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Behold, I Bring You Tidings Of Great Joy, Which Shall Be To All People. -- Luke 2:10

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INTRODUCTION TO THE DIGITAL EDITION OF THIS PAPER

The "American Messenger" was a monthly paper much the same size and shape as many modern daily papers, measuring 15 inches wide by about 22 inches long. It had four vertical columns left to right and the print of the body-text was quite small. Presently, HDM has copies of all 12 editions of the paper for the year 1850. The size of the paper and the fact that much of the print is poor, or foxed, has made it much more difficult to obtain good OCR renderings, thus greatly increasing the time necessary to edit the text. If this work is completed, it shall have been a mammoth task. May the Lord bless it for His glory and to the good of each reader.

The paper contained no Table of Contents, but for the convenience of the user I have numbered the items in the paper and created such, placing it directly below. Main topics are numbered and divided with 7 asterisks; subtopics and inserts are divided by 3 asterisks. -- DVM

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CONTENTS

- 01 -- The Difference Between Popery And Protestantism
- 02 -- Christ Died For All
- 03 -- Preaching Christ
- 04 -- Imperceptible Influences Of The Word
- 05 -- Influence Of A Bad Book
- 06 -- Lament Of A Lost Soul

- 07 -- I Have Made My Will
- 08 -- A Missionary Father's Sacrifice
- 09 -- Reflex Influence Of Colportage
- 10 -- The Messenger For 1850
- 11 -- The Work Of The Next Half Century
- 12 -- Spirit And Scope Of The American Tract Society
- 13 -- The Old And The New Year
- 14 -- Picture Of A Western State
- 15 -- Permanent Influence Of Colportage
- 16 -- The Place For The Library
- 17 -- A Student's Experience
- 18 -- The Wrath Of Man Shall Praise God
- 19 -- Foreign Tract Appropriations
- 20 -- Italy, Letter From Col. Tronchin
- 21 -- Belgium Bible Burning
- 22 -- Items And Intelligence
- 23 -- Foreign
- 24 -- The Family Circle
- 25 -- Facts From The New York City Tract Society
- 26 -- Interesting New Work For Children
- 27 -- New German Volumes
- 28 -- New Tracts
- 29 -- Illustrated Christian Almanac
- 30 -- Books Recently Issued By The American Tract Society
- 31 -- Home Evangelization
- 32 -- Remittances For The American Tract Society
- 33 -- Grants
- 34 -- Items Not Included*
- 35 -- Form Of A Bequest
- 36 -- The American Messenger

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01 -- THE DIFFERENCE BETWEEN POPERY AND PROTESTANTISM
 In A Letter To An Inquiring Friend

My Dear Sir -- In my previous letter in compliance with your request, I stated to you, in nine particulars, the difference between Popery and Protestantism. There are other points of difference equally striking, and to which, in the present letter, I ask your serious and prayerful attention.

10. They differ as to the object of saving faith. The Bible makes Jesus Christ this object. "He that believeth in the Lord Jesus Christ shall be saved." "He that believeth in the Son, hath life; he that believeth not the Son, shall not see life." "This is the work of God, that ye believe on him whom he hath sent." In accordance with this is the teaching of all evangelical Protestant churches throughout the world. But Popery says, "You must believe all and every article, every point the

Catholic church requires you to believe." It also tells you, "By willfully erring, or denying one article of your faith, you destroy your whole belief." That is, you may believe truly in Christ, and in all the Bible and the church teach; save one dogma of the church -- as for instance, purgatory, or transubstantiation -- yet, if you fail to believe any or either of these, "you destroy your whole belief," and you are lost! Is not this awful? you are lost for not believing a lie!

11. They differ in their manner of worship. "When which they should believe, and the duties they should perform. When the Saviour sent out his disciples, it was with the command to "preach the gospel to every creature." They were endowed with the gift of tongues, so as to preach the gospel to all people in a language which they could understand. And hence Protestants, in every part of the world, adapt all parts of their worship to the understanding of the people. Hymns of praise are sung, prayer is made, the Bible is read, in the language of the people. How different from all this is the worship of Popery. Its prayers are in Latin, which perhaps neither the priest nor one of the people understands -- its chantings are in the same language, and so is its whole round of ceremony; the mass fills up the greater part of the time; and if a word is uttered in your native tongue from the beginning to the end, it is -- especially in purely papal countries -- a brief eulogy on some saint, or a brief exhortation to some superstitious observance. The worship of Protestants has for its chief ends the instruction, the conversion, the edification of the people; that of Papists overlooks all these, and fills up its hours of worship with a round of ceremonies as unmeaning as they are unscriptural, and which are far more Pagan than Christian. Protestants know what they worship; paganists do not.

12. They differ as to the power of the ministry. Protestant ministers simply occupy the place which the Bible assigns them. They are set apart for the preaching of the word, the administration of ordinances, and the edifying of the body of Christ. They work no miracles, perform no charms or exorcisms, forgive no sins, absolve none from punishment. They preach salvation, through faith in Jesus Christ, to all men; they teach all men the revealed truth of God, and assure them, that by a heartfelt belief of that truth, and a life in accordance with it, they shall be saved. Far, different from this are the powers claimed by papal priests. They regenerate by baptism -- they require you to confess to them all your sins -- they determine the character of those sins as mortal or venial -- they affix to each the kind and degree of penance they see fit -- they absolve you or not at their pleasure -- they create Christ, and offer him in sacrifice in the mass -- and when you die, they fit you for death by rubbing you with olive-oil -- they then send you to hell or to purgatory as they see fit; if to purgatory, they promise to get you out by masses proportioned both as to price and number to the ability of your friends to pay for them. The Protestant minister points you to heaven by a way, which like the ways that led to the cities of refuge in Israel, is open, strait, and unobstructed; upon the papal way the priest erects his many gates, and will not let you pass one without a heavy toll. He carries by his girdle the keys of heaven and hell, and claims the power of sending you to the one place or the other at pleasure! Is not this a wide difference?

13. They differ as to what constitutes true piety in the sight of God. The Bible says much about being "born again;" being "renewed in the spirit of our minds;" being "created anew in Christ Jesus." These changes it attributes to the Spirit, as the agent Who produces them. The love of God which presided in the heart of Adam, as he came from the hand of his Creator, was dethroned by his disobedience, and the love of sin and of self went up to its vacant seat. All true spiritual Protestants agree that the change indicated by the above texts, consists in restoring the love of God

to its rightful place as the presiding affection of the soul. When, by the Holy Spirit, the love of God is shed abroad in the heart, then the individual is "born again," is "renewed in the spirit of his mind," is "created anew in Christ Jesus." And this is, in the estimation of the Protestant, the main element of all true piety. This is a change at the fountain of all moral action, and influences all the conduct towards God and man.

How different from this is piety in the estimation of the papist. It consists in obedience to the church -- in submission to her laws -- in attention to her ordinances -- in the punctual performance of the ceremonies which she enjoins. If the papist keeps Lent piously, he may sin as he lists at the carnival -- if he loves the pope, he may hate Protestants -- if he fasts on Friday, he may feast on Sunday. The piety of the Protestant consists in a heart right in the sight of God, prompting to right conduct towards all men; that of the Papist consists in an external obedience to prescribed ceremonial rites. And when we remember that God looks not upon the outward appearance, but upon the heart, this is a wide difference. When the Jews, because of the strictness of their external observances, seemed to themselves, and to others, to be very pious, then it was that the Saviour pronounced them "Whited Sepulchres," and accused them of converting the house of God into a den of thieves. St. Ignatius made the life or death of a Moor who was riding before him to turn upon the point whether he should take one or the other of two roads, and bishops and cardinals have often gone out from what were apparently the most fervent devotions, to burn heretics. The piety of Popery is a fanaticism; that of Protestants, consists in the exercise of love to God and man. That of the Protestant, is guided by the Bible; that of the Papist, by the church and the priest.

14. They entirely differ as systems of salvation. You are now an inquirer after the way of salvation. You feel that you are a sinner -- that as such, you deserve eternal death -- that your feet are sliding on slippery places; and feeling that if your soul is lost all is lost, the momentous question is on your lips, "What shall I do to be saved?" Protestantism has but one answer to the question: "Believe on the Lord Jesus Christ, and thou shalt be saved." And while giving you this answer, it puts the Bible into your hands as the only infallible guide in the way to glory. About all this there is no mystery, no priestly interference, no tax for the bread and water of life. Christ laid down his life to save sinners; and whosoever believes on him shall be saved, because his blood cleanses all who believe in his name from all sin. It was only when the last sands of life were running in his glass that the dying thief believed on Jesus; and yet Jesus cheered his last moments by shedding down upon him the sunlight of heaven in the blessed promise, "This day shalt thou be with me in paradise." Such is true Protestantism, everywhere, as a system of salvation.

But how different from all this is the system of Popery. It takes from you the Bible, and sends you to the priest. Instead of sending you to God with the confession of your sins, it sends you to the priest. Your rule of faith is the church, and the priest tells you what the church teaches. If you believe all the Bible, and believe fully in Christ as a Saviour, yet, if you reject anything taught you by the priest as the doctrine of the church, your faith is vain. It converts repentance into penance; and penance it converts into an awful sacrament, which puts you as effectually into the power of the priest, as is the bird caught in a net in the power of the fowler. And after burdening your conscience with ceremonial sins -- after burdening your life with ceremonial observances -- after enveloping you in the mists of her mysteries, and stupefying your senses with her gorgeous ritual, -- after draining your purse to enrich her priests -- after so perverting your moral vision as to

induce you to regard every person not a Papist as smitten by the anger of heaven, and as an heir of perdition, it only fits you, after all, for purgatory, where you may burn for ages in purifying fires before you are fitted for heaven! Such are Protestantism and Popery, as maps of the way to eternal life. The one is as truth, and as clear as the sun; the other is involved beyond comprehension, and as dark and remorseless as the grave. The one is the truth as it is in Jesus, the other is a damnable delusion. The aim and end of the one is to save your soul; of the other, to increase the power and riches of the priest.

Such, my friend, are some of the points of difference between Protestantism and Popery. Were it necessary, I might multiply these points of difference. But I have said enough to show you that Popery is a delusion, a fable, opposed in all its essential points to Christianity, and unworthy of a moment's confidence; that true Protestantism is the religion of the Bible, which consults only the welfare of the sinner and which sends him directly to the blood of Jesus Christ for salvation.

Let me request of you, in closing this epistle, to give up all matters of controversy; to forget everything but that you are a great sinner, and that Jesus is an Almighty Saviour; and to go to him at once, humbly and fervently, saying, "Lord I believe; help thou my unbelief." And you have this promise to encourage you: "Him that cometh unto me I will in no wise cast out." -- Yours Most Truly, Kirwan.

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02 -- CHRIST DIED FOR ALL

"Christ did not so die for all," says Dr. Chalmers, "as that all do actually receive the gift of salvation. But he so died for all, as that all to whom he is preached have the real and honest offer of salvation. He is not yours in possession till you have laid hold of him by faith. But he is yours in offer. He is as much yours as anything of which you can say, I have it for the taking. You, one and all of you; my brethren, have salvation for the taking; and it is because you do not choose to take it, if it do not indeed belong to you.

"All of you are welcome even now to salvation, if you are only willing for a whole salvation. I can promise nothing, nor can I hold out encouragement, to the man who would grasp at the proffered immunity from punishment, but would nauseate the medicine that purifies and heals him. Your mincing and mutilating of the testimony will do nothing for you; but your entire faith in his entire testimony will do every thing.

