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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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01 -- ONE HONEST EFFORT, OR THE COLLEGE STUDENT

In the year 1835 the son of a minister became a student of Brown University, Providence, R. I. At twelve years of age he had stood beside the couch of a dying mother, whose voice had often told him of Jesus: and whose prayers had constantly ascended for her first-born. The hand which had led him to the Sunday-school was now motionless. With weeping eyes and a sad heart the son saw the coffin placed in the grave. Two years afterwards, at the age of fourteen, he entered the college.

New scenes engaged the attention of the youthful student. His mother was dead. His father, having relinquished the pastoral care of his church in Boston on account of the failure of his voice, was absent on a missionary tour in Asia. More than two years soon passed away.

The last Thursday in February, 1838, was observed by the pious students as a day of fasting and prayer, in concert with many of the followers of Christ. A daily prayer-meeting was held each evening for one hour. The son of a praying mother and of a pious father did not attend,

for he was living without hope and without God. One day a friend asked him, "Have you attended any of the prayer-meetings?" He replied, "I have not." The pious student kindly urged him to attend, and added, "Come with us, and we will try to do you good." Admitting the importance of religion, he determined to comply with the request, and was present at the evening prayer-meeting. Another pious student accompanied him to his room, and after conversing with him about his sinfulness and need of a Saviour, proposed to kneel down and pray with him. He felt very deeply, and wept much. Feeling himself to be a sinner in the sight of God, he resolved to seek the Lord.

During the succeeding fortnight his feelings rather abated, though he did not give up the subject entirely. At one of the prayer-meetings the president urged those that were impenitent to make "one honest effort for the salvation of their souls." He spoke of their efforts in worldly pursuits, in contrast with their neglect of the undying soul. Even if they should be lost, they would not regret that they had at least made one honest effort. The remark affected him, and he resolved to make one honest effort, and for that purpose set apart the next Sabbath as a day of fasting and prayer.

In the morning the president preached a very solemn discourse in the chapel. The young man retired to his room for prayer. Sins long forgotten rose up before him. He reflected upon particular sins, and tried to humble himself on account of them, confessing them to God. Doddridge's *Rise and Progress*, the Bible, and the earnest appeals contained in the letters received from his absent father, were read with many tears. The early religious privileges which he had enjoyed made his sins more aggravated. He felt that he had indeed sinned against a just and merciful God. He wished to sin no more. He felt willing to do any thing, or suffer any degree of torture ever inflicted, as an equivalent for the pardon of his sins, for he could not see how he was to be saved by faith.

In the evening he went to a prayer-meeting, which was felt to be the most solemn he had ever attended. Distressed on account of his guilt, he asked the friend who had invited him to attend the prayer-meetings to come to his room, that he might unburden his feelings to him. After giving some directions, he prayed with him. When his friend left, he felt that if ever he obtained pardon, he must do it then, for he could put it off no longer. Entering a vacant room he fastened the door, determining to remain till he obtained pardon and reconciliation. He felt that if he should perish, it would be perfectly just. He saw that no efforts of his own would avail. There was left but one hope, "the Lamb of God," the crucified Saviour. He prayed for mercy, feeling that though his petitions should not be answered, yet his situation could not be more miserable. No longer did he feel that if one effort did not succeed, he would try no more; for now he resolved never to turn back, but if he perished, to perish asking for mercy. His agony was such that he could hardly utter his desires. He could only cry, "God be merciful to me a sinner," and think of the promise, "Him that cometh to me I will in no wise cast out."

The next morning his mind was calm and tranquil. His first impression was, that he could not have been in earnest on the previous day, but the feeling was entirely different from any ever before experienced. He now felt a love for Christians; the Bible seemed to be a new book; prayer had pleasures never known before. Seeking out his most intimate friend, he proposed a walk, that he might speak of Jesus, and urge him to repent and believe. During the day his joy gradually

increased, till he felt greater happiness than he had ever before experienced. It was the joy of pardoned sin.

At the prayer-meeting that evening he arose to tell his fellow-students what God had done for his soul, and to urge them to make "one honest effort" for their souls' salvation. Some wept, and others sang the praise of the Redeemer.

In a few days a little band of ten students cherished the hope of pardon through the Saviour's atoning blood. A young converts' prayer-meeting was commenced, and continued each week until their studies were completed. Six of that little group entered the ministry, and among them the subject of this narrative, who has often from the pulpit entreated sinners to make one honest effort.

A mother's prayers were answered, though she did not live to witness the conversion of her son. The prayers of Christians that more laborers might be sent into the harvest, were answered. The conversation of pious friends and the meetings for prayer were blessed.

Christless sinner, will you make one honest effort for your own salvation? Is it not a reasonable request? Do not delay! Life is short. Death is certain. If you intend to repent at some future time, why do you go on doing the very deeds for which you expect at some future time to repent? Is not this course inconsistent? Will you not at least make one sincere effort? You need not fear to give up your present enjoyments. If you love Christ, you will no longer desire the pleasures which you now think it a hardship to give up. The withering touch of disease may at any time reach you. You must shortly stand before the judgment-seat of Christ. O throw yourself now at the foot of the cross, and seek pardon for your countless sins against a holy God. Christ is able and willing to save sinners, when they come to him. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Now is the accepted time; now is the day of salvation." Throw yourself upon the mercy of Christ, just as you are. This may be the crisis, the turning point. Decide as on a death-bed you will wish you had done. Resolve, O resolve now, to make one honest effort for the salvation of your soul.

"I can but perish if I go:
I am resolved to try;
For if I stay away, I know
I must for ever die."

-- T. S. M.

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02 -- CHRIST IS ALL, AND IN ALL

Neither in systematic theology, nor in religious experience, does any man make too much of Christ. Paul says he is all, and in all. He says we are complete in him. The Scriptures agree in this view. The titles they give to Christ teach as much. He is called the Saviour, Redeemer, Deliverer, Mediator, Advocate, Intercessor, Prophet, Priest, King, Captain, Shepherd, Governor, Prince,

Ransom, Sacrifice, Physician, Friend, Brother, the Way, the Truth, the Life, the Door, the true Bread, the Wonderful, the Counselor, the mighty God, the everlasting Father.

But the Scriptures expressly say, that he "of God is made unto us wisdom, and righteousness, and sanctification, and redemption." To be in him, is salvation begun. To be with him, is salvation completed. To be like him, is to have a sure pledge of endless bliss. It is better to suffer with him than to reign with any other. His name is as ointment poured forth. He is the bright and morning star, which arising in the soul dispels all darkness. He sometimes shows mercy to kings, but more commonly visits the poor. He is the Lord our righteousness. He is all our salvation. He dispenses all blessings in all worlds. He is Head over all things to the church. He is the Sun of righteousness, whose light keeps earth visible, else it had long been in the blackness of darkness.

