virtue and happiness.

Such are the prospects of the missionary work when it shall be finished.

The speaker closed with a fervent appeal to the friends of the cause.

Miscellaneous.

MISSIONARY REMINISCENCES.

My first missionary ride.

It was in the autumn of 1835, that I took the last look of the beautiful valley of the Connecticut, and received the parting hand from my dearest friends, to become a missionary in one of the new states of the West. Never before had the family circle been separated, except for a few months, while I had been pursuing my studies at college and the seminary. Tender, indeed, are the emotions of the parting hour; painful the feelings that throb the bosom when we take the farewell look of those we love. But the principles of religion sustain the soul, and a strong sense of obligation to God and a desire for the salvation of men, impel the Christian parent to give up his children, and prompt the children to break away from all that earth holds dear.

About the middle of October, I arrived at the place of my destination. It was in the centre of a new state, and just as emigration was pouring in with a rush. Little had been done to plant churches

and advance the cause of Jesus Christ. The rage of speculation was commencing in all its fury. The great cry was for valuable property and land. Even the Sabbath was often intruded upon by those who were “hasting to become rich.” Many even anticipated that the prize was within their grasp, and the desires of their hearts was already accomplished. Scarcely a thought was entertained respecting the future world; and if such a thought happened to enter the mind it was treated as an intruder, and soon banished. All was anticipation, life and effort.

The day after my arrival had been spent in the society of intelligent friends, rambling through groves and plains, across rivers and by the side of a beautiful lake. At noon our wants were supplied by our kind hostess, with the finest of the wheat, butter and honey. Countenances were bright, health good and spirits buoyant. Every thing had the appearance of enchantment. Those who have never visited a new country when the tide of emigration is pouring in, and every thing is decked in smiles of beauty, and holds out golden promises for the