"Give me the man who is desirous of a full rescue, both from sin and its condemnation, and sin in its hateful ascendancy over him, and all the treasures of the gospel are open to him. He may come, even now, and share in all the spoils that have been won by the Captain of our salvation. The everlasting righteousness that Christ hath brought in, may even now be to him an investiture of glory. The Holy Ghost, which is the promise of the Father, may even now descend abundantly upon his prayers." -- T. S.

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Sin Perpetuates Itself Forever

Sin perpetuates itself forever. Like the ocean-ripple, its influence is beyond all calculation. Yet there is this difference between them, the ripple grows fainter and sinks lower as its circle widens and recedes from the center. Not so with sin. What was a ripple at first, soon swells into a wave, ever rising higher, till we behold the huge dark mountain-billow upon the eternal shore. -- Bonar's "Story of Grace."

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03 -- PREACHING CHRIST

The following anecdote, drawn from Moravian missionary history, contains a volume of instruction for pulpit and parlor preachers. Tschoop, a Pennsylvania Indian, noted for his wickedness and cruelty before his conversion, gave this narrative of the manner of the change which made him a preacher of righteousness.

"Brethren, I have been a heathen, and have grown old among them. Once a preacher came, and began to explain to us that there is a God. We answered, 'Do you think us so ignorant as not to know that? Go back.' Then another came and said, 'You must not get drunk, nor steal, nor lie.' We answered, 'Fool, do you think we don't know this? Go, teach the people who send you, to leave off these things; for who steal, lie, or are more drunken than the whites?' After some time Rauch came into my hut, sat down, and said, 'I come to you in the name of the Lord of heaven and earth. He sends to let you know that he will make you happy and deliver you from your present misery. For this end, he became a man; gave his life a ransom, and shed his blood for sinners.'

"When he had finished his discourse, he lay down fatigued with his journey, and fell into a sound sleep. I thought, what kind of a man is this? There he lies and sleeps; I might kill him, and throw him into the woods, and who would know it? But this gives him no concern. I interpreted it to the other Indians. Thus, through the grace of God, an awakening commenced among us. "Brethren, preach Christ our Saviour, and his sufferings and death, if you wish your words to gain entrance among the heathen" -- or anywhere else, we will add.

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04 -- IMPERCEPTIBLE INFLUENCES OF THE WORD

President Edwards says, in his work on Revivals, that much of the good which is done by sermons is wrought during the hearing of them. This may explain how simple and unlearned persons may derive great advantage from those things of which they can give no connected account. While they have the help and guidance of the preacher, they get along well enough; when he ceases, they have little to rehearse: yet it is not a little, if during the time of the exercise they have been moved to faith, hope, love, or adoration.

A gentleman was once tiding in Scotland by a bleaching-ground, where a poor woman was at work watering her webs of linen cloth. He asked her where she went to church, what she had

heard on the preceding day, and how much she remembered. She could not even tell the text of the last sermon. "And what good can the preaching do you," said he, "if you forget it all?" "Ah, sir," replied the poor woman, "if you look at this web on the grass, you will see that as fast as ever I put the water on it the sun dries it all up; and yet, sir, I see it gets whiter and whiter."

We should undoubtedly try to hear so as to retain as much as possible in our memory; yet let us not undervalue influences on humbler minds, though they may be so slight as to be scarcely appreciable. -- M. M. M.

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05 -- INFLUENCE OF A BAD BOOK

If some purifying censor could go through the whole range of the vast compass of English literature, armed with authority and power to expunge at pleasure whatever may be found injurious to Christian morals, or contrary to the claims and the progress of an evangelical piety, the fires of the caliph Omar would hardly be more sweeping. If any part of such a work be done with success, the performance confers a favor on the whole multitude to whom the English is a vernacular tongue. Such a task of literary purification for many a book, would be a greater miracle and a greater mercy, than the sweetening of the bitter waters of Marah in the desert for the famishing Hebrews. The poisonous influences of moral impurity and error go from a book into the soul; they are not exhausted, like arsenic, on the outward frame, nor confined to a limited period of time. They burn in the mind through eternity. They outlast the fame of the author. Some men's sins are open beforehand, going before to judgment, and some they follow after. The accursed evils of a licentious book, or of a profane and infidel publication, especially if there be enough of the semblance or reality of genius in it to make it immortal through a lifetime, follow the author into the eternal world as his most damning sins, having thrust other souls into perdition by engendering in them a brood of other iniquities as their sins. But in such a case, theirs and his own are alike the author's; and we can conceive no doom more horrible than that to which those miserable beings must be reserved, that into which they must be ushered on dying, who have expended the powers of genius God has lavished upon them, in providing perennial and perpetual fountains of sin in its most alluring forms for all who come after. Dreadful in the eternal world must be the meeting of the author of an infamous, evil, lying book, with the souls that have been helped onward to ruin by the words he left behind him.

And next to the responsibility and guilt of the author is that of the publisher. All hail, we say, to every good book. It is not only so much space in the world of mind and heart well occupied, but it is an aggressive movement against the kingdom of Satan; it is a counter influence and effort against the legions of immoral publications of various hues and banners perpetually issuing from the press. -- Dr. Cheever.

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A Seven-Round Ladder

The scaling ladder which the Christian soldier must use: has seven rounds -- hearing, believing, loving, doing, suffering, striving, conquering. "When the battle becomes triumph, then we need the ladder no more.

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In countries which are liable to earthquakes, they build their houses of one story; so, in this shaking and changing world, it is best and safest to be moderate in our pretensions and our enterprises. "He that exalteth his gate seeketh destruction." -- J. P.

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06 -- LAMENT OF A LOST SOUL

Mark 8:36 "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36).

Robert Hall, impressed by the solemnity of these words, flowing from the lips of Him who spoke as never man spoke, asks with awful emphasis, "What would be the funeral obsequies of a lost soul? Where shall we find the tears fit to be wept at such a spectacle; or, could we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light, and the moon her brightness -- to cover the ocean with mourning, and the heavens with sackcloth; or, were the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude and extent of such a catastrophe?"

"A soul is lost! a soul is lost!"
What terror in the sound!
Well may it spread, in piteous moans--
Well may it spread, in deepest groans,
The whole creation round.

"A soul is lost! a soul is lost!"
In God's own image made;
With passions and with powers sublime,
To outlive earth, to outlive time--
See her in ruin laid.

"A soul is lost! a soul is lost!"
That never can grow old;
March on she must and still expand,
When years more numerous than the sand
Shall all their rounds have told.

"A soul is lost! a soul is lost!"
Immortal as her God;

A soul for whom all nature's given,
For whom her Lord came down from heaven.
To ransom her with blood.

"A soul is lost! a soul is lost!"
Who ever might have shone,
Like diadems of sparkling light,
Like gems upon the brow of night,
Fast by Jehovah's throne.

"A soul is lost! a soul is lost!"
In sin's black death she lies--
Severed from peace, accursed by God,
Plunged in despair beneath his rod--
An outcast from the skies.

On lake of fire! on lake of fire!
She's tossed for evermore;
With hateful fiends, borne on the swell
Of lurid waves of wrathful hell--
She'll never find a shore.

Above, the angry powers of God
Upon her, helpless, blaze,
Like lightnings, in their fiercest swoop--
Like fires, that very rocks burn up--
Through all her endless days.

"A soul is lost! a soul is lost!"
The death that soul must die!
'Twere more to be deplored by far,
Than the extinction of each star
That decks night's canopy.

"A soul is lost! a soul is lost!"
Ye hills and valleys, weep;
Ye mountains, tremble; and ye skies,
Dress you in mourning -- and with sighs,
Sing out thy dirge, O deep.

"A soul is lost! a soul is lost!"
While boundless ages roll; and earth--
Mourn, winds and floods -- mourn, heaven
Of mortal and immortal birth,
All mourn -- a lost, lost soul.

And wilt thou, sinner, close thy heart
Against that pleading love
Which warns thee from the wrath to flee,
The wrath that burneth against thee,
Resistless, from above?

Immortal soul, awake -- arise--
Shake off thy sensual chains;
Believe -- then sing with ecstasy,
"I'm saved through Christ; hell I defy;
I live, because He reigns."

-- A Watchman For Souls

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07 -- I HAVE MADE MY WILL

How unmindful are Christians of their obligations to Christ, and how unwilling to render to him that which is his due. One would think, that instead of being his property, "bought with a price," they were independent of him, and held their talents and possessions by their own right. Many seem to think that if they do but give a shilling to promote his cause, they are bestowing upon him a gratuity, and are entitled to his thanks for their liberality. O when will Christians understand their true position as stewards of their Lord's goods, and no longer esteem themselves the owners?

Not long since, a poor rebel pressed down under the weight of his sins, went out to a secret place where he might pour forth his cries to God. In his distress, he wrestled and groaned in prayer. He was at last enabled to surrender all to his Saviour. God appeared for his deliverance, and spoke peace to his soul. Filled with joy, he hastened to his family with the glad news. When he entered his house, so great was the change in his appearance, that his wife exclaimed, "What is the matter, husband?" "I have made my will," he replied. "Made your will?" "Yes, I have made my will: I have willed body and soul and all I have to Christ, for time and eternity." Have you ever made such a will? -- N. M. W.

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08 -- A MISSIONARY FATHER'S SACRIFICE

A most impressive scene recently, occurred in Newark, N. J., as the venerable Dr. Poor, missionary in Ceylon, was giving the charge to his son on the occasion of his being installed pastor of a mission church in that city. We have sometimes witnessed the struggles of a parent in giving up a child to a foreign mission, but here we witnessed a struggle equally great in having a child remain at home. The thought seemed to engross the father's mind, so that his utterance was almost choked by the violence of his emotions, that this son had been prayed for, and given to him, that he might serve God as a foreign missionary. After giving the alleviating views that reconciled him to his disappointment, the father turned to the audience, as if the feeling against which he had so long

struggled must have vent, and exclaimed with affecting eloquence, "O, if we in our penury in heathendom, thus give up what we can ill afford to spare, may we not hope that God will own the gift this night made, and render back a sevenfold reward? Has it come to this, that you must have a missionary even for the suburbs of your cities, when whole cities and nations of the heathen are perishing for lack of the gospel?"

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09 -- REFLEX INFLUENCE OF COLPORTAGE

A missionary in India expressing the deepest interest in the colporteur work, and especially lamenting that there should be found within the limits of one of the older states, "a woman who had lived to see a hundred of her own descendants, not one of whom could read," adds, "Five years ago, it was my privilege to labor six months as a colporteur; and it was principally through the indirect influence of that term of labor, that I am now in India." He encloses \$20 to constitute a gentleman a life-member, with a request that he "will consider himself indebted to the American Tract Society, year by year, to the amount of a life-membership."

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A home missionary has forwarded an earnest application for 35 or 40 copies of the Messenger to be sent to the Sabbath-school of his charge. There are many hundred children who have hitherto been entirely untaught in religious things, many of whom have been gathered into the school. The population is about 3,000, the majority of whom are Roman Catholic. There is a small evangelical church, but no house of worship. The pastor is anxious to introduce the Messenger into the Sabbath-school, and thus into the families. A grant of 40 copies for a year was made. Much good might be effected by circulating the Messenger in this way among Sabbath-schools.

* * *

An accomplished authoress says, "I look upon the American Tract Society as one of the greatest means of religious culture in our country, and every year swells the importance of colportage. The colporteurs are indeed the sappers and miners of the great Christian army."

