

# 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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## AN ADDRESS,

### ADAPTED TO THE MONTHLY CONCERT FOR PRAYER.

[Furnished by Samuel Miller, D. D. Professor of Eccles. Hist. &c. in the Theol. Sem. at Princeton, N. J.]

In the merciful Providence of God, we are once more assembled, my friends, to pray for the *revival of religion*, and for the *spread of the Gospel* throughout the world. Whenever we come together for this purpose, there are **TWO QUESTIONS** which ought to present themselves to our minds, and to be matter of most serious and anxious inquiry. Let me earnestly request each one, now in the presence of God, humbly and impartially to apply them to himself. And may He, whose eyes are upon us, enable us to do it with honest fidelity.

The **FIRST** question is, "*Am I really a member of that kingdom, for the prosperity of which, I have come hither to pray?*" I profess to join in the solemn petition, that *others* may become Christians. Am I a Christian, *myself*—a real, cordial, Bible Christian? I pray, with the lips, that God's Word may have *free course and be glorified*. Has it ever yet taken effect in my own heart, and brought my will and affections into captivity to the obedience of Christ? I unite, again and again, in words, "in imploring, that Satan's kingdom may be destroyed; that true religion may be every where revived: that the heathen may be converted; and that the latter day glory may be hastened. Do these petitions flow from mere judgment, habit, or formality; or from a heart, in some measure, sincerely in harmony with Jehovah's truth and kingdom?" O, my friends! these are questions which ought never to be forgotten at our prayer meetings. This ought to be one of the great reckoning times for the month; and should be a season of great searching of heart. It is truly animating, my beloved brethren, to think of religion revived—of many, from one place and another, *pressing into the kingdom*—and of that day, certainly approaching, when the knowledge and glory of the Lord shall cover the earth. But can you forget that, even *that day*—glorious as it will be in itself—will be a gloomy one to you, if you shall be found to have no part nor lot in its glories. Yes, there will be weeping and gnashing of teeth among many, perhaps, who profess to unite in these solemnities, when they shall see Abraham, and Isaac, and Jacob, and all the Prophets, and a multitude whom no man can number, in the kingdom of God, and they themselves thrust out. Thrust out! Is it *possible* that any of us, who have said so much, and prayed so much, and, perhaps, given something, for this kingdom, may be *thrust out of it*, when it comes in its glory? Yes, brethren, it is even possible! and, whether it shall, in fact, happen to some of us, the Great Searcher of hearts only knows.

This point becomes the more worthy of our deep regard, when we consider the character of the day in which we live. It may be, emphatically, called a *day of Christian activity*. Perhaps there never has been a period, since the in-

caravan of the blessed Redeemer, in which His disciples were so urgently, and in so great a variety of forms, called upon to exert themselves for the promotion of His cause. Associations of almost every kind, for disseminating the Word of Life, and for promoting the interests of religion, morality and general benevolence, every where abound. Scarcely a day passes in which we have not an invitation or an opportunity to be actively engaged in laboring for the temporal or spiritual welfare of our fellow men. Now, all this is a privilege; and we ought to be deeply thankful that our lot is cast in such a day, and in such a land. But, in these circumstances, are we not in danger of being tempted to neglect the duties of *retirement and devotion*? Are not multitudes of professing Christians too busy in promoting the spiritual interests of *others* to think much of *their own*? And are not some prone to consider their daily contributions and exertions to advance the spread of the Gospel, as proof enough that they are sincere followers of Christ, without giving themselves the trouble to look for the more private evidences which dwell in "the hidden man of the heart?" Beloved friends think of this. Instead of having *less* reason than professors of religion who lived thirty or forty years ago, to examine yourselves, and to be deeply jealous over your own hearts, you really have, in some respects, *more*. You are surrounded with more temptation, as to the point to which I have referred, than they were; and, therefore, ought to bestow upon it more unceasing attention. There are those who are willing to labor, and to give money for promoting pious and benevolent objects, who have never yet been made willing to submit to Christ.—See to it, O, regular and decent professor of religion—see to it, O, punctual attendant on the monthly prayer meeting—that this be not the rock on which your hopes are to be wrecked and lost forever!