Christian experience teaches the same thing. Every man is dead till Christ gives him life. Who ever loved God or his law but through Christ? Who ever found a covert from the storm but in Christ? Was there ever any other door of escape to any sinner, but Christ? Did ever any mart rejoice in hope of the glory of God and perfect holiness in his fear, but as he had proper views of Christ? If so, who was it? Is he not to every Christian the chiefest among ten thousand, and altogether lovely?

He is the center of attraction to all the redeemed. He is drawing all of them unto him. The gospel is well called is drawing all of them unto him. The gospel is well called the gospel of Christ; for take Christ out of it, and it is worth nothing to a sinner. No hearty song of holy praise ever ascends to God from any part of earth, but as it is inspired by the love of Christ. Without his name prayer is useless. By the death of Christ is the death of sin. We crucify our sins by his cross. Take a guilty man to the foot of Sinai. Let him hear its thunders and see its lightnings, and he may turn pale and tremble, but he will have an idol even there. Take him to Calvary, and let him behold the love of Christ and the evil of sin, and soon he will be filled with revenge against his sins, which were Christ's real murderers. Did any man ever feel that he deserved damnation, as he who sees the sinfulness of sin in the cross of Christ? We learn that we are the chief of sinners by learning that Christ died for such. No convinced sinner ever felt his wants supplied till he came to Christ. No such sinner ever came to Christ, and wished for any other Saviour. His blood cleanseth from all sin. His grace is all-sufficient. His power is resistless. His truth can never fail.

The adaptation of Christ's work and sufferings to us proceeds from his having borne our nature. Their wondrous efficacy with God arises from the fact that he was God. Paul calls his blood the blood of God. We may truly call him a divine sufferer. He is the Son of God and the Son of man in two distinct natures and one person for ever. Blessed Saviour, thou art all in all to me.
-- R.

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03 -- A CHRISTIAN'S IDEA OF HEAVEN

In one of the inland cities of our state, a lady, after a lengthened life of usefulness, during which she had striven in an exemplary manner to imitate Him who went about doing good, was laid upon a bed of sickness and death. During one of the long nights just preceding her departure, a

friend, thinking to present to her mind a subject of pleasing consolation, referred to the heaven to which she was going, and added, "there shall be no night there." Instantly catching the thought, and still glowing with the benevolent desires that ceased not with her ebbing life, she remolded it to suit the promptings of her warm heart, and with a look that indicated her delight at the prospect of such as eternity, she exclaimed, "Yes, perpetual service without weariness." -- Eliot.

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04 -- KEEP YOUR TEMPER

Few men in public or private life escape the tongue of scandal. There is a propensity in human nature to cover its own defects by prating of the misdeeds of others. And it is not easy for the Christian even, always to hold his peace when idle tongues are dealing with his fair name. If wise, however, he will do so, and let a lie die a natural death, instead of galvanizing it into life by the battery of passion.

There is much good sense and sound philosophy in the following extract from the private note of a valued correspondent. "I like," he writes, "the story of the blacksmith who was requested to bring a suit for slander. He said he could go into his shop and hammer out a better character in six months, than all the courts in Christendom could give him. I lately saw a piece which did me great and outrageous wrong. So I sat down and wrote six practical pieces for the press, and let the thing pass. I found this the best was in keeping my temper. I think it more likely to give me a fair name with good people, than those everlasting defenses." -- R. S. C.

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05 -- LENDING TO THE LORD

Dean Swift was once asked to preach a short charity sermon. He complied with the request. The sermon is perhaps the shortest one on record. We will quote it entire. Text: "He that hath pity upon the poor, lendeth unto the Lord." Sermon: "If you like the security, down with the dust."

The effect was electrical. An unusually large collection was taken up immediately afterwards. A physician who is not a professor of religion, in a neighboring city, has for many years exhibited an unshaken faith in that declaration. He told me that he has made many experiments on it, and the Lord has fulfilled his words, "That which he hath given will He pay him again," in every case. One of his "experiments" came under my observation.

It was a bleak and chilling day in the winter of 1847-8. The doctor was going his rounds and met a poor colored boy in the street. He was nearly frozen to death. He accosted the doctor, and asked him most piteously for a little money, stating at the same time that his master, an old Quaker, had excluded him from the house, and compelled him to remain in the barn; he could stand it no longer, and desired to go home -- 20 miles up the river. The doctor now had the materials for another test of the promise. "You shall not suffer if I can help you," was his cheering reply to the boy. He requested him to call at his office, and went to a neighboring hotel and told the landlord to

keep the boy until farther orders. Late in the evening the boy again appeared at the office, and stated that the landlord had said, "We don't keep darkies over night." The doctor immediately started out in search of new quarters, and after some difficulty found a colored woman who was willing to keep the boy for a few days. In a short time the river, which had been dosed with ice, was open. The doctor paid the bills, gave the boy a dollar, and bade him God speed. That is what he calls lending to the Lord. Now for the payment. When he called at the house of the colored person to pay the bill, he "accidentally" met an old lady, who scrutinized him closely, and at length said, "A'n't you Doctor B_____?" "Yes," was the reply; "but who are you?... No matter about my name; I owe you four dollars, which you have long since forgotten, and which I did not intend to pay you till I saw what you have done to that poor boy. The Lord bless you for your kindness. Next week you shall have your money." She came according to her promise and offered the money, but the doctor was unwilling to take it, as he had no charge on his books. She forced it on him. He afterwards simply remarked, "My meeting that woman was not a mere accident; the Lord always fulfills his promise. I generally get my capital back, with compound interest."

The Bank of Heaven is not yet insolvent. Money can be safely invested there. "Ye have the poor always with you." -- E. B. R.

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06 -- I CANNOT MAKE A PROPER PERSONAL APPEAL TO SINNERS

This self-deceptive excuse, found in the mouths of so many Christians, for neglecting to press home saving truth to the consciences of sinners, is at least partially met by the following true anecdote.

Two friends, one of them pious, often met and whiled away many an hour in profitless conversation; but the subject of religion was scarcely ever seriously touched. The conscience of the Christian friend was quieted by the belief that he could say nothing to interest his companion in the matter of his salvation. But one evening, when they met, and the ungodly friend indulged in much playful raillery, the other was silent and serious, until suddenly turning a tearful eye and an anxious countenance upon the smiling features of his friend, he said, in a low, earnest, penetrating tone, "I -- I wish I could do something for your soul!" Instantly his smiles gave place to a half-surprised, half-distressed look, and, after a moment's hesitation, he left the room. God chose that simple sentence, uttered in that truthful manner, as the arrow to pierce that young man's heart. His convictions soon became pungent; in a few days he found peace in believing. He is now a candidate for the ministry, and gives promise of becoming a most useful preacher of righteousness.