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Children. -- The real object of education is to give children resources that will endure as long as life endures; habits that time will ameliorate, not destroy; occupations that will render sickness tolerable, solitude pleasant, age venerable, life more dignified and useful, and death less terrible. -- Rev. Sydney Smith.

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Some descendant of Solomon has wisely remarked, that those who go to law for damages are very sure to get them.

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10 -- THE MESSENGER FOR 1850

We present our readers with the first number of a new volume. It is important that all subscriptions should be renewed with the beginning of the year, and new subscribers obtained. The plan of supplying every family in a town by subscription, or gratuitously where necessary, works well, and is productive of much good.

The German edition of the Messenger -- Amerikanischer Botschafter -- enlarged to the size of the English edition, has been issued, and its circulation will have a new impulse. Will not our readers see to it that it finds its way to every German family? Those who have German domestics cannot gratify them more than by presenting them with this beautiful and cheap German paper. The terms are the same in both languages.

The article on "The Old and the New Year," in another column, from the pen of our "American Hemans," will arrest the attention of the reader of taste, as a beautiful specimen of prose poetry.

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11 -- THE WORK OF THE NEXT HALF CENTURY

The events of the first half of the nineteenth century are woven into the tapestry of eternity. The shuttle of time is busy with the threads of destiny which will form the woof of the world's history for another half century. It is with a feeling of profound awe that we gaze on the outlines of the vast picture as Providence and prophecy unfold it, and meridian light falls upon it.

We spoke in our last of the period just elapsed as the season of preparation -- the normal state, in social, civil, scientific, and religious concerns. The elements of mighty agencies have been brought into being, and their power has been tested but only as the trial trip of the ocean steamer preparatory to the distant voyage. Foundations have been said, and the early courses of the superstructure have gone up; but only far enough to develop the plan of the great Builder. The quarries have been opened, and the sound of the hammer is heard on every side; but the temple remains to be built, and the polished stones gathered into it, that the top-stone may be brought forth with shoutings of "Grace," "Grace."

The work, then, of the half century on which we now enter, is that of education -- in the literal and spiritual sense -- building "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord."

There may be those who regard their mission to be that of demolition: men who would destroy the marriage relation; to lay new foundations of social happiness; arouse the jealousies of the poor against the rich, to equalize wealth; or drive the plowshare of reform through church and state, to reach some Utopian end. But they seem not to know, that destruction and construction are

quite different things; and that the way of wisdom and of duty leads in the direction of positive effort on the walls of the temple, rather than ever using the battering-ram, which as often strikes the gates of friend as foe.

What is to be built? The kingdom of the Redeemer -- "not of this world" -- "which is righteousness and peace and joy in the Holy Ghost" -- and "endureth for ever." It is an invisible, spiritual kingdom. Its seat is the heart of man. It seeks and admits no alliance with temporal power. It molds or unmakes governments, by fashioning the mind and morals of the people. Where it reigns, freedom triumphs, and where it is not, despotism riots. Around it cluster all that is precious in individual and social happiness, and in civil and religious blessings.

Who are the builders? All who love the kingdom of Christ. But each in his place and order. All concede the post of greatest responsibility and efficiency to the minister of the gospel, and should gladly seek his counsel as to the position at the walls they are severally to occupy. It is as wrong to usurp his prerogatives, and interfere with his plans, as it is for him to repress their zeal and discourage their efforts. Do we not hear the ministry on every side crying, "The work is too heavy for us?" and is not the universal cause of lamentation, that they have no more real co-laborers? There are those indeed, like Joshua the son of Nun, who exclaim, "My lord Moses, forbid them," when some Eldads and Medads prophecy in the camp. But all true builders, fainting under their burden, with Moses reply, "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." There is room, and more than room for all. Let each build over against his own place, in his own sphere, using such instrumentalities as the great Master-Builder puts in his reach, and the work will go forward.

What are the tools to build with? They are many. They are simple. They are tried. If tempered with prayer, they will all be found useful. Without it, they are of little value. The tongue is a wonderful implement. Every one has it, and can use it. "Speaking the truth in love," is one of the cheapest and best ways of doing good. Employed discreetly, meekly, seasonably, the tongue is unequaled. Take care that it is not "set on fire of hell," and spoiled. The brain may be employed in planning, the hands in executing, and the feet in running on errands of mercy. Add to this direct, personal influence, the power of associated effort, and the helps providentially furnished by the press; think of the facilities afforded by the existence of Christian organizations, with their lines of communication and action stretching around the globe; bear in mind that every railroad, and steam-boat, and ocean steamer, and telegraph, and printing-press is embraced in the inventory of instruments for building up the kingdom of Christ, and may be made to contribute to the extension of Christian knowledge; and will you not say, "All these tools shall be vigorously employed in the work which is most worthy of my toils and sacrifices. I will use them all as opportunity presents; and I will bestow my money freely to employ them where I cannot go to build the walls of the spiritual temple?"

With what spirit should the work be done? It should be peaceful. The sound of the hammer and the axe should no longer be drowned by the clashing of the swords of fratricidal controversy. The rising wall should not be thrown down by one set of workmen, because laid with a trowel of different form from their own. Ephraim should not vex Judah, nor Judah, Ephraim. All should not rush to the same spot to build, because it is easier work, but should emulate each other in seeking the posts of danger and difficulty. It should be with art earnest spirit that the work advances.

Everybody else is earnest, and Christians are earnest in other matters: why not in this? It should be done with an enterprising spirit. Worldly schemes are prosecuted on a stupendous scale now-a-days. The world will soon be girdled with railroads and steamers. Commerce will compass the earth for gain. Shall the spiritual edifice for which the world is kept in being, and for which all worldly enterprises are the mere scaffolding, linger of waste? Or shall not this generation mark the period of the completed work of the church, in the establishment of the kingdom of the Son of man?

The hand that writes and the eye that reads this paragraph, will cease their office before another half century shall have elapsed. O that the Spirit of the Most High were poured out on the ministry, the church, and the institutions of benevolence; so that the work of the generation might be done within the generation, and the kingdom of God established over all the earth.

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12 -- SPIRIT AND SCOPE OF THE AMERICAN TRACT SOCIETY

The founders of the American Tract Society deliberately adopted the principle of depending solely on the benefactions of the churches, for the means of supporting and extending its operations. This principle has been steadily adhered to. By a recent careful and minute investigation of the accounts for twenty-four years, the gratifying fact is revealed, that the treasury, as a whole, is neither essentially richer nor poorer from the manufacture and sale of publications. The contributions of gentlemen in New York, together with loans I secured by mortgage -- to be liquidated by the proceeds of rents of parts of the premises not now occupied by the Society -- have furnished a commodious building; other donations have provided a limited stock of publications; and increasing contributions for colportage, foreign distribution, and other departments, have given expansion to these various enterprises. These facilities for the economical and efficient transaction of the Society's work constitute its only means; and all the departments of aggressive effort are dependent, under God, on charitable support. The drying up of the rills of benevolence that flow into the treasury, would arrest the streams that are now fertilizing and gladdening many a barren waste.

The principle of benevolence, which has hitherto guided the energies of the Society, might be abandoned for a principle of gain. But such a perversion would be little else than treason to the King of kings, and would be utterly abhorrent to the Christian feeling and just judgment of the nation and of Christendom. It would close ten thousand channels of access to the erring and the perishing. It would withdraw every colporteur. It would forbid every grant of funds or publications, at home and abroad. The scene of our weekly toils and prayers -- to many of us, the place of spiritual communion and precious privilege for nearly a quarter of a century -- would cease to attract us to its counsels. "The glory is departed," would be inscribed over the portals of the Tract house.

Our views of the relations and responsibilities of the American Tract Society, based on an intimate knowledge of its spirit and scope, unite it with the cross and the crown of the divine Redeemer, and associate it with the most sacred and useful of the instrumentalities for the conversion of the world to God. It is as an approved and aggressive agency for proclaiming Christ

crucified among destitute millions, having capacities for indefinite expansion, and demanding large benevolent resources, that we have given it our cheerful labors, contributions, and prayers, with a growing conviction of its adaptation to the necessities of the race, and with increasing evidences of the divine favor.

With these convictions, cherished more and more by Christians of every name, we have endeavored to follow providential leadings in a period of remarkable providences, and have assumed responsibilities warranted by no other principle than faith in God. The Society's premises have been enlarged, and fitted with presses and machinery, so that the daily product of the labor of 236 printers and binders, is not far from 3,500 books, and 30,000 smaller publications; and the supply is still inadequate. Every well-qualified candidate for the Colporteur service has been commissioned, until there are now more than three hundred and fifty colporteurs in the field -- among the German, Irish, French, Spanish, Norwegian, and native population, in nearly every state and territory, and in Canada, Mexico, and California -- exclusive of more than one hundred theological students, who are about closing or have recently closed their labors. Every suitable application for a grant of publications has been met, and 22,712,239 pages have thus been bestowed since April 1. There are now before the Committee numerous and pressing applications for colporteurs for destitute parts of most of the states; Mexico, the Central and South American republics, and the Pacific coast. Europe, too, is sending up its muffled cry, and the pagan world is stretching out its hands for the gospel.

The Committee have gone to the utmost verge of prudence in their arrangements for meeting these providential claims. They have looked outward on a world lying in wickedness, and upward to Him who gave himself for its redemption, rather than upon the state of the treasury, until the vastness of present responsibilities renders it necessary to inquire whether their plans are not in advance of available benevolent resources. With rigid economy, the expenditures average nearly \$1,000 a day; and cannot be lessened without serious abridgment of usefulness. The Treasurer has often been perplexed to meet the current expenses of the day or week, and within a fortnight has been compelled to resort to a temporary loan of \$4,000. Other dues have accumulated, until there are \$9,327 23 sanctioned by the Committee for payment, with but \$1,670 in the treasury. There are besides, \$37,657 in notes for printing paper becoming due within the next six months. Yet, with this necessary and providential increase of pecuniary liabilities, the donations to the Society for the first seven months of the year are but \$273 84 more than during the same period of 1848, and are less by \$2,533 46 than for the same period in 1847. In other words, while the benevolent expenditures of the Society are more than one third greater than in 1847, the benevolent receipts have been considerably less.

This disproportion has reached a limit that cannot be disregarded. These things are so, not because of any diminution of the benevolent resources of the country; nor because of abated interest in the tract and colporteur enterprises. The stewards of God are blessed with abundant means; and the rapid expansion of all the departments of the Society's work, meets the cordial approval of every patriot and Christian. Why, then, should the work cease?

We would respectfully remind the pastors and churches, that all the Society has and is belongs to Christ and to them; and that their cooperation must determine, under God, the measure of its influence for good. Shall it go forward, or shall it falter in the midst of its usefulness? There

are immediate liabilities: shall they be met? The depository is inadequate: shall it be replenished? Incessant grants are demanded: shall they be made? Three hundred and fifty, colporteurs are in the field: shall they be sustained? Candidates for the colporteur service are multiplying: shall they be commissioned? Millions of foreign immigrants need the gospel: shall it be sent to them? Other native-born millions are in darkness: shall they be evangelized? At least \$15,000 are required, and that sum has been appropriated to be paid before April 1, for foreign and Pagan lands, \$6,000 for Europe and Western Asia, and \$9,000 for the heathen: shall the amount be raised and remitted? A world is perishing for lack of vision: shall the dying command of our Saviour be obeyed?