Another reason why it becomes you to be peculiarly jealous over your own hearts, and solicitous that they be right with God, is, that, just in proportion as this is the case, all your exertions to promote the cause of Christ, will be easy and delightful. What is the reason that you do not take more pleasure than you commonly do, in the ordinances of God, and in every effort to extend the knowledge and promote the glory of his name? Is it not that you have so little *deep piety*. If you loved your Master more—if you entered more deeply into the preciousness and sweetness of his Gospel, as a practical system, how easy and pleasant would you find every labor, every sacrifice for Christ! His service would be found, emphatically, perfect freedom; nay, it would be "your meat and drink," to do His will. Truly, my friends, if ever it was, in a peculiar degree, the *interest and happiness*, as well as the duty of every professing Christian, to be eminently spiritual, and to have the evidence of his discipleship always at hand, and unquestionable, it is at the present time, when there is so much to be done for the best of Masters. O, how miserably wanting to themselves—to their own interest and comfort, as well as duty, are those professing Christians, who think to meet the calls of such a day as this, with languishing graces, and low evidences of even *sincere* devotedness to the Redeemer.

The second question to which I referred, is this: While we come together to pray for the prosperity of the Redeemer's kingdom, are we *DOING ANY THING* to promote it? If we are cordially, and in good earnest devoted to any object, we shall be willing to labor and make sacrifices in its behalf. *If ye know these things*, said the Saviour, *happy are ye if ye do them*. And, again, in the same strain, His inspired Apostle exhorts—*Love not in word only, but in DEED*,

*and in truth.* We profess to love our Master—to regard with unfeigned and supreme affection, His person, His cause, and His glory. This is the essence of true religion. Where this is wanting, all is wanting that constitutes us disciples of the Saviour, or that can prepare us for the joys of His presence. It is plain, then, that we may graduate the reign of piety in any heart, by the degree in which zeal for the honor of Christ, love to the souls of men, and an active desire to spread the knowledge of salvation by His atoning blood, prevail in that heart. Much allowance must be made for those professing Christians who have been placed in circumstances unfavorable to instruction in reference to this subject. But, after making every allowance for unavoidable ignorance that charity herself can suggest, there cannot be a plainer dictate of Scripture, than that in proportion as men love Christ, they will love His kingdom—that in proportion as they love His kingdom, they will be animated with zeal for promoting its extension and glory—and, that, in proportion as the wants and exigencies of that kingdom are known and understood, will be their hearty desire and readiness to *help it forward.*

While we come hither, then, to *pray*, that the kingdom of God may come, and his will be done on earth as it is done in Heaven, each one of us ought to ask himself: “What am I *DOING* for the advancement of that kingdom? Am I contenting myself with good words, and cheap prayers; or am I, like one in good earnest, endeavoring, according to the talents which God has given me, actively to extend the empire of the Redeemer’s truth and grace among men? Am I laboring, striving, and making sacrifices for the promotion of this great cause? And am I doing this, not reluctantly or grudgingly, but with cheerfulness, as in the enjoyment of a *privilege*, not the performance of a *task*?” Brethren, too many professing people of God, act as if the sum of Christian duty consisted in watching their mental frames and feelings, and in endeavoring to keep up the life and vigor of Christian hope. In short, one would suppose from the conduct of multitudes, that they considered all their duties as terminating *within*, and none as leading them *out of themselves*. This is an utter and most miserable delusion. A large part of what is incumbent upon us *ought* to lead us, and if we are faithful, *will* lead us away from ourselves, to the *kingdom of God and His righteousness*. If we have the spirit of our profession, the constant language of our hearts, and the frequent language of our lips, will be, *Lord, what wilt thou have me to do?* and we shall be habitually studying how we may most effectually and extensively promote the glory of Him who died for us, and rose again. Nay, it follows from what has been said, that no one can possibly maintain a comfortable and *Scriptural* hope in his own soul, without feeling a habitual concern, and being disposed to habitual exertion for the extension of Messiah’s reign among men. A man cherishing a confident hope that he is a Christian, and yet without zeal for Christ—without solicitude for the spread of His Gospel! You might as soon believe it possible for a man to be well without health, or to be saved without salvation.