The secret of the above excuse is, there is a want of interest for souls, not a want of ability to address them. A single sentence, bathed in a single tear, may, under God, convert a soul. -- W.

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07 -- TAKE CARE OF THE CHILDREN

We could wish our Christian readers to profit by the hint in the following brief extract from the report of a colporteur. Such books as the Pictorial Tract Primer, and the beautiful illustrated books for the young, issued by the Tract Society, will be eagerly read by the children of Catholics, if placed within their reach. Every Christian should have his pockets filled with them, and use them freely.

"I have sometimes been gratified when visiting Catholic families, to see the children get their pennies to buy the little books, in which their mothers would encourage them. Some who had a book would run before me to the next shanty to show it, which would excite others so that they too would run to get their cents. I think that we have some reason to believe that Romanism in this region will not outlive the second generation."

* * *

Persecution

To banish, imprison, plunder, starve, hang, and burn men for religion, is not the gospel of Christ; it is the gospel of the devil. Where persecution begins, Christianity ends. Christ never used any thing that looked like force or violence, except once; and that was to drive bad men out of the temple, and not to drive them in. Jortin.

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"Labor on earth, and rest in heaven." -- Luther.

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08 -- THE REST OF THE SAINTS

"Them, also, that sleep in Jesus." -- I Thess. 4:14.

How rest the saints in Christ, who sleep
While for their loss the mourners weep,
In lonely halls and bower,
Far from the tempter's power.

They rest, unvexed by wildering dreams
Of mortal care and woe,
Nor wake to taste the bitter streams
That through these valleys flow.

They rest as rests the planted seed
Within its wintry tomb,
With hope from all its cerements freed,
To rise in glorious bloom.

They sleep as sleeps the wearied child
Upon its mother's breast;
Nor foe, nor fear, nor tumult wild,
Invade their peaceful rest.

Then why with grief, from year to year,
Their blessed lot deplore,
And shed the unavailing tear
For those who weep no more?

Ah, rather in their footsteps tread,
With quickened zeal and prayer,
And live as lived the holy dead,
That ye their rest may share.

-- L. H. S.

* * *

A Novel-Writer's Notion Of Novel-Reading

"No young, unmarried woman," says Jeremy Levis, "ought to be permitted to read a novel of any description. Had I a daughter with a heart of ice, and a face as grim as the lion's head on an antique knocker, she should never pore over a tale of love, to make that ice smoke, or induce her to believe that her face was as good as her neighbor's. Nature teaches us to sigh soon enough in all conscience, without our needing the bellows of imagination to inflate the lungs prematurely."

Who should be a more competent judge of the tendencies of fictitious reading than the novel-writer quoted above? Why do Jeremy Levis and his fellows continue the manufacture of "the bellows of imagination," knowing that they will be used to "inflate" thousands "prematurely?" If "a daughter with a heart of ice and a face as grim as the lion's head," "should never pore over a tale of love," is it safe for men or women, married or unmarried, with hearts of tinder and faces of symmetry, to expose themselves to the unhallowed influences of the bellows-makers or bellows-menders from the forge of passion?

* * *

The Mystery Of The Cross

O how full of mystery is the death of Christ! Why must the only begotten Son of God, the brightness of his glory, the express image of his person, become incarnate suffer, and die? O mystery of mysteries! An incarnate God, a suffering Christ and Saviour! How fearful and terrible must the divine law be, since the assumption of its penalty involved such sufferings -- filled heaven and earth with darkness. How sad sin must be, since it could only be expiated by such a sacrifice. The cross not only points up to the mysterious heights of divine love, but down to the

mysterious depths of sin in the human heart. It stands forth equally the exponent of a mysteriously gracious Deity, and of a mysteriously depraved and lost humanity. -- Ch. Sec.

* * *

The Grand Discovery

A man, says Cecil, may find much amusement in the Bible; variety of prudential instruction; abundance of sublimity and poetry; but if he stops there, he stops short of its great end; for "the testimony of Jesus is the spirit of prophecy." The grand secret in the study of the Scriptures is, to discover Jesus Christ therein, "the Way, the Truth, and the Life."

* * *

Free Grace

When Rev. Mr. McLaren, of Edinburgh, was dying, he was visited by a clergyman, who asked him, "What are you doing, brother?" His answer was, "I'll tell you: I am gathering together all my prayers and sermons, all my good deeds and bad deeds, and am going to throw them all overboard together, and swim to glory on the plank of free grace."

* * *

Swearing

A pious man was once in company with a gentleman who frequently used the words devil, deuce, etc., and at last took the name of God in vain. "Stop, sir," said the old man; "I said nothing while you only used freedom with the name of your master, but I insist upon it you shall use no such freedom with the name of my Master?"

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The Messenger A Help To Pastors

A pastor of a church in a New England village, ordering an increased number of the Messenger for 1850, writes, "The neat and richly filled Messenger helps me to preach wonderfully, and I know it has given a general interest to religion in my society. It has made men and women more attentive to the means of grace; and I would recommend to every pastor who has a dilapidated church, to commence the year 1850 with a generous distribution of the Messenger. And if the people will not subscribe for it, let him try the experiment on his own charge the first year, and God will make the experiment profitable, and abundantly reward him for his sacrifice. So I have been. I know from experience, that the American Messenger will inspire liberality in the cause of Christ generally. It will impart stability and interest in religion. It will help repair meeting-houses. It will swell a congregation, help discouraged ministers, and give grace to the humble. Through the mighty power of God, may it accomplish wonders in 1850."

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Fruitful In Old Age

A worthy father, sending an article for the Messenger, writes, "What I do, I must do quickly; for I am admonished that my time of working is coming to a close. My sun will soon go down, and then all my earthly labors must terminate. My prayer is, that this year may be more prosperous to the cause of truth and piety than any that have preceded it. In God is our help. From God is all our hope. He will do all his pleasure."

* * *

Tract Cause In German

A German at the far West writes, "I must let you know that the Tract cause is going to be a German cause! As a proof of it, I send for the German Messenger a German colporteur hymn, written by our faithful and amiable brother U____, so spiritual and noble in its thoughts, and so excellent poetry: that I know you would like to insert it, if we had only a good English translation. Now brother, if we succeed to enlist the poetical spirit of the Germans in behalf of the tract cause, we doubtless succeed in enlisting their hearts, and finally their purses too!"

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09 -- RESOURCES AND DESTINY OF THE COUNTRY

This is the period for the annual deluge of public documents. The President, Secretaries of departments, and Governors of most of the states have given their messages and reports to the world. They have the merit of brevity and perspicuity. Every American should read them. They give due prominence to popular education, and breathe the spirit of enlightened patriotism. Most of them pay homage to the God of nations. They furnish an appropriate text, as they provide abundant materials, for a few words respecting the resources and destiny of America.