The Committee would undervalue the benevolence of the churches, if they were to anticipate any other than an affirmative response to these inquiries. The same Providence that has guided the onward movement in the work of evangelization, will open and supply the channels that lead into an exhausted treasury. Let each friend and patron remit promptly "as God hath prospered him." Let pastors and churches who have omitted their annual contributions, give early attention to these urgent claims. Let the thousands of churches and individuals, unvisited by the Society's agents, and who await the action of the pastor, receive his encouragement, and render their cooperation. It must be apparent that prompt, systematic, and liberal support is indispensable to meet the present exigencies, and secure the permanent usefulness of the institution on which divine Providence has devolved such weighty responsibilities.

Executive Committee, American Tract Society

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Nehemiah Adams,
Baron Stow,
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George R. Sampson,
George W. Phillips,
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Seth Bliss, Secretary.

Corresponding Secretaries
W. M. A. Hallock,
O. Eastman,
R. S. Cook.

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13 -- THE OLD AND THE NEW YEAR

I mused as the midnight hour drew nigh, and methought the Old Year stood before me. Weary and way-worn he seemed, and in his hand was an hour-glass, from whence the last sands were fleeing.

As I looked upon his wrinkled forehead, memories both pleasant and mournful came over me. Fain would I have constrained his longer stay, and spake earnestly to him:

"Many blessings hast thou brought me, for which I give the thanks. New they have been every morning, and fresh every moment.

"Thou hast indeed, from my heart's garden, uprooted some hopes that I planted there. With their clustering buds they fell, and were never quickened again."

Then he said, "Praise God, both for what I gave, and what I took away. And lay up treasures in heaven, that thy heart may be there also. What thou callest blighted hopes, are oftentimes changed into the fruits of righteousness."

But I answered, "Thou hast also hidden from my sight the loved and the revered. Clods are strewn upon their faces; they reply to my call no more. To the homes that they made so fair they return not, and the places that once knew them, know them no more for ever."

Still he said, "Give praise to God. Trouble not thyself about those that are with him. Rather make thine own salvation sure, that thou mayest go unto them, and be parted no more."

Then, in a faint voice, he murmured, "My mission unto man is done. For me, the stone is rolled away from the door of the sepulchre. I shall enter in, and slumber with the years beyond the flood, till the last trumpet soundeth."

I gazed upon his wan brow, and to me it was beautiful. Fain would I have swept away the snows that gathered stretched himself out to die.

By his side I knelt, and said, "O departing Year! I behold a scroll folded beneath thy mantle. What witness shall it bear of me at the judgment?"

Low and solemn were his last tones. "Ask me not. Thou shalt know when the books are opened, and the dead, small and great, stand before God."

The midnight clock struck. And I covered my face, and mourned for his death who had been to me as a friend. I remembered with pain how oft I had slighted his warnings and the opportunities he had given me of doing good, and had east away the wealth of time, that priceless boon from the Eternal.

Methought from the dying lips came a feeble sigh, "Farewell -- farewell." Then a passion of weeping fell upon me. And when again I lifted up my head, lo, the New Year stood in the place of the departed.

Smiling, he greeted me with good wishes and words of cheer, while around me lay many bright tokens of friendship and of love. But I was afraid. For to me he was a stranger; and when I would have returned his welcome, my lips trembled and were silent.

Then he said, "Fear not. I come unto thee from the Giver of every good and perfect gift."

"New Year, whither wilt thou lead me? Art thou appointed to bring me joy or sorrow, life or death?"

He replied, "I know not. Neither doth the angel nearest to the throne know. Only Him who sitteth thereon. Give me thy hand, and question not. Enough for thee, that I accomplish his will. Make that will thine own, and thou shalt wear an angel's smile, even here below.

"I promise thee nothing. Be content to follow me. Take, with a prayer for wisdom, this winged moment. The next may not be mine to give. Yet, if we walk onward together, forget not that thou art a pilgrim for eternity.

"If I bring thee the cup of joy, be thankful, and pitiful to those who mourn; and let all men be unto thee as brethren. If the dregs of bitterness cleave unto thy lip, be not too eager to receive comfort, lest thou betray the weakness of thy faith. God's perfected discipline giveth wisdom. Therefore count them happy who endure.

"When morn breaketh in the east, gird thyself for thy duties with a song of thanksgiving. For God is near to those who trust him, and rejoice in his ways. And when night putteth on her coronet of stars, kneel and ask that the day's sins may be forgiven thee.

"So, when I have no longer any days or nights to give thee, and must myself die, thou shalt bless me as a friend, and a helper on the road to heaven." -- L. H. S.

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"There is a German colporteur on my field," writes an intelligent general agent, "who, finding multitudes of his countrymen wishing his books, but unable to purchase, makes grants, in addition to what he gives from the Society, to the amount of two or three dollars a month out of his own wages, which are but \$12.50 a month. In reply to my inquiry whether he was not wronging his wife and children by such a course, he replied, 'O no, we live very well; and if I should be taken away, or my family come to want, the Lord Jesus Christ will pay them back what I have thus given to my poor benighted brethren. Does not the Bible say, "He that hath pity on the poor, lendeth to the Lord; and that which he hath given, will he pay him again?" and if we do not need it here,' added the faithful colporteur, ' He will pay it hereafter in heaven.'

"Another, who has lately entered on his work, when told by some of his brethren that he ought to have more salary, replied, that it was not for money that he entered this work; and when, an evening or two before he went forth to his new employment, I heard him plead with God for help and strength to be faithful, I felt sure that God was preparing him to sow and reap for eternity. It is the want of such a spirit in the churches, more than all other things combined, which makes them feel poor when they are called to aid in sending the blessings of the gospel to the perishing."

He finds the pastors, and home missionaries particularly, deeply interested in the Society's great enterprise. They welcome the Messenger, the colporteur, and the agent; and often from their own scanty means make generous donations. "Wherever the Messenger goes," he says, "I always find a willingness to cooperate. Almost daily I find new evidence that it is highly useful in cultivating that spirit of faith and love and self-denying devotion to the cause of Christ, so much needed at the present time. The publications are everywhere highly esteemed, and the colporteur with his precious burden is regarded as a most efficient auxiliary to the pastor. Let me mention a single fact.

"In the northern part of the state, as I came down from the pulpit one day last summer, a man met me and inquired, ' Where is brother ____, now? and added, ' I shall never forget him, his heart was so warm, and he was so active and persevering. He came down to my house in the swamp on a day when it was snowing fast, and the mud was so deep that he could not use his horse. He carried a load of books on his back, went from house to house through the swamp, and held meetings at night. Christians were greatly aroused, and some of their children were converted. We need such a man among us again. We want more books, and we want more of these precious meetings. Wife can estimate the value of such aid to the pastor? In another locality faithfully explored by the same colporteur, there was a precious revival last winter, although the church there was without a minister. That it was in part the fruit of that faithful brother's books, prayers, example, and conversation, cannot be doubted.

"The need of a more thorough and extensive application of colportage to this great and rapidly increasing state, is every day becoming more apparent. There are very few bookstores where evangelical books are kept at all. I do not know of any where the Society's publications or any similar book can be bought without paying nearly double the prices asked by the Society. There are forty or fifty thousand adults in this state that cannot read. Some of the preachers cannot

read. A colporteur in whom I have all confidence stated to me, that near his own residence is a minister who preaches regularly, but is not able to read a word. He is friendly to the Society, and encourages the distribution of the books among his people. When the colporteur urged him to learn to read, he replied, that he had too much to do on the farm. A pastor assured me that in a recent exploration, the family of a regular preacher was found destitute of the Bible.

"I inquired of an old man at work by the road-side if they had any church in his neighborhood. 'No,' he replied; ' but we have a heap of preaching in the school-house yonder.' When I inquired what kind of preaching, he replied, ' We have all kinds, Methodist, Baptist, Reformers, New Lights, United Brethren, Universalist, and Presbyterian; but most of us belong to the big church. I don't think much of churches and preaching. It's all a mixed-up mess to me.' There are many such men. When there is preaching in the school-house,' they go. No matter what the creed may be, they are all ear, and hearing all kinds, without comparing any with the word of God, and perhaps having no good books to teach them true religion, they become perplexed and disgusted with the various contradictions they hear, until at last they settle down in infidelity, though they may still go to hear preaching. Multitudes do not go to any nominally evangelical preaching; but many that attend are really perishing for lack of spiritual instruction. Within the last eight months, a colporteur in a county where there is a flourishing college, in visiting 1,000 families found 216 destitute of the Bible, and 300 destitute of all other good books. Another, in visiting 1,374 families, found 1,007 destitute of all good books except the Bible, and \$32 that habitually neglected all evangelical worship."

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A Fact That Needs No Comment

A colporteur in Western New York states, that in a flourishing village where are three churches, he found that ten out of thirty-one families were destitute of all religious reading except the Bible. These families, for the most part, were amply supplied with novels and other light reading.

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The Door Was Shut

I called at a house and found that all the family were gone from home. I put the tract, "The Door was Shut," in the door, and asked God to bless it. On my return three weeks after, I called, and found that the lady had become a Christian by the tract being blessed to her. Her husband and a daughter were also inquiring what they must do to be saved. -- J. B. C.

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15 -- PERMANENT INFLUENCE OF COLPORTAGE

Although the labors of the colporteur are itinerary, experience testifies that their influence is often lasting. The visit of the stranger whose sole errand was the immortal welfare of the family,

though transient, fades not from the recollection. The remembrance of his consistent character and example adds weight to his words of Christian instruction and advice, as well as to the precious truths contained in the volume he sold or gave to speak when he had gone. Students who labored during their summer vacation in counties that had before been explored by colporteurs, testify that their memory was still fresh and fragrant in the minds of the people, who for their sake gladly welcomed others engaged in the same labors of love

"I found," says one, "tokens of the happy influence exerted by the former colporteur, Mr. H____. Those with whom he personally conversed remember him with gratitude. He did not fail to leave the impression upon many minds, that his object was infinitely higher than the mere sale of books or gaining money. In families which received books, the desire for the Society's volumes is increased. His appeals and entreaties were not made in vain. A mother, whose son is now looking forward to the gospel ministry, assured me that his visit was the means of her son's hopeful conversion. Other cases of good resulting from his labors came to my notice."

Another says, "My field was a part of that formerly occupied by Rev. Henry Ford, whose sacred memory is still fondly cherished by many of the inhabitants of the hills and valleys of Pennsylvania, whose influence was so salutary, and whose footsteps were marked with such signal demonstrations of the divine approbation. Laboring as the successor of such a man, I found that much more was expected of the colporteur than I was able to perform. Sermons and lectures were looked for, and meetings of thrilling interest and pleasure were anticipated."

"We were not pioneers in our field," writes another. "Three years ago it was visited during one of their vacations, by Messrs. Dodd and Dulles, both of whom are now foreign missionaries, to the faithfulness and fruitfulness of whose labors we can testify. Their visit served as a full introduction for us, and as soon as it was known that we followed in their footsteps, our whole business was explained. So deep an impression had been made, that the recollection of them in almost every instance was most affectionate, and often an entire conversation would be repeated to us with the additional remark, 'and he prayed with us before he left.' It was our happiness also to witness some of the blessed traits of their conversations and of the books and tracts."

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16 -- THE PLACE FOR THE LIBRARY

The benevolent ladies in Brooklyn, N. Y., who, during the past summer, contributed \$150 to be applied to the support of students laboring during their vacation, gave ten dollars in addition, to be applied to a library for some destitute Sabbath-school. The disposition of this library, selected from the Society's volumes, was given to a student of the Union Theological Seminary, who labored in Western New York. The account he gives will interest others besides the generous donors.

