

Christian State, and ponder the responsible future now coming quickly upon us.

Moreover, this, I should judge, would be the thoughtful tendency of all thinking men among us. The burdens of State are increasing every day. Deep and weighty questions are constantly arising. More and more are we brought into relation with foreign lands. And young as we are, the future begins to loom upon us with import and solemnity.

Such questions have much filled my own mind since my residence in this country. And during the few days which I have spent in preparing this address, no subject has seemed more deserving of notice than this:—"THE DUTY OF A RISING CHRISTIAN STATE TO CONTRIBUTE TO THE WORLD'S WELL-BEING AND CIVILIZATION; AND THE MEANS BY WHICH IT MAY PERFORM THE SAME." And this is my subject for the day.

With respect to this point of obligation, fortunately for the speaker, as well as for the apprehension of his audience, the idea of duty and obligation is one so common and so manifest that it needs but be mentioned to be felt. The truth comes in upon us from different sources, and in divers streams. The simple details of common culture, the unobtrusive elements of schooling, the plainest fabrics of constant wear, the enjoyment of the staples of daily life, the facts of commerce, and the observations of travel, however limited by individual observation; all, with clearest tone and manifest significance, bespeak the mutual dependence of the different families of men, as also the obligation of all states and commonwealths and empires to contribute to human well-being and the progress of nations.

Among the diverse evidences and suggestions of this principle, there are some few most prominent. Let me endeavour to prove and illustrate the truth, the fixedness, and the universality of this obligation;

for the sake of the benefit and the strength of its repetition, and of the internal refreshing which comes from the "line upon line," "the precept upon precept," and which ever proceeds from the iteration of all prime truths, all great and fundamental ideas, all large and noble principles.

I commence this argument, for which I feel and know myself unfitted, with the remark that *The relations which nations bear to the whole family of man in the aggregate, attest this obligation, and press this duty.*

For there is a relation between individual, distinctive nationalities, and the entire race. There is a significant meaning in that new word just introduced into our language, that is, the "solidarity of nations:" for a nation is a collection of men, not of angels, not of demi-gods, not of indescribable celestials; but of MEN—men of flesh, and blood, and bone, and muscle; men "of the earth, earthy;" men of the same make, and nature, and appetencies, and destiny, as ourselves, and the men of all other nations: and, therefore, a nation is but a section of the great commonwealth of humanity, a phase of the common type of being, and no more.

The endless migrations, the strange wanderings, the multitudinous progenitures, and the colonial formations which have originated the nations of earth, eschew the idea of isolation, and show that all are but fragments, separate, broken, detached, from some large parent form, itself of like origin, which has spread itself out, on every side, the common mother of nations and races.

For such is the light which shines even from the gloom of history: from one single pair and parentage—a race; from the dawn of time to the days of Noah. From the deluge, three distinct forms of race and family, which have again budded into life and energy divers nationalities, of immortal renown,

Maryland Historical Society

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XIII. Colonization Pamphlets

2. The Duty of a Rising Christian State to Contribute.... by the Reverend A. Crummell
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