It is with mingled amazement and apprehension that the Christian patriot and philanthropist must regard the rising greatness and unparalleled prosperity of this country. His glance penetrates beyond the statistical records, and the speculations of statesmen, and takes in the moral relations and responsibilities of the great facts unfolded, and scans the purposes of Providence thus indicated. When informed that the public domain yet unsold embraces an area of "fourteen hundred and thirty-eight millions of acres, stretching from the Atlantic ocean on the East to the Pacific on the West, and from the British possessions on the North to the gulf of Mexico, the Rio Grande, and the Gila;" when told that the annual products of the country exceed three thousand million dollars, and are greater by five hundred millions of dollars than the productive industry of Great Britain and Ireland; when it appears that our sea-coast, including bays and inlets, has a shore line of more than thirty-three thousand miles, to say nothing of twenty thousand miles of navigable rivers and lakes, and that our railroads and canals and telegraphs outstretch the completed lines of communication of all Europe; when the wild chimeras of other days become the realities or sober enterprises of our own, in continents spanned and oceans connected, when nations are born in a

day, with mammon for their god -- visions of national glory or schemes of ambition may fill and craze the mind of the worldly statesman. But other and anxious thoughts crowd upon the Christian philanthropist. He rejoices, indeed, but with trembling. Nor is he any the less truly a patriot because his heart is oppressed with apprehensions lest our very greatness should engender that pride which goeth before a fall, and be the precursor of speedy ruin.

He sees this vast territory dotted with frontier cabins remote from the means of education, of neighborhood and Christian influences. He grasps the difficulties of evangelizing a population so dispersed; with races so mingled and languages so diverse, that the missionary or colporteur must needs be a polyglot on horseback to find or instruct them. He dreads the influence of the gold mania, lest it should infect a nation sufficiently avaricious without the stimulus of mountains and valleys of the glittering ore to tempt cupidity and foster covetousness. He fears a headlong career in the direction of wealth, luxury, and conquest, instead of the ennobling ambition of being and doing good. He deprecates the heavy hand of judgment which has fallen on all then nations of the past that have forgotten God and set up idols of ambition, gold, or pleasure.

O, if this country, "beautiful for situation," with boundless resources, and prospects of dazzling brightness, would but consecrate its wealth, sanctify its talent, apprehend its responsibilities, and direct its power in the path of true greatness, its destiny would be as full of glory as its present position is replete with danger. Ere long it would be "the joy of the whole earth." The world would have before it an illustration, on a vast scale, of the divine precept, "Righteousness exalteth a nation."

Does not every aspect of this subject give fresh impulse to Christian zeal, and summon every Christian and every Christian institution to renewed effort and prayer? Our hope for our country is in God, and in the gospel of his Son. Our rulers and statesmen reflect the popular character, and execute the public will. What the people are and are to be, under God, must depend on the influences for good or ill that mold public sentiment and imbue the heart of the nation. Truth, God's truth, printed, preached, exemplified, in all places and by all means, and that alone, is the conservative element of a republic. Friends of truth, be true. Live the truth. Speak the truth. Scatter the truth. Unlock your hoarded treasures and make them spread the truth. Consecrate your anticipated gains to the cause of truth. Deposit the truth in the cabin of every emigrant. Stow it in the forecabin of every ship for the Pacific. Convert every highway of commerce into a channel for the diffusion of truth. It is our polestar and compass. It will guide America to a destiny of goodness and of glory, and fill the world with light and salvation.

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10 -- WHAT A PASTOR MAY DO WITH HIS PEN

It has often filled us with surprise that so few of the strong men of the pulpit employ their pens for the press. A pastor sometimes spends weeks in elaborating thought for a sermon which is delivered to a congregation of a few hundreds, and is then thrown into the barrel of old manuscripts. The same thought condensed, and put into a popular form for a newspaper, might reach and influence tens or hundreds of thousands; and with as much hope of its making abiding and saving impressions, perhaps, as when uttered from the pulpit. One of our contributors, who is

a veteran pastor, some time since formed the wise purpose of devoting one day of the week to the press; and he has become one of the most widely known and useful of the practical essayists of the world.

Take the illustration of this topic furnished in the following facts respecting the circulation of the productions of the pen of another eminent pastor. Besides other channels he has employed for reaching the public mind, eleven tracts and one small volume by the Rev. Dr. _____ have been issued by the American Tract Society. Five of these have had a circulation of 200,000 copies each, and one has reached 460,000 copies. Including the circulation of two through the columns of the Messenger, the aggregate number printed exceeds two millions one hundred thousand copies, or probably not far from 15,000,000 pages of gospel truth, the product of a single mind. But the influence of that truth has but commenced, and will only end with the conflagration of the world. Though useful and beloved as a pastor, is it quite certain that he has not done as much good to the race by the press as by the pulpit? Has he probably clone any the less good in the pulpit than if he had not preached through the press? It is a glorious work to preach to a thousand souls; to write for millions of immortal minds is not a less glorious or less responsible work.

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10 -- ORIGINAL ANECDOTE: THE ONLY SON

Soon after the Rev. Pliny Fisk and Rev. Levi Parsons left their mountain homes in Western Massachusetts, near the close of 1819, as the first American missionaries to Palestine, their young friend, Jonas King, from the same neighborhood, was elected professor in Amherst college, and proceeded to Paris to pursue the study of Arabic with the celebrated De Sacy. He there became familiar with an American gentleman, then at the head of one of the first commercial houses in Paris, to whose care his correspondence was addressed.

In February, 1822, the lamented Parsons died, and Rev. Mr. Fisk without delay addressed a letter to Mr. King, requesting that he would meet him at Malta, and in the place of Parsons, accompany him as a missionary to Palestine; and fearing delay by waiting the action of the American Board of Missions, he in the same enclosure requested Mr. King's mercantile friend not only to second his invitation, but if possible to raise the sum of \$1,500, requisite for his support for three years.

Mr. King, on receiving the letter in the merchant's counting-room, exclaimed, "This is from my friend Fisk; I beg leave to retire to your private once and read it." Oppressed with the weight of the proposition it contained, he spent an hour in prayer for divine direction; and hoping to gain further light as to the path of duty from the indications of Providence, sought the merchant's advice. He returned to the counting-room, and asked with deep solicitude, "What shall I do?" Said his friend, "Go." "But," said he, "what will become of my aged and infirm parents in America?"

"I will be a son to them in your stead," replied his friend.

"Then," said Mr. King, "I go up to Jerusalem, 'not knowing the things that shall befall me there.'"