"I left it," says he, "in a poor and destitute district near lake Erie, where were about twenty-five families living mainly from the proceeds of two saw-mills, on a stream so small that they can be run but part of the year. I visited nearly all of these families, and found them too poor to purchase any books. I stopped at night with a blacksmith whom I found quite intelligent but

skeptical. After conversing with him, I gave him "Nelson's Cause and Cure," and "Alleine's Alarm." About a week after, he met me and said the books had been read through by himself and his neighbors.

"There had been a Sabbath-school in this place about two years, which has been sustained by a good deacon, his son, and two daughters, who belong to the nearest church about three miles distant, and go down regularly every Sabbath afternoon and conduct the school. They had not as yet been able to secure the assistance of any one in the district. At a meeting held on a subsequent visit, the people manifested great pleasure on hearing of the grant made to them. They immediately elected a librarian, and I left them thankful that I had been entrusted with the responsibility of giving that library. I am confident it will do great good, and if the donors of that ten dollars had half the pleasure in giving, that I had in appropriating it, they will doubtless be constrained to repeat such acts of benevolence."

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17 -- A STUDENT'S EXPERIENCE

A student who spent his summer in colporteur labors, says, "The deep anxiety manifested by many to obtain an interest in the Saviour, more than recompensed me for all my toils and trials. I was cheered by the hope that the seed sown would be the means of producing a glorious harvest of precious immortal souls. I love the American Tract Society. It is doing a great and glorious work. Good books cannot be too highly prized, or too widely circulated. It was God's blessing upon the reading of Abbott's Young Christian that first led me to the Saviour. How often have I wished that this book might be placed in the hands of every youth. While engaged in this toilsome yet delightful work, I have felt that my own soul has been blessed. Never have I enjoyed more of my Saviour's presence than when visiting from house to house, urging families to buy some good books which might lead them to God, and pressing upon them the importance of an immediate surrender of all to him."

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18 -- THE WRATH OF MAN SHALL PRAISE GOD

A few years since, the Christian community were shocked by the announcement that the Canadian French population of Champlain, who had been supplied with the holy Scriptures, had made a public bonfire of the Bibles, at the command of the Jesuits. A chief agent in this Bible-burning was a tall Canadian, who had given up and burnt his own Bible. Among the congregation at the Grand Ligne mission chapel, Dr. Cote recently discovered a new face, and believing that he recognized the person, asked him if he had not seen him before. "Yes," he replied, "it was I who aided at the burning of the Bibles, and my heart has never ceased to reproach me. It I had known the value of that book, I should never have participated in that horrible act. I have found another copy, and I have prayed God for Christ's sake to forgive me my sin." God had overruled his share in that nefarious work to his awakening and conversion, and he and i his wife are now members of the mission church at Grand Ligne.

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19 -- FOREIGN TRACT APPROPRIATIONS

At the stated meeting of the Executive Committee of the American Tract Society, November 19, 1849, the following minute was unanimously adopted, viz.:

"The several claims of Tract societies and institutions on continental Europe, and of the missions of our respective foreign boards connected with different evangelical denominations, having been laid before the Committee and carefully considered, it was:

"Resolved, That this Committee do hereby appropriate for tract operations abroad, for the Society's current year, ending April 1, the following sums, to be remitted in cash, and distributed among particular stations as further information shall show that the wants of each require, viz.:

For France and Belgium -- \$1,000
For Germany and Hungary -- \$1,000
For Italy, through the Italian Society at Geneva -- \$1,000
For the Armenians of Turkey, Russia, Greece, Syria, and the Nestorians -- \$3,000
For Missions in Southern India -- \$3,000
For Missions in Northern India -- \$2,000
For China, Siam, Assam, Burma, and the Sandwich Islands -- \$3,000
To meet providential calls -- \$1,000
Total -- \$15,000

The whole amount designated for foreign distribution, received since April 1, including \$250 for France, \$101 for Italy, and \$100 for Russia, is but \$501; almost the whole of the above \$15,000 remaining to be raised previous to April 1.

The last letter received from Mr. Levi Chamberlain, whose faithful laborious services at the Sandwich Islands, are now closed in death, earnestly requested \$1,000 from this Society for that mission, for 1850, and \$1,000 for 1851.

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20 -- ITALY, LETTER FROM COL. TRONCHIN

"Geneva, Switzerland, October 10, 1849

"Rev. Wm. A. Halleck, Secretary:

"Dear Sir: -- In a letter of the 15th of last March, I had the pleasure of setting before you some of the principal features of passing events in Italy, in a religious point of view, and of asking if your honorable Society were disposed to aid our Swiss Italian Committee in publishing certain works designed to proclaim the good tidings of salvation in Christ; among which I mentioned particularly the History of the Reformation, by Dr. Merle D'Aubigne.

"It is now a long time since the contest commenced between the Pope and the word of God. Formerly, you remember, the Christians of the rallies of Piedmont, the Albigenses, the English, the Hussites, the Germans, the French, and the Swiss, were particularly exposed to violence, and to become fuel for the fires of the Inquisition. Every country, indeed, where Rome could exercise an influence, had its martyrs. But now, you observe, the contest has been carried on to other ground. It is at Rome itself that the Pope and Popery are attacked. The intellectual, political, and religious movement which now manifests itself in the Italian peninsula, is probably without example in history. Let Christians everywhere seriously reflect upon it. The finger of God now points out to all who have eyes to see, exactly what Popery is: it shows us to what a nation, intelligent and courageous as it may be, will be reduced when deprived of the word of God, and compelled for any length of time to vegetate under the influence of the Romish clergy. And yet, what has been wanting to this clergy! Have they not for ages had the monopoly of instruction, of the press, of wealth and power? Are not the keys of the dungeons and tortures of the Holy Office deposited in their hands?"

"But a little mere than a year ago he who calls himself the most Holy Father, *Alter Deus In Terra*, (another God on earth,) summoned young Italy to arms! What burning words were then uttered in the Vatican, in favor of the new crusade against established governments! Scarcely six months had passed, and lo, this most Holy Father and his cardinals were calling upon these very same governments to aid them by a hundred thousand bayonets -- French, Austrian, Spanish, and Neapolitan -- that the cardinals might enter Rome, passing over heaps of slain!"

"When the dungeons of the Inquisition were reopened, who was their first victim? A man guilty only of having published and distributed the word of God! Mark also, that what is now passing at Rome is a quarrel in the bosom of the Roman Catholic family. We Christians have nothing to do with politics; our business is simply to circulate the word of God: a book severe indeed for him "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God;" 2 Thess. 2:4. Our business is to teach the Italians, that before the Pope there is Christ the Prince of Peace, meek and lowly of heart, who walked not escorted by bayonets, nor made conquests by means of grape-shot. Our business is to publish the good news, that our blessed Saviour -- far from shedding the blood of man -- poured out his own blood for sinners, that they who believe in him should not perish, but have everlasting life. What a glorious mission has the church of Christ to accomplish at this moment: to march to the succor of bleeding Italy, with the olive-branch in one hand, and the treasures of the grace which is in Christ in the other.

"We call then upon Christians in America to unite with us; and wherever there are children of God, let them send up prayers to the throne of grace for the conversion of the poor Italians. Unite with us to cause the voice of the gospel to be heard in Italy, and be well assured that the most effectual means of combating Popery, is to spread the Bible in the city of the Seven Hills. The light of the gospel alone can disperse flue darkness of this world; and what we do at Rome, will make its influence felt to distant isles.

"Accept, dear sir, my brotherly salutations.

"Henry Tronchin."

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21 -- BELGIUM BIBLE BURNING

The bitter hostility of the Diests is the best evidence that tracts and Bibles are gaining a hold upon the minds of the people. A colporteur, whose labors were blessed in six or seven families, appointed a religious meeting in one of them, in which a child was soon after taken with convulsions. The priest was sent for, and made the woman believe that the sickness was a punishment for her receiving the colporteur; and discovering the Bible, he took off the lid of the stove, threw in the Bible, covered it with large coals, replaced the lid, and the book was consumed.

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22 -- ITEMS AND INTELLIGENCE

Post-Office Department. -- The encouraging condition of this department abundantly proves the wisdom of the adoption of cheap postage. The Postmaster-general estimates the expenses for the current year ending June next, to be \$4,750,138, and the revenue for the same time 5,783,848; the net gain \$1,033,710, being more than double that of the year ending June 30, 1849. The whole number of letters passing through the mails the past year charged with postage, was 62,000,000, on which \$3,882,762 postage was collected: on newspapers, pamphlets, etc., \$819,016. The postage to which the free matter sent and received through the Washington city post-office during the year would have been subject, if not franked, is computed at \$792,700. As the burden of this does not fall upon the government, but upon those who pay postage on their private correspondence, the Postmaster-general questions the wisdom of continuing the franking privilege any longer. He recommends a uniform rate of letter postage at five cents. There were 1,647 post-offices in the United States in June last.

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A Noble Bequest. -- Purser Wilson of the navy, who recently died in Boston, left his property, supposed to be about \$30,000, after the decease of his sisters, to the town of Belfast, for the purposes of general education.

* * *

Insurance. -- It is stated that the Protection Insurance Company of Hartford, Connecticut, in the last twenty-five years, has taken 60,000 risks at the West, covering \$120,000,000; its business never once being interrupted, and the company never failing to meet its losses in full.

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Music By Telegraph. -- A skillful operator of the magnetic telegraph in Boston recently amused himself and his friends in New York, by transmitting several tunes upon the wires, as Yankee Doodle, Hail Columbia, etc., which could be readily distinguished.

* * *

Omnibuses. -- There are 376 licensed omnibuses running in New York, each costing when new about \$550. By making eight trips a day, with an average often fares each way, each omnibus will earn \$10 a day. At this rate, 60,160 passengers ride daily, or 18,048,000 yearly, equal to the entire population of the United States in 1840. The average length of the routes is three and a half miles. There are two horses to each omnibus, which are changed three times a day; each horse traveling daily about 19 miles. Each omnibus pays a license to the city of \$20 a year, from which a revenue accrues annually of \$7,520.

* * *

The Difference. -- What the world would be without types and the printing-press, is well stated in the following curious calculation by a writer in La Patrie, a Paris paper printed on Mr. Hoe's last improved rotary press. He says, "The journal La Patrie contains about 4,320 lines; 8,000 copies make 34,600,000 lines. A scribe could write about three lines in a minute; therefore, it would require 11,520,000 minutes, or 192,000 hours, for a single scribe to supply 8,000 copies of La Patrie; or in other words, it would require 192,000 men to supply, by copying, the same amount which Mr. Hoe's press supplies in one hour! Thus, his press accomplishes as much as it would take the half, at least, of the whole French army to supply!"

* * *

Salt Manufacture. -- About five millions of bushels of salt were manufactured during the past year at the Onondaga salines. The importance of these salines may be inferred from the fact, that in 1836 the whole import of salt into the United States was 5,088,666 bushels; being but a trifle more than this year's production of these salines.

* * *

Pictorial Tract Primer. -- A London publisher writes, "This is certainly not only the best work of the kind I have seen, but most admirably adapted for its purpose every way. It does great credit to its author."