Do you ask, what you can do for the kingdom of Christ? I answer, you can do much. Yes, the humblest and feeblest of you can *do much*, every day that you live. You can instruct, and excite by the lustre of your *example*. You can draw down a blessing by the energy of your *prayers*. You can *speak a word* for Christ wherever you go. You can throw your *whole influence* into the scale of His kingdom and glory. You can give or lend a *Bible*, a *Tract*, or some

pious book, for the benefit of some poor soul who needs it. And, finally, you can give your just proportion in money, as God has prospered you, for supporting the Gospel at home, and for sending it abroad to those who are sitting in the region and shadow of death. In a word, if you were as wise in your generation as the children of this world are in their's, you need not pass a waking hour, or enter a social circle, without making some effort, and leaving some fruit of love to the best of causes.

How is it, then, my brethren, with each of us? Are we really and practically living, in any measure, as becomes those who consider the kingdom of God as the most precious interest in the universe? Think, my friends, I beseech you, of the glory of that kingdom, in comparison with which, all other interests fade away. And think how much there is, in reference to this kingdom, which pleads every day for your active exertions. Think of the ignorance, the sin and the misery, which surround you, and cover so large a portion of the world. Think of the moral poverty and desolation which are, on every side, crying aloud for help. Think of the infinite value of immortal souls, and of the ineffable perdition of those who perish for lack of vision; and then say, whether we are doing all that our Master and our profession call upon us to do for the salvation of a perishing world.

## American Home Missionary Society.

### CORRESPONDENCE.

#### DESTITUTE REGIONS AND APPLICATIONS FOR AID.

##### NORTH CAROLINA.

The following communications from N. Carolina, have deeply interested the feelings of the Committee, and we are happy to state, that we have already been able to appoint one Missionary, since receiving them, to enter that interesting field. Others, we most earnestly hope, may hereafter be induced to plant themselves in that state.

From the Rev. Samuel L. Graham, Cor. Sec. of the Eastern Executive Committee of the North Carolina Missionary Society, to the Cor. Sec. Dec. 8, 1828.

The object of this letter, is cordially to invite the Executive Committee of the A. H. M. S. to send as many Missionaries into North Carolina, as they can find it in their power to do.

Within the bounds of our Ex. Com. there are 27 counties without a single Presbyterian congregation, embracing a large extent of country; in which I have no doubt many flourishing churches might be built up, if we had the men to do it. But, alas! the harvest is great and the laborers are few, is still our desponding cry.

The following, is extracted from a letter which has been kindly furnished us by the Rev. Dr. Alexander, of Princeton, from the same individual, under date of Dec. 4, 1828.

The reasons which we would urge upon the consciences of young ministers of piety and zeal to come to N. C. are the following:

1. We have a wide field for young men of enterprising zeal, who would delight to build up new congregations. It has been es-

timated that there are at least 80,000 families in the state destitute of the Bible. And experience has demonstrated that, where there is no enlightened religious population, Bible Societies will not flourish. A travelling agent may produce a transient impression; but we cannot reasonably expect that a copy of the Scriptures will be found in many houses until the influence of our churches, is more generally diffused over the state.

2. There is the most abundant encouragement for such as are willing to embark in this good work. No experiment to build up new congregations has been made within the last seven years, which has not succeeded; and, in a majority of instances, beyond our most sanguine hopes. Pastors are now settled in 8 or 10 congregations, where, a few years ago, the people were either entirely destitute of any preaching, or imperfectly supplied by other denominations.

3. There are places now, where the call for preaching is loud and encouraging—such as Tarborough; where, in the course of a single year, I have no doubt a zealous young man might build up a respectable church—Halifax; where there are 9 professors of religion out of 500 inhabitants—and Wilmington and Edenton, and many other places.

4. We can promise support to as many young men as there is any prospect of our getting. I have the promise of \$500 from one individual. If twice our number of ministers, of the right stamp, were now in the field, not one of them would beg his