"Now," said the merchant, "sit down at this desk, and write to my friends Thomas Waddington, of St. Remey, France; Louis Mertens, of Brussels; Claude Cromlin, of Amsterdam, and John Venning, of St. Petersburg: state to them the circumstances, and that you are willing to go; tell them I will give one-fifth of the \$1,600, and leave it to their decision whether they will join me in filling up the amount."

By the return of the mails it appeared that God had put it into the hearts of these gentlemen cheerfully to respond to the up, by enclosing each \$300, making the sum required; and Mr. King lost no time in preparing for his departure.

A few months previous to this, Mr. King had established the monthly concert of prayer in his own hired upper chamber in Paris. At the first and second meetings only three were present; at the third, the number was increased to ten; at the fourth, to thirty; and soon after his departure it rose to 300, and this concert is still continued with interest in that city. A large concourse assembled in the church of the Oratoire to listen to Mr. King's farewell address and join in commending him to the God of all grace; and he was cheered in a similar manner, on his way, by Christian assemblies at Lyons, Nismes, Montpellier, and Marseilles, where he embarked for Malta, whence he proceeded with Mr. Pisk to Jerusalem; and he is now the well-known persecuted, but laborious and successful missionary at Athens.

His friend the merchant, from time to time, wrote to the solitary parents, enclosing some tokens of regard "from their affectionate son;" the next year he returned to America; and early in the spring of 1824 he was at Northampton, about twenty-five miles from the parents, meditating a visit to their humble abode. He applied to the landlord, who furnished him a wagon, with his little son for a driver; and freighted with a bag of groceries which extended the whole length of the wagon, they set off early in the morning; and after encountering snow-drifts and other obstacles by the way, arrived at the cottage about 2 P. M.

Leaving the lad with the wagon in the street, the gentleman knocked, saying as he entered, "It is a chill, uncomfortable day, friends; would you be so kind as to allow a stranger to warm himself a little by your fire?" He was welcomed and seated between the aged couple, in whom he distinctly recognized the features of Jonas, and who in their turn fixed on him a scrutinizing eye. After a short pause he said deliberately,

"I once had a friend, who said to me, 'What shall I do?' Said I, 'Go.' 'But what,' said he, 'will become of my aged and infirm parents in America?' I replied, 'I will be a son to them in your stead.' 'Then,' said he, 'I go up to Jerusalem, 'not knowing the things that shall befall me there.'"

Instantly the aged couple sprang to him, exclaiming, "This is Mr. W____," and almost overwhelmed him with their tears and caresses. "Let us pray," said the father; and they unburdened their hearts at the throne of mercy.

Scarcely were they again seated, when the mother took from the shelf a new quarto Bible, saying, she hoped her friend would not blame her for paying ten dollars for it out of the fifty he had sent her a few months previous. "Our old eyes," she said, "could not well read the small print of

the other Bible. I told Mr. King I did not believe we could make any better use of the money, or should ever be the poorer for buying a Bible that we could read; and it is a great comfort to us." Their friend expressed his approbation of the purchase, admired the Bible, and, before he returned it to the shelf, slipped into it unperceived a ten dollar bill; which she afterwards wrote him had been found on the floor when they were reading the Bible, and which she recognized as from the hand of God, having no knowledge by what means the exact amount expended had thus come again into their hands.

After a brief interchange of confidence and affection, she said to her esteemed guest, "I presume, sir, you have not dined, and must be in need of refreshment: I am very sorry we have not a cup of tea to offer you, but we have some nice ham and fresh eggs, which I will immediately prepare." Her friend remarked, "There is a bag in the wagon, containing several articles from 'your son,' and perhaps there may be tea among them."

The bag, with not a little effort, was transferred from the wagon to the cottage floor, and the mother addressed herself to the task of taking out its contents. Among packages of flour, rice, loaf sugar, coffee, chocolate, raisins, and other articles, each of which she held up with new expressions of delight, as received from one she so much loved, she at length came to a package of four pounds of hyson tea, when she held it out to the father with streaming eyes, saying, "Look here, papa, Jonas is the same dear good boy that he always was; he knew we were out of tea sometimes; he don't forget his poor father and mother." Then opening a package of Turkey figs, "And is this also," said she, "from Jerusalem? Papa, was there ever such a son as Jonas?" By this time all hearts were overflowing. "Let us pray," said the father; did the exploring of the treasures was suspended, while they again united in thanksgiving to God.

It was not long before the little company were seated at a well-furnished table, refreshed by the gifts of the kind "son," mingling their sympathies, and recounting all the way in which they had been led. While thus conversing, the merchant affectionately asked, "Do you never regret the sacrifice you have made in giving up your only son to be a missionary?" The aged father replied,

"'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;' and shall I withhold my only son from obeying the command of our ascended Saviour, 'Go ye into all the world, and preach the gospel to every creature?'"

All present were deeply affected, a tear standing in the eye even of the young driver; they again bowed in prayer: both the father and the merchant led in turn, commending the little company, the absent son, and a sin-ruined world to the God of missions.

The interview was an hour bright with the beams of the Sun of righteousness, amid the dark pilgrimage of life, an oasis in the desert, a season never to be forgotten by any one of the four persons who thus met for the first and the last time on earth.

That young driver, as he afterwards distinctly stated, here first had his mind impressed with the sacredness of the work of foreign missions. He gave his heart to Christ; pursued a

thorough course of education; went forth to the heathen, and was no other than Henry Lyman, the noble martyr who fell by the side of Munson, in 1834, among the bloody Battas of Sumatra.

The aged father, in his will, bequeathed to the merchant, for the purchase of a book in token of his love, the sum of five dollars, which at his death was paid to the widow for the old small-print Bible, which is still possessed as a precious memento. The widow has entered into rest; and the stranger passing a rural graveyard in South Hawley, where the scenery opens in magnificence and beauty, reads on the tombstone of the father his reply just quoted to the question, whether he ever regretted the gift to missions of his only son. -- W. A. H.

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The Messenger

An able writer of high standing, says, "I am gratified to learn that the circulation of the Messenger has reached the amazing number of 150,000. This devolves a vast weight of responsibility on the writers and publishers." He proceeds to dwell on the necessity that each number should contain "solid instruction as to the true method of salvation," especially as "the Messenger is the only paper which thousands of families take, and it may be supposed that these read every article which it contains."

Our hearts respond to these suggestions, and most grateful we are to their author and other mature and able writers, whose hearts and pens are taught and guided from on high, for the help they have given us, and allow us to expect in future.