* * *

They Should Have Followed His Example. -- Mr. E. C. Delavan has stated, that when a young man in Albany there were fifty young men of his associates, who were in the habit of visiting a refectory for refreshment, and occasionally a room adjoining in which liquor was sold. After resolving not to go there again, he one evening found himself on the way there before he was aware. He paused, reflected a moment, and exclaimed aloud, "Right about face!" Forty-three of these young men now lie deep in the drunkard's grave.

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Schools. -- The state of North Carolina has distributed, during the present year, \$89,181 for the support of common-schools.

* * *

The Great Valley Of The Mississippi. -- I have said the "great valley, and well it deserves the appellation. It contains as many square miles with more tillable ground than the whole continent of Europe. It measures about 1,341,649 square miles, and is, therefore, six times larger than France. And this valley is as rich as it is extensive. It is the "fat" valley. Never did human eye behold a finer soil, or more luxuriant productions. The treasures beneath the sur face are as precious as those above. The lead and copper mines are among the finest in the world. Iron and coal abound. Building materials of beauty and strength, adapted to form cottages for the poor or palaces for the rich, are not wanting. Nature has here furnished in lavish profusion every thing for converting the wilderness into smiling fields, studded with populous cities. E. Davies' American Scenes.

* * *

New Manufacturing City. -- An attempt is making to establish a new manufacturing city in Indiana, on the Ohio, which shall rival Lowell. It is in close proximity to the cotton-growing region, contains one of the most valuable beds of bituminous coal in the world, is in the midst of a rich agricultural district, and has the great valley of the Mississippi for a market. The new town, which is to be called Cannelton, is already laid out, a company has been organized with a capital of \$250,000, and a cotton-mill of 10,000 spindles is in progress.

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The Bible Refused. -- A Bible agent in Cincinnati reports that fifteen hundred families refused to have the Bible in their houses, and it is stated that there is a drinking-house for every thirty-three of the male adult population.

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Apt Definition. -- Rev. Mr. Magoon defines "a first-rate Western man" as "a Yankee enlarged."

* * *

Cotton Goods. -- The whole quantity of cotton goods made in the Union is estimated at 720,000,000 yards, of which about 80,000,000 yards are expected, leaving 640,000,000 for home consumption, equal to about 32 yards for every inhabitant, great and small.

* * *

California Outdone. -- The increase in the value of the cotton crop of the United States for the present year, consequent upon the rise of prices in the European market, is estimated at not less than \$70,000,000.

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Newspapers In Texas. -- Thirty-one newspapers have already been established in this new state, two of which are religious.

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Religious Papers. -- It is estimated that 150 religious newspapers are published in tiffs country, circulating above half a million of sheets every week.

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Grog Rations And Flogging In The Navy. -- Large meetings have recently been held in Boston, expressing the public indignation on these subjects; the shocking barbarity of the latter resulting from the former. From an official document of the United States senate, containing a practical record of floggings inflicted in the navy for the past three years, it appears that the number of lashes there recorded exceeds fifty-seven thousand five hundred; and the number of floggings for the crime of drunkenness, and other offenses occasioned by the use of intoxicating liquors, exceeds three thousand five hundred. It was stated, that in a United States ship on lake Ontario 500 lashes were inflicted on four men in the short space of five hours. Each blow of the cat was equivalent to nine separate lashes, the 500 blows making 4,500 distinct stripes. On board the frigate Congress, in the Mediterranean, 40,200 lashes were inflicted on a crew of 450 men in one year, the cook receiving 1,500 lashes. So much for the glory of our gallant navy! How long shall it be thus disgraced?

* * *

Importance Of A Single Vote -- One single vote sent Oliver Cromwell to the Long Parliament, Charles Stuart to the scaffold, revolutionized England, and made Great Britain free. Four votes, in the city of New York, made Thomas Jefferson president of the United States. One vote gave us the tariff of 1842, and one vote made. the tariff of 1846. One vote gaze us Texas, made war with Mexico, slew thousands of our people and purchased California, turned thither the tide of emigration, and will change the destiny of the world. -- Day Book.

* * *

Cost Of The Great Pacific Railroad. -- At the St. Louis convention, Col. Curtis estimated that the road can be made for eighty-eight millions of dollars; and that 1,000 men, an engineer with a party being assigned to each 100 miles, can complete the survey in one year. This road, in its extent of 2,000 miles, would require every day 1,600 cords of wood and 800 tons of water.

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The Only Model Republic. -- Man and wife, one and indivisible. Sin is like a bee, with honey in its mouth, but a sting in its tail.

* * *

The Mosquito Question. -- Some American citizens have obtained permission of the Nicaragua government for a canal across the Isthmus of Panama, but Great Britain claims that the sovereignty of the territory belongs to the Mosquito king, and is disposed to contest the result. The time has come when the Suez of the new world must be opened to mankind, and the great question arises, Who are to be the guards of the pass? It is to be hoped that the matter may be settled by enlightened and liberal negotiation. The common impression is, that the canal will be free to the trade of all nations.

* * *

A Mob Quelled By Prayer. -- There is a power in prayer that is irresistible. Prayer moves the arm that moves the world. By its results have been brought about that no human agency could effect. A new use of it was last year made in Pittsburgh, where, on the occasion of a large and disorderly meeting at which there was every appearance of an immediate and violent outbreak, a clergyman requested the sheriff to let him try the efficacy of prayer on the excited passions of the crowd. By his consent he poured forth, from the fullness of a Christian spirit, an appropriate prayer. The crowd was immediately calmed; and when at the close he raised his hand and solemnly pronounced the benediction the mob quietly dispersed, leaving the sheriff no further necessity for the exercise of his authority.

* * *

Reading -- What Is It? -- A Negro who had learned to read, wishing to give some of his countrymen who had never seen a book an idea of it, said, "Reading is the power of, hearing with the eyes instead of with the ears."

* * *

It Is Not ____, But -- It is not what we earn, but what we save, that makes us rich. It is not what we eat, but what we digest that makes us healthy. It is not what we read, but what we remember, that makes us learned. All this is very simple, but it is worth remembering.

* * * * *

23 -- FOREIGN

Louis Napoleon has dismissed his ministry, and formed a new one composed entirely of persons attached to the majority of the legislative assembly. Mr. Rives, the new American minister, has been cordially received by the French government. The emperor of Russia is much

disturbed by the decisive attitude taken by the French and English governments in regard to Turkey. November 15 was observed throughout Great Britain as a day of thanksgiving for the abatement of the cholera. Dr. Achilli, the Protestant missionary, is still confined in the dungeon of the inquisition, in the castle of St. Angelo at Rome, for "apostatizing" from Popery, and distributing copies of the Bible. The papal triumvirate have decided that the railway to Naples is a useless scheme, "tending to inundate Rome with useless foreigners." They have suspended the works, and thus thrown thousands out of employment. This is not the policy of countries where thought is free.

* * *

True Sublimity. -- The eloquent and thrilling response of Kossuth to the Sultan's demand, that he should renounce his religion and embrace Mahommedanism, is worthy of a Luther, and will ever be regarded among those memorable sayings that in times of trial have been uttered by those who have been encouraged and sustained by the unfaltering trust inspired by the Christian faith. "My answer does not admit of hesitation. Between death and shame the choice can neither be dubious nor difficult. Governor of Hungary, and elected to that high place by the confidence of fifteen millions of my countrymen, I know well what I owe to my country even in exile. Even as a private individual I have an honorable path to pursue. Once governor of a generous country -- I leave no heritage to my children -- they shall, at least, bear an unsullied name. God's will be done. I am prepared to die."

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Colportage Restricted In France. -- A law has been made against colportage in France, designed to oppress the Protestants. The colporteur is obliged to take out a license, and aide to obtain permission of the prefect, which is only deliverable at his residence, and is only available for that department. He must produce all his books, and receive a specific authority for each. If he sells any new books that he may have received without special license, he is fined and sent to prison, while those who have worldly books are free to sell them without these restrictions. There is liberty for vice, but for the gospel a prison.

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English Taxation. -- R. Montgomery Martin states, that of ú50,000,000 of taxes, two millions and a half of rich people pay ú11,530,000; eight millions of the middle classes pay ú25,440,000; and fourteen millions of the working classes pay ú13,030,000.

* * *

Paper-Making In England. -- The estimated amount of capital invested in buildings, machinery floating stock etc., for the manufacture of paper in England is \$17,500,000. The number of hands employed about 20,000, and the whole amount of annual duty paid upon paper exceeds \$3,500,000! It is farther stated, that with all these hands and capital employed, not one shilling of profit has been made during the last six years, while the excise duty during the same period has been nearly \$20,000,000.

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Education In London. -- The Wesleyan Methodists are about to erect a college in one of the most vicious and destitute portions of London for the gratuitous education of the poor, in which cause they have been very active.

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Ivory. -- About 180 tons of ivory are used in Sheffield, England, annually. It is supposed that 18,000 elephants are killed annually to make up the supply.

* * *

Lady Jane Grey, while walking one day near the chapel at Newhalt, the seat of Mary afterwards queen of England, observed her companion Lady Anne Wharton bowing to the elements as they passed the door. Affecting surprise, she asked if the Lady Mary was in the chapel. "No," replied her companion, "I bowed to Him who made us all." "How is that?" retorted Jane; "can he be there who made us all, and yet the baker made him?" This remark laid the foundation of Mary's hatred for this lovely woman.

* * *

Muzzling The Press. -- The Catholic priests in the Tyrol denounced the Innsbruck Gazette for being too liberal in its sentiments. It was only read the more. They then offered eight pence for each copy. The peasants immediately became its patrons to a large extent, and after reading the paper carefully, presented it for the reward. This proved profitable both to printer and reader.

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Russia. -- According to the census of 1846, the population of the Russian empire is 54,000,000.

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Punishing Liars. -- In Turkey, when a storekeeper is convicted of telling a lie, his house is painted black, to remain so for one month. If such a law were in force here, it might give a somber appearance to some of our cities.

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The Queen Of Madagascar, whose ferocious conduct towards the Christian missionaries and their converts is so generally known, is dead. Her son, who succeeds to the throne, is a professed Christian.

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Burmese Intolerance. -- Rev. Mr. Abbott of the Baptist mission has made a second attempt to enter Burma proper from Arracan, and has been compelled by the Burmese authorities to return.

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Missionary Intelligence. -- Dr. King of Athens has recently been much occupied in conversing with Italian refugees from Rome, and has sold them many copies of the Scriptures. Several have expressed their fail conviction that Romanism is not the religion of the Bible. One applied for 500 or 1,000 copies of the Bible for distribution among his Greek brethren. A regular periodical is about to be published at the mission of Oroomiah, called "The Rays of Light." A prominent Hindu in Bombay has published a series of articles in a native print, attacking the Brahmins, opposing caste, and advocating perfect freedom of conscience. This indicates to some extent the progress that of late years has taken place in liberality of sentiment. One missionary states that the religion of India is no more what it was 200 years ago, than the religion of Italy is like that of the apostles. Mrs. J. E. Freeman died at Allahabad in August. The Lodiana mission are making special efforts far the Punjaub, and are about to print a dictionary, grammar, and geography in Panjabi. Rev. Mr. Campbell says, "There is a very marked difference of late in the conduct of the people, and their willingness to hear the gospel of Christ." There have been 1,800 additions to the church in Honolulu since May last. One or two churches now support their own pastors.

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Death Of Hohannes. -- Mr. Hohannes, one of the Armenian converts, (not the estimable preacher who pursued theological study in this country,) whose life has been uniformly consistent, whether laboring for the salvation of his countrymen, or suffering banishment and persecution for Christ's sake, died recently at Trebizond. It is supposed that his death was occasioned by abuses he received from the Armenian primates three years ago, when he was subjected to imprisonment, cold, hunger, and the bastinado, in defense of the truth.

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Death Of Mrs. Gutzlaff. -- This benevolent lady recently died at Singapore. Several blind Chinese have been educated in this country through her instrumentality.

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24 -- THE FAMILY CIRCLE

The Family Meeting

We are all here,
Father, mother,
Sister, brother--
All who hold each other dear,
Each chair is filled, we're all at home;
To-night let no cold stranger come:

It is not often thus around
Our old familiar hearth we're found.
Bless then the meeting and the spot,
For once be every care forgot;
Let gentle peace assert her power,
And kind affection rule the hour--
We're all -- all here.

We're not all here!
Some are away -- the dead ones dear,
Who thronged with us this ancient hearth,
And gave the hour of guiltless mirth.
Fate, with a stern, relentless hand,
Looked in and thinned our little band.
Some like a night-flash passed away,
And some sank lingering day by day.
The quiet graveyard -- some lie there,
And cruel ocean has his share--
We're not all here.

We are all here!
Even they -- the dead -- though dead, so dear.
Fond memory, to her duty true,
Brings back their faded forms to view.
How lifelike through the mist of years,
Each well-remembered face appears;
We see them as in times long past,
From each to each kind looks are cast;
We hear their words, their smiles behold,
They're round us as they were of old--
We are all here.

We are all here!
Father, mother,
Sister, brother--
You that I love with love so dear--
This may not long of us be said:
Soon must we join the gathered dead,
And by the hearth we now sit round,
Some other circle will be found.
Oh, then, that wisdom may we know,
That yields a life of peace below;
So, in the world to follow this,
May each repeat in words of bliss,
We're all -- all here.

-- Charles Sprague.

* * *

Charlotte

Charlotte was a young Portuguese. She lived in the island of Madeira, that beautiful island, whose hills are crowned with grapes, and whose air is so soft and balmy that invalids often flock there in quest of health. Charlotte's own father was dead, but her mother was still alive. Besides Nicola, a brother six years older than herself, whom she tenderly loved, there were other brothers and sisters who shared her affection. Charlotte was a sweet and amiable girl; she was devout, and tried to learn the will of God; as her family were all Roman Catholics, she confessed her sins to the confessor, prayed to the Virgin Mary, and hoped she should get to heaven if she paid the priest well for the pardon of her sins.

A gentleman from Scotland, Dr. Kalley, came to live in Madeira. He was a good and noble man. He was a Bible Christian also; not a Christian without the Bible, as many a poor Catholic thinks he is. It was not long before he saw, in his walks among the people, how ignorant they were of true religion; their minds were blinded and their consciences burdened by ceremonies and observances, which not only did no good, but which did much harm, by shutting out a knowledge of Jesus Christ.

Dr. Kalley sighed and prayed over the subject for some time, until he thought he would open some small schools in his neighborhood, just to teach the children who were growing up, how to read; nobody could object to that, he was sure. The poor islanders were much pleased; they were very glad to be taught. As soon as they could read pretty well, the doctor gave the little ones some good and pretty books; then he distributed a box of Testaments, which he had received from Scotland. Soon he gave u Bible to one and sent a Bible to another, which were read with the greatest interest. The Bible was a new book to them, yes, quite new, for the Romanists do not think it is safe to allow the people to read it. Now that they did get it, they were very glad indeed; they kept knocking and knocking at the good doctor's door, "Please give me a Bible," "Please give me a Bible." One day Dr. Kalley met Nicola, Charlotte's briber, and into his hands he put the precious book. Nicola went home: "See," said he, "I have got one of that good Scotchman's Bibles; let us all read it, and see what it contains."

In the evening, the family flocked round the young man, and he read to them. I do not know where he began to read; but we can easily see how much interested they must have become, because we, who have always had the Bible, never get tired of it: the story of Moses and David is just as delightful to us to-day as it ever was. livening after evening Nicola continued to read. How eagerly they listened; how thoughtful it made them. When they came to any thing which perplexed them, I dare say Nicola used to go to Dr. Kalley and beg him to explain, which the doctor was delighted to do.

But nobody listened more attentively than Charlotte. Her eyes are fixed on Nicola; she will not lose a word. All along, Charlotte had thought her sins were pardoned. The priest tom her so; she had heard him say, "Daughter, thy sins be forgiven thee." As her brother read on, she found out

that the priest had used language that he had no right to; that though her sins were paid for, they might not be pardoned. She saw that she was a sinner, and nothing that the priest could do would give her comfort. Then she heard the words, "Come unto me, all ye who are weary and heavy laden, and I will give you rest." It was Jesus' voice. She found there was no other high priest but Jesus; no other mediator between her and her God but Jesus; there was nothing that could wash away her sins, but the blood of Jesus. To Charlotte's troubled conscience, these truths were more precious than gold and sweeter than honey. She forsook the confessor and the confessional, and gave herself up to seeking God through Jesus Christ: The priest was very angry, and threatened to punish her; but no matter, God was on her side, and she came out a clear Bible Christian. So did her mother, so did Nicola, and so did several others of that little household. Nicola soon opened one of the doctor's schools in his mother's house, and Charlotte helped him. These labors of love proved a delightful employment to this brother and sister; they were never so happy in their lives.

Meanwhile a dreadful storm was brewing; black clouds gathered over the hills, and the thunder muttered in the distance. Like Charlotte's family, many others had become "Bible readers," and upon these, the storm soon burst -- it was the dreadful storm of persecution. The priests of the Romish church would bear it no longer; they hated the Bible and the Bible readers, and they were determined to be revenged. Madeira was altogether in the hands of Romanists; so they could do as they pleased. They raged like hungry wolves. One day, they sent soldiers to Charlotte's house, who broke rudely into it, seized her mother and all the family who were at home, bound them with chains and drove them to prison. When the poor women did not go fast enough, they pricked them with iron-pointed ox-goads, such as people use to drive cattle with, while a rabble of wicked boys and men scoffed and spoke cruelly to them as they passed along. They were driven to prison, and fastened up: Here they were denied all comforts; the prison was very gloomy, but they did not mind it; God comforted them and made them so happy that they sung hymns of joy.

This made the priests terribly angry, and they said, "You shan't sing -- you shan't pray; give up your errors, and come back to us." Their Bibles had all been seized and burned in a bonfire; but sometimes their friends contrived to send them a leaf of the Bible or art epistle in some food--perhaps hid in a loaf of bread, or covered up with a layer of grapes. Here Charlotte's family were confined two whole years, until they were let out -- not to go home again, but to be banished into unknown lands; to have their all taken from them, and to be put on board ships, poor and destitute, and sent away, never to come back to the island again. "Become Catholics, and you may stay," said the priests; "but if you continue Bible readers, you shall go."

They said, "We will go; the Lord will take care of us." These poor exiles, hundreds in number, first were canned to Trinidad, but have now found their way to this land. We are glad to help them. Should you not like to see Charlotte, or Carelota Vasconcellos, as her Portuguese name is? How much she could tell you. I suppose she is now in Illinois, where her people are gone to live. How thankful they must be to read their Bibles on the beautiful prairie lands of Illinois, with nobody to trouble them or make them afraid.

All this, children, shows three things: 1. That the Romish priesthood now-a-days is very much as it was in the days of the Huguenots, about whom I told you -- a priesthood persecuting those who read and honor the Bible. 2. That those who love the God of the Bible, value the Bible

as their chief treasure. 3. That it is the reading and the spread of the Bible which has made our country the home of the persecuted, the land of true freedom. -- H. C. K., Portsmouth, N. H.

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25 -- FACTS FROM THE NEW YORK CITY TRACT SOCIETY

The population of the city who do not attend the stated ministrations of the sanctuary is not far from 200,000, who are the subject of the Society's special regard. The Society have now twenty missionaries: sixteen cooperating with about 1,200 visitors in the several wards of the city, one missionary to seamen, one for the Germans, and two for immigrants, one of whom is a German, and the other a Swede who is able to converse in most of the European languages. Another missionary is needed for nearly 6,000 inmates of the various institutions for the poor and suffering, and still another for the sparse and destitute population in the upper parts of the city. The present expense is about \$915,000 annually.

Of about 1,500 visitors and other persons connected with the Society, many of whom labored abundantly amidst the ravages of cholera, not one contracted the disease while engaged in these labors.

Another striking fact is, that of all the persons who died of cholera, and were visited and conversed and prayed with, no one is known to have given evidence of any saving change while under the torpor and exhaustion of the disease.

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Where Are They?

Mr. L. A____, a gentleman of moderate means, has pledged \$50, provided two others will pay a similar amount, for the salary of another colporteur in Ohio. Who wants the stock?

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A gentleman at the South, connected with the Episcopal church, remitted \$5 a month to the American Tract Society for several years. A year or two since, the monthly remittance was increased to \$10. Then came the proposition to pay the salary of a colporteur, in addition. A few months ago he added \$100 for France. Within a month an extra donation of \$50, and \$30 for 1,000 Christian Almanacs, was sent. Last week the following cheering note was received:

"In the November Messenger, I notice an article in behalf of the mission in Turkey, which it is evident that a large field of usefulness is opened to the favorable operations of the American Tract Society. I propose to be one of thirty to contribute &100 each, and will remit the amount as soon as responded to of the mission in Turkey, in which it is evident that a large field of usefulness is opened to the favorable operations of the American Tract Society. I propose to be one of thirty to contribute \$100 each, and will remit the amount as soon as responded to I by the first person. -- A Friend To The Tract Cause.

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This note having been read to the Committee, one of the members instantly responded with a donation of \$100. Will not other subscribers to this stock promptly furnish the \$3,000 immediately needed for the Christian press among the Armenian population of Turkey?

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The West Tennessee Synod, at their recent session, Resolved, That this Synod regard with deep interest, the efforts of the American Tract Society in diffusing evangelical truth and the word of God among the foreign and native population of our land.

Resolved, That we recognize the Rev. Shepherd Wells as the general agent of that Society, and recommend him to the cordial cooperation of our pastors and churches in sustaining the Colporteurs on the field.

* * *

"A Farmer" writes to the Richmond Watchman and Observer, "My pastor shall receive my thanks, for putting into my hands the Report, for May, 1849, of the American Tract Society. It has been a rich treat for the rainy day. Let me respectfully suggest to every lever of his race to pay the postage on a letter, enclosing 10 cents, and addressed simply 'American Tract Society, 150 Nassau-street, New York,' and ask for a copy of the Report, and he will, no doubt, get it. And if he reads nothing else but Professor Raymond's capital speech, he will be amply repaid. It is a speech full of practical, hard, 'lightwood knot' common-sense, on the single topic of Colportage, regarded as an almost indispensable branch of ministerial education. I wish the Tract Society would put it in a tract form, and place it on the desk of every theological student and young preacher in America."