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11 -- THE AMERICAN MESSENGER IN EVERY FAMILY

The movement for the introduction of the Messenger into all -- the families in -- a community, has been entered upon with success in various places, and is full of promise of good. One of the most interesting efforts of the sort is reported in a note from Akron, Ohio, covering a remittance for 480 copies, from which we make the following extract:

"A few days since it occurred to me, that an effort to place the Messenger in every family within or near the corporation limits, might prove successful. The plan was suggested to Christians of other denominations, and met their approbation. The whole place was districted, and persons appointed to obtain the name of every family, and as many subscribers as possible at any amount. Twenty-five cents was the price set, but all were to have it at some price or at nothing, as the case might be. Some paid one dollar, some twenty-five cents, and some nothing. The whole number of families is 480, thirty of which are German, and we wish that number of papers sent by express to Cleveland, thence by stage. We purpose to divide the whole place into small districts, and have visitors to distribute the paper monthly, after the plan of tract distribution in the cities."

How simple and easy this plan. Can the results of it be measured? Cannot every other village and town as well adopt it as Akron? Who of our readers will set about it?

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12 -- WORKS OF FICTION LIBELS ON THE ALMIGHTY

Truthful history or biography is a narrative of the conduct of nations or of individuals, and of the providences of God towards them.

From the careful perusal of such narratives, nations or individuals may learn how to avoid the judgments and secure the blessings of Him whose providential care is over all. They are to men making the voyage of life, what the chart and the lighthouse are to the mariner while traversing the mighty deep.

In the history of a nation, or the biography of an individual, we have an account of what such nation, or such individual has done, and of the providential dealings of the Almighty with the one or the other, as consequent upon the character formed and the course pursued.

It follows, therefore, that when the historian or the biographer misstates any of the facts in his work, he misrepresents the providences of God. To illustrate this subject, let us take the history of Sodom. The inspired penman informs us, that this was an exceedingly wicked city, and that Lot only was found righteous among all its inhabitants-that God did miserably destroy the city, by raining fire and brimstone upon it from heaven; while, by a miracle of mercy, he saved righteous Lot.

We are told by an apostle that this truthful history of the miserable Sodomites was designed by God as an example or warning to all who should, in after-ages, live an ungodly life; and that the preservation of Lot is designed to encourage Christians, by showing them that God knows how to deliver the righteous, while he reserves the wicked to the day of judgment to be punished.

Now let us suppose, that instead of this truthful history, some fanciful writer had described Sodom as inhabited by such men as our pilgrim fathers, and Lot to be such a man as Lord Byron, and had then given us a faithful account of the destruction of the former and the miraculous deliverance of the latter; would he not have grossly misrepresented the character and conduct of the Ruler of the universe, and entirely perverted the design of the whole transaction? Though this may be said to be an extreme case, yet it is a faithful illustration of the tendency of all untruthful history, and of every work of fiction.

Whether the name of the Almighty is used or not, an account of his providences forms the warp, as much as the description of individual action does the woof of the entire web of every narrative, whether truthful or fictitious.

Who would venture to make any respectable living man or woman the hero or heroine of a novel? Or how would any honorable man feel, should Cooper, or Dickens, or Bulwer introduce himself, or his wee or daughter, as the prominent character in some modern work of fiction? Such an outrage upon the feelings of any reputable individual would be viewed and treated as highly reprehensible, and the author, printer, and publisher would all be made responsible by the laws of

our country to the injured party. And yet the eternal God is every day treated in this manner by numerous novel-writers and newspaper scribblers, and I blush to be constrained to say that the libelers are sustained and rewarded by thousands who bear the Christian name. -- W. W.

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13 -- THE OUTPOURING OF THE SPIRIT

We rejoice to know that in answer to the prayers of his people, God is pouring out his Spirit in various parts of the land. Many similar facts to those here recorded are contained in the recent correspondence of colporteurs.

A colporteur in Alabama writes, that the religious interest on his field continues cheering, and that many during the quarter have been hopefully turned from death unto life. At the close of a meeting in the Presbyterian church, 23 made a profession of their faith in Christ. A colporteur in Kentucky writes, that in a recent revival in the town where he is laboring, about fifty were hopefully converted. A tract was the means of the awakening and conversion of a young man engaged in the sale of spirituous liquors, who has since renounced his occupation.

A colporteur in North Carolina mentions the cheering fact, that in four congregations where he conversed and prayed with the families and circulated books, 146 persons have been recently added to the church. Another colporteur in the mountains of the same state says, the Spirit of the Lord has been powerfully poured out upon his field; between 150 and 200 have been hopefully converted within a few months, and Christians have been greatly revived. A colporteur in Illinois says the publications are greatly blessed on his field, and four revivals are in progress. He has also conversed with four persons who were awakened and converted through the instrumentality of books and tracts. A Georgia colporteur has been permitted to witness several revivals of religion during the last quarter. In one place where he labored, about 30 were hopefully converted; and an interesting feature of the work was, that about half the converts were from the Sabbath-school. A colporteur in Vermont writes that the whole place where he is laboring is moved by the Spirit of the Lord, and children, youth, and heads of families are subjects of divine grace. As one result, seventy family altars have been erected, some by those who had been professors of religion.

A colporteur in Western Virginia reports the hopeful conversion of twenty souls in places where he has labored in connection with other ministers. Another colporteur in Western Virginia says not less than 400 have hopefully passed from death unto life since the middle of September, and the work is yet in progress. Numbers refer their serious impressions to the tracts and books they had read. The same colporteur adds, that although he has for thirty years been laboring to do good in Zion, his labors seem to have been more blessed since the middle of June than ever before. Another colporteur in Western Virginia labored more than a month during the last quarter in revivals, in which more than 150 souls were hopefully converted. One of the young converts is now preparing for the ministry. It was an interesting fact, that in the neighborhood where there was the most signal display of the divine power, some were converted or deeply convicted of sin in every family that was visited.

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14 -- A WORD OF COMFORT FOR THE WEARY

We commend, for the encouragement of Christians, the rich thought contained in the following extract from the report of a general agent at the west: "The spirit of enterprise is getting into the ranks of the benevolent in this state, as yet is manifesting itself in matters, of a more local character, as schools, female seminaries, and church edifices. It is true, that Christians here do not give half as much in proportion to their ability, as at the east; but there are many pious hearts here, and there is much wealth in the church, and much more under the control of the church. The field is therefore one of great promise. The day is not very far distant, I believe, when this particular portion of our country will bear an important part in the foreign field. I love to think of it. It cheers me in many a lonely ride through the swamps. Every appeal that makes the chords of benevolence vibrate in regenerated hearts -- every conversation by the fireside that leads a Christian to think upon the right use of money -- every volume circulated -- every tract scattered as seed by the way -- every copy of the Messenger put into the family -- every prayer sent up from a heart that loves Souls and that longs to glorify God, is hastening the time when this field shall be as the garden of the Lord. It is blessed to sow, yea, even to plow, that others may reap."

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15 -- A WESTERN PASTOR'S SKETCH OF HIS FIELD

A home missionary in Indiana, to whom a supply of books had been sent for sale and distribution, writes as follows respecting his field, and the results of his labors: "As I look over the spiritual destitution of this region, and see the great ignorance there is of divine things, the contempt or neglect of the Bible, the alarming increase of infidelity, the many fatal and dangerous errors that are propagated, the dreadful profanity that prevails both among the old and the young, and in many places the open and allowed violation of the Sabbath, my very heart bleeds. I long to see the time when this whole community shall be brought under the powerful influence of the gospel, and be made savingly and experimentally acquainted with Christ. I have often thought if God had given me even moderately of the things of this world, with what pleasure I would devote a portion to the purchase of the Society's books and place them gratuitously in every destitute family.

"I have evidence that my past and present labors in the disposal of the books, have not been without a blessing to many. This is especially the case with respect to the Sabbath Manual. Many in whose hands I have placed this book, who were formerly in the habit of desecrating the holy Sabbath, are now not only brought to regard it, but are doing all in their power to promote its due observance. Many Christians in consequence of these good books have been greatly quickened in the divine life, and have become more active, self-denying Christians, and useful members in the church."

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16 -- BOOKS AMONG THE HILLS -- (From a Lady of an Eastern City)

Our summer travels carried us into a remote region of Vermont. As we stopped on the summit of one of her green hills and looked around, east, west, north, and south, it seemed as if the waves of the ocean had been suddenly frozen and then covered over with grass and corn-fields, the maple and fir trees, and every thing green and pleasant to the eye. Among the valleys we traced the streams, now bounding over the rocks, now turning the wheels of a mill, and now flowing lazily along in the sunshine. Farm-houses dotted the landscape, and the curling smoke revealed many a home concealed amid the forest or hid in the valley.

We went to a red cottage perched in a maple grove, and as we sat down in the nicely scoured kitchen, we looked with curious eyes towards the bureau, to learn what reading enlivened the solitude of a farmer's family. Beheld nearly a dozen volumes of the Tract Society's best books, showing signs of being well-read as well as carefully preserved.

We next found our way to an humble and obscure farmhouse under a hill; no road led directly to it; a cart-path through a neighbor's field formed the only regular ingress: as for ourselves, we reached it by scrambling down hill sides and leaping over stone walls and hedges. We were kindly invited to the best room, whose floor was covered by nicely braided mats, the work of four rosy girls who came in to look upon us. The table we saw filled with smart-looking books. "So many in a spot so out of the way; what may they be?" we questioned within. Going to the table, we took up the "Life of Mrs. Graham," "Norman Smith," "Doddridge," and so on, they all proving to be the publications of the Tract Society.

Then we went to a two-story house on the high-road. "Books in the same livery," we thought, casting our eyes to a round stand in the corner of the room; ah, yes, there was no mistaking the fine paper, the clear, readable type, the neat binding of the Tract Society. "Them is the best of books," said the old man; "they are most like victuals and drink." We assented, cordially too. And so we found, wherever we went on the hill-sides or in the valleys, that the Tract Society had placed a light in every dwelling. How our hearts rejoiced in it.

"Let the American Tract Society provide reading for our farm-houses, and the church and the country have nothing to fear," said my companion. I have often thought of his remark; is there not great truth in it?

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17 -- AN ALMONER ASKING FOR ALMS

The simple expression of the feelings of a western colporteur, conveys an appeal which will affect the hearts of the benevolent. Shall the colporteurs in their labors of mercy be oppressed by such embarrassments? "I hope," he says, "that I shall not be blamed for giving away over twenty dollars' worth of books and tracts the last month. This is the most delicate part of my duties. I can leave the church to which I belong -- I can leave wife and children--I can go through storm and mud -- I can visit the poor and destitute, and can inquire into their religious state; but when I see their destitution and poverty, and then remember that the Society has obligations soon to meet amounting to \$40,000, I am straitened. But I know of no other way than to trust in the Lord. The gold and the

silver is his, and I believe that there is enough of it in the hands of his friends to relieve the Society, and give new courage to all who are engaged in it."

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After Many Days

Two of the students from Madison University, during their labors last summer, were permitted to glean a precious sheaf, the fruit of seed sown by some one who preceded them. "A gentleman stated to us, that about a year ago, while he was living in Seneca county, a colporteur left 'Universalism not of God' at his house. He was at that time a hardened infidel. He read the book, and conviction fastened on his mind. He renounced his errors, sought the Saviour; and is now rejoicing in a Christian's hope, and worships God morning and evening with his family. His wife, with tears of joy, spoke of the happy change, blessed the Tract Society, and bid us God speed in our work of love."

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18 -- NO GOSPEL, NO BOOKS

A colporteur thus writes of a portion of one of the southwestern states in which he is laboring: "The interior of this state is a very desirable field for a colporteur. A great deal remains to be done, which can be done in no other way than by colporteurs. In many places the people never hear the sound of the gospel. There are but a small number of schools, and those poorly attended. Religious books are seldom found in families. The people are ignorant, and appear to have no desire to better their condition. Their children are allowed to grow up in ignorance and vice. The Sabbath is regarded as a day of pleasure, and is spent in hunting and other sports. Yet among this people I find many godly ones, who being aware of the state of things around them, have repeatedly given me pressing invitations to go over and labor in that field.

"In the portion over which I have traveled, 150 miles in length by 100 in breadth, I know of no bookstore or place where religious books can be procured. Not more than one family in ten can be regarded as having an adequate supply of religious reading; while those who are able, seldom or never purchase books unless they are taken to their houses and urged upon them. I do not think that more than one family in thirty would purchase books, were they not visited by the colporteur. Yet I find the interest increasing all over my field, in reading and purchasing religious books."

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Pray For The Colporteur

A general agent says, "It is a very difficult thing to be a devoted and efficient colporteur. To lead a homeless life, to come in contact with all kinds of hearts and minds -- now in an ungodly family with a profane and infidel father, now in the home of some formal professor, whose thoughts and words run more on railroads or the wheat crop than upon the salvation of souls -- to go everywhere when piety in the churches generally is low, and yet be always prayerful and

always to have the spiritual character of his mission vividly before him, and be faithful to souls, to each soul he meets -- oh, it requires great grace. If Christians would pray more for the colporteurs, they would undoubtedly be more faithful and spiritually minded, and have higher success in this great work."

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19 -- PREACHING AND DISTRIBUTIONS IN INDIA

The Rev. Dr. Scudder, and his son Rev. Henry Scudder, intent on coming into more immediate contact with the natives, have moved their residence into the heart of Madras, where they can be continually among them, addressing them on all occasions, supplying them with books, and employing medical skill as a means of winning their attention.