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26 -- INTERESTING NEW WORK FOR CHILDREN

Dr. Scudder's Tales For Little Readers About The Heathen, with fifteen highly finished engravings by Roberts, illustrating the Hindu car-processions, hook-swinging, burning of widows, drowning of children, their idols, modes of worship, customs, and superstitions, with the child's evening prayer in Tamul -- pp. 198, 18mo; price 25 cents. The Rev. John Scudder, M. D., has here spread before the children of the United States the principal facts which, during thirty years' residence in India, he has learned concerning the horrible system of Hindu idolatry; including a sketch of the Hindus, their dress, manners and customs, their marriages and funerals, their gods and notions of a future state, their castes, temples, processions, and festivals, worship of the serpent, the Ganges, the goddesses Darga and Katie, their self-tortures, suttees, revenge, deception, and superstitions -- all showing the duty of personal labors, prayer, and contributions for the universal spread of the gospel, with the encouragements and the assurance of ultimate success. The work is prepared with great care, filled with information for adults as well as the young, and we believe will prove one of the most useful efforts of the author's laborious life.

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27 -- NEW GERMAN VOLUMES

The Holy Sabbath Sanctified By The Godly-Profaned By The Wicked, by Rev. John Gossner. Pp.85, 18mo; price 10 cents. Gossner is one of the most prominent evangelical writers now in Germany. This treatise shows the divine institution and perpetuity of the Sabbath as established in paradise and confirmed by Christ, the change of the day, and how it is to be sanctified as a means of grace, with answers to the prevalent excuses for its profanation.

Life Of John Jacob Fabricius, by Rev. Dr. Schubert, professor at Munich, with a brief sketch of the Life of Dr. Henry Muller. Pp. 62, 18mo; price 10 cents. Fabricus was an able and godly minister near Elberfeld, who died in 1670. His zeal caused his expulsion from his first ministerial charge, but he was soon again settled and blessed in his labors. The narrative enjoins personal holiness in all the relations of life, as essential to the Christian character. Both Fabricus and Muller his pupil, in their preaching and writing, bore their testimony against the prevalent formalism, and in favor of vital godliness.

Scripture Rules Of Life, by Rev. Augustus Hermann Franke. Pp. 61, 18mo; price 10 cents. An excellent practical treatise on self-examination, prayer, reading the Scriptures, watchfulness, health, labor, society, and retirement.

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28 -- NEW TRACTS

No. 518. Salvation To The Uttermost. Pp. 16. Presenting Christ as the Saviour of all who come unto him, and that "to the uttermost," whether regard be had to the desperateness of the sinner's state, or the completeness of the salvation; with exalted views of his prevalent intercession at the right hand of God. From the Kelso series of Tracts, Scotland.

No. 519. The Church In The House. By Rev. James Hamilton, pastor of the national Scotch church, Regent's square, London. Pp. 20. An admirable and attractive view of family worship, as practiced by scripture saints, and wherever religion flourishes, making home happy, and bringing down divine blessings; showing how it should be conducted, with illustrations of a proper method of commenting on the scriptures read; answering objections, and closing with a beautiful allusion to facts in the history of Burns and of Walter Scott in reference to this subject.

No. 520. The Hope Of The Righteous. By Rev. Samuel Davies, president of the college of New Jersey. Pp. 20. While "the wicked is driven away in his wickedness," the righteous have an assured expectation of support in death, a glorious resurrection, and a blessed immortality in the grounds and evidences on which this assurance rests, and the tests of sincerity, closing with an illustration, in the death of Altamont, of the dread condition of a dying sinner.

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29 -- ILLUSTRATED CHRISTIAN ALMANAC

Those who would secure a copy of this annual for 1850, beautifully illustrated by Roberts, will do well to order it at the earliest date.

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30 -- BOOKS RECENTLY ISSUED BY THE AMERICAN TRACT SOCIETY

New set of Twelve Volumes of Tracts, each 500 pages, with neat engravings, \$600.

The new translation of D'Aubigne's History, revised by the author; 4 vols., 12mo, with Portraits of the Author and of Luther, \$1.75.

Memoir of Rev. Dr. Milnor, octavo, \$1.50.

Memoir of Rev. Dr. Milnor, abridged pp. 549, 12mo., with portrait, 60 cts.

Bunyan's Pilgrim's Progress, fine edition, 12mo, beautifully illustrated, \$1. The same work, 18mo. New edition, with neat engravings, 40.

Bible not of Man, by Rev. Dr. Spring, 45.

Anecdotes for the Family Circle 40.

Universalism not of God, 25.

Dibble's Thoughts on Missions, 25.

Memoir of Matthew Henry, 25.

Sherman's Guide to Acquaintance with God, 15.

Eliza Astor Rumpff, and Duchess de Broglie, 15.

Dr. Plumer's Bible True, 10.

The Withered Branch Revived, 10.

Edwards' Temperance Manual, 10.

Edwards' Sabbath Manual, in four parts, 25; do. do. parts I. and III, 5; do. do. part IV., on the proper mode of keeping the Sabbath, 5.

Home Evangelization, 10; paper 5.

The Colporteur and Roman Catholic, 10.

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Pocket Manuals

Ten Commandments Explained, by Rev. Dr. Scott, 10.

Chaplet of Flowers, a daffy text, illustrated, 10.

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Books For Children And Youth

The Young Disciple, Anzoinetta R. Peters, 25.

Peep of Day, Line upon Line, and Precept upon Precept, 3 vols., each 25 cents.

The Night of Toil, by the same author 05.

The Missionary's Daughter, 25.

Lekh Richmond's Letters and Counsels to his Children. 20.

Memoir of Wilberforce Richmond, 15,

Advice to a Young Christian, 15.

Memoir of Charles H. Porier, 15.

The Pastor's Daughter, 15.

Memoir of Charles L. Winslow, 15.

Story of Grace Harriet, 15.

Memoir of Clementine Cuvier, 10.

Narratives of Pious Children 10.

Children Invited to Christ, 15.

Rolls Plumbe, 10.

Hymns for Infant Minds 10. o

The Child's Hymn-Book large 32mo. 235 hymns with frontispiece, 15

Milk for Babes. A Text and Verse for every day in the year, 10.

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Beautifully Illustrated

Dr. Scudder's Tales about the Heathen, 25.

The Pictorial Tract Pruner, 15.

Great Truths in Simple Words, 15.

Letters to Little Children, 15.

Peet's Scripture Lessons, new edit., 15.

Amos Armfield, 20.

Series of volumes for Children and Youth, at 20, 25, and 30 cents.

Dr. Watt's Divine and Moral Songs, 3.

Watts' Four Catechisms for Children. 3.

Fifty-two Scripture Facts, illustrated. Vols. I and 2, each 20; or in a packet, 25.

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Late Tracts

51. The Misery of the Lost

65. The Amiable Youth

91. Prayer and Family Religion

97. History of Old Shusco

119. Sketch of Samuel Barstow

126. Blind Slave in the Mines

161. The Rescued Brand

187. The Law of the Sabbath

224. Constraining Love of Christ

227. Christ is All

236. Let me Alone

261. The Taproot

360. Redeeming the Time

363. Come to Jesus

440. The Unanswerable Argument

455. The German Cripple

504. Christ in his Members

505. Will you be Saved?

506. The Gospel for the Poor

507. The Missing Disciple

508. Geo. Taylor

510. The Lost Son

519. Mrs. Henry Venn

511. The Brazen Serpent

512. Murderers of Fathers. etc.

513. Christ Precious to Believers

514. Pardon for the greatest Sinners

515. Novel-Reading

516. Messiah's Throne

517. Substance of the Gospel

- 518. Salvation to the Uttermost
- 519. Church in the House
- 520. The Hope of the Righteous
- 521. Christ a Covert from the Tempest
- 522. Mary of Toulouse
- 523. A Word of Warning
- 524. The Price of a Soul

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31 -- HOME EVANGELIZATION

"One reason why members advancement of the gospel, is, that they are really ignorant of the state of the world. There are some who have a general knowledge of the darkness shrouding heathen lands, but know not what an immense destitution exists in the United States, how many are morally blind, how many have no means of acquiring a knowledge of the truth as it is in Jesus. Nor do they know the measures taken to remedy this deplorable natural condition. To all such we recommend this lucid, stirring volume. Every minister of our church ought to have a copy. We wish we had the ability to persuade every reader of the 'Pulpit' to send for a copy of this book, and to subscribe to the 'American Messenger.'" -- Southern Methodist Pulpit.

* * *

"This excellent and useful little work -- being 'A View of the Wants and Prospects of our Country, based on the Facts and Relations of Colportage,' is the same work which struck the attention of a Baltimore gentleman so forcibly, that he gave funds sufficient to print 11,000 copies for gratuitous distribution. It is the production of a truly American patriot and a devoutly earnest Christian. Read it, patriots -- it will cost you only a dime -- and it will harrow up your soul more than the mock heroism which you see on the stage, and for which you pay a dollar. Read it, Christian; and then be lukewarm in your Master's cause, if you can." -- N. O. Presb.

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Publications of the American Tract Society may be had at the Society's house, 150 Nassau-street, New York; or of Rev. Seth Bliss, Sec'y, 28 Cornhill, Boston; P. W. Fuller, 50 Merrimack-street, Lowell; Gilbert Richmond, Providence; Charles Hosmer, Hartford; William Stebbins, New Haven; E. H. Pease & Co., 82 State-street, Albany; R. Wassen, 186 River-street, Troy; L. Danforth & Co., 230 Main-street, Buffalo; W. H. Flint, 18 North Fifth near Market Street, Philadelphia; Rev. S. Guiteau, 2 Franklin Buildings; Baltimore; H. Packard, 114 St. Charles-street,

New Orleans; William H. Bulkley, Louisville, Ky.; Seely Wood, agent, Walnut-street, near Fourth, Cincinnati; Rev. H. Lawrence, 40 Superior-street, Cleveland, Ohio; and in other cities and principal towns.

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32 -- REMITTANCES FOR THE AMERICAN TRACT SOCIETY

Funds designed for this Society should be remitted to Mr. O. R. Kingsbury, Assistant Treasurer, 150 Nassau-street, New York, and all drafts be made payable to his order.

Funds for the American Tract Society at Boston, may be sent to Rev. Seth Bliss, Secretary, 28 Cornhill.

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33 -- GRANTS

From November 1 to December 1, 1849.

Foreign, 185,800 pages; Shipping, 146,773; Sabbath schools, 8,500; Home and Domestic Missionaries 134,000; Colporteurs and Agents among the Destitute, 1,25,996,778; other grants, 290,765 pages: total, 2,334,738 pages. Total, since April 1, 1,25,866,778 pages.

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34 -- ITEMS NOT INCLUDED*

Primarily because of the poor, very-small text of the following items, making OCR renderings quite inaccurate, I have chosen to omit the following two main topics that next appeared in the printed edition:

*RECEIPTS INTO THE TREASURY OF THE AMERICAN TRACT SOCIETY, During the month of November, 1849.

*RECEIPTS OF THE AMERICAN TRACT SOCIETY, BOSTON, For The Month Of November, 1849.

* * * * *

35 -- FORM OF A BEQUEST

I give and bequeath to "The American Tract Society," instituted in the City of New York, the sum of _____ dollars to be applied to the charitable uses and purposes of said Society.

For bequests designed for the Society at Boston the same form may be used, substituting the word Boston for, New York.

* * *

36 -- THE AMERICAN MESSENGER

The American Messenger is published monthly, at 150 Nassau-street, New York; 28 Cornhill, Boston; 18 North Fifth-street, Philadelphia; 2 Franklin Buildings, Baltimore; Melodeon Building, Walnut-street, Cincinnati; and 114 St. Charles-street, New Orleans.

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Business communications may be addressed (post paid) to the "American Messenger." Articles intended for insertion may be addressed to the Editors or the Secretaries of the American Tract Society, at 150 Nassau-street, New York.

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THE END