"I am once more in Madras," writes Dr. Scudder, Sept. 14. "My son Henry and myself live together in that part of the city called Black-Town, the fortified part of the city, on one of the thoroughfare streets, where there are multitudes of goers and comers. Our house stands a little back from the street, with a wall before it. In front of this wall is an elevation of Chunam work on which we stand and preach the gospel to great multitudes. We have seats within the wall, which we have had frequently filled by their coming in. To meat numbers we distribute tracts and portions of the Scriptures. "We also distribute many in other parts of the city. When Henry stays at home to preach and distribute books, I go out and preach in the street and in the suburbs of the city, and vice versa. Since my return to Madras in April, we have had a new edition of the Almanac, 6,000 copies; of these there are but few left, and these with many more we could have distributed. I should use a large number of your publications, to say nothing of Henry's operations, in a year, could I get them. Every day I preach the gospel. I never think of such a thing as giving myself a day's freedom from these labors. We ought to have at least 20,000 copies of the Tamil Almanac yearly; and what is even this number for the 700,000 of Madras? We are now distributing large numbers of the "Blind Way," and single gospels. We thank you again and again for all your help. In the day of final reckoning you will not regret that you have labored for us in these ends of the earth."

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20 -- FRUIT AFTER SEVEN YEARS

The Rev. Mr. Chandler writes from Bangkok, Siam, "About the first of June an old man called, in company with some priests, for books. On questioning him, we found he had a very good knowledge of the Christian religion. He said he came from a place five days' journey north-east of the city. Some of his friends or neighbors, about seven years ago, obtained copies of our tracts and books and carried them home. He accidentally found some of them, begged and read them through. The truth took hold of his mind, and from that time forth he believed in Jesus. He had never seen a missionary until he called on us. Being a poor man, he begged to remain with us a short time, and learn the way of the Lord more fully."

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The Torn Leaf Blessed

A missionary in Maulmain, one Sabbath morning observing a young man apparently unwell, sat by the side of his couch, and asked him if he was acquainted with Christianity. He replied, "Yes, I know about going up to God," and stretching out his hand to his pillow, drew forth a bit of paper carefully rolled up, which he as carefully unrolled, and then looking down the page he read the 3d, 4th, and 5th verses of the 24th Psalm. "I know that much," he said, and then handed the torn leaf to the missionary. This leaf of the tree of life had been the companion of his weary hours, and the Spirit of God had drawn his attention to the verses best adapted to his circumstances. After faithful instruction, the missionary left him, thankful to God that he had made the wickedness of man in tearing up his word, to praise him. The influence of that book, though torn, was not destroyed.

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Foreign Appropriations

The Committee of the American Tract Society have appropriated for foreign lands, 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: namely, 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, Burmah, and the Sandwich Islands, \$3,000; to meet providential calls, \$1,000: total, \$15,000. Of this sum of \$15,000, scarcely \$1,000 is yet received. We hope those who desire the conversion of the world to God, will remember this object in their prayers and contributions.

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21 -- AWARD OF PREMIUM OF \$250, INCREASED TO \$400

The committee selected to award a premium of \$250 for "the best approved treatise of the importance of Systematic Beneficence, and of stately appropriating certain portions of income for benevolent objects," report, that they have examined one hundred and seventy-two manuscripts submitted to them, several of which are large treatises, and a number marked by distinguished merit. They selected four, as in their judgment superior to the rest. Of these four, each was found to have its peculiar excellences and adaptation to usefulness -- this in one walk, and that in another. Literary merit, thoroughness of discussion, and a spiritual and practical character, each and all necessary, in their measure, to render a composition "the BEST" in the sense of the original offer of the donor, are to be found blended, in various proportions, in these several treatises, and rendered the task of decision the more embarrassing. The committee were thus unable to select any one, two, or three, as on the whole preferable to the remainder of these four. They therefore awarded the premium, which the benevolent donor has increased to \$400, to be divided equally among these four manuscripts. On opening the envelopes, the authors were found to be, Rev.

Edward A. Lawrence, of Marblehead, Mass.; Rev. Samuel Harris, of Conway, Mass.; Rev. Parsons Cooke, of Lynn, Mass., and Rev. Sereno D. Clark, of Ashfield, Mass.

It is expected that these four manuscripts will be speedily published. The remaining manuscripts are subject to the direction of their authors, and may be obtained from Rev. Wm. A. Halleck, 150 Nassau-street, New York.

Thomas S. Williams,
William R. Williams,
R. T. Haines
-- Committee
December 27, 1849

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Committee Of Award, on articles written for the Messenger, as announced October, 1848: Rev. Asa D. Smith, D. D, and Rev. Gregory T. Bedell, of New York, and Rev. Richard S. Storrs, of Brooklyn.

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22 -- LIBERALITY

We omitted at the proper time to notice the generous donation of \$3,000 for colportage from a gentleman at the South -- the third annual payment of the like amount. It will not assuredly offend the donor, while it may gratify many of our readers, to state, that this liberal patron is a native of good old Scotland.

We should also have mentioned some months since the very liberal gift of \$1,000 by S. Hamilton, Esq., of Rochester, N. Y., for the encouragement of other gentlemen to enlarge their contributions to a cause which needs all, and more than all, yet bestowed upon it.

An Episcopal merchant at the South has remitted \$5 each month to the American Tract Society, for several years. A year or more since, the sum was increased to \$10 a month. A while ago he, sent \$100 for France. Then \$100 for another object. A short time afterwards, he saw in the "American Messenger" an appeal for Turkey, and remitted \$100, with a request that twenty-nine others might join him in sending the \$3,000 needed for Tract operations among the Armenians. And within a week he has proposed to be one of ten to pay the Tract Society \$50 a month, to continue so long as they are blessed with the "ability and the will." We trust there will not long be occasion for inquiring, " Where are the nine?"

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Liberal Men In Wisconsin

An agent of the Bible Society in Wisconsin, who has already paid one-fourth of the salary of a tract colporteur in that state, offers to pay \$50 towards the salary of another, provided two gentlemen in Wisconsin will each pay a like amount. The offer indicates the spirit that should actuate fellow-laborers in the various departments of benevolence and if it is not appreciated and responded to promptly by Christians in that new state, we shall be disappointed.

* * *

Home Evangelization

A gentleman in Baltimore became sufficiently interested in this work to make provision for the gratuitous circulation of 5,000 copies in the first instance and then for 6,000 more; and within a few days he has paid for 9,000 additional copies, making a circulation of 20,000 copies of a single volume by the liberality of an individual Christian.

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23 -- ITEMS AND INTELLIGENCE

Foreign Commerce Of Boston

The number of foreign arrivals at Boston during 1849, was 3,111; an increase of 102 over 1848. The amount of duties paid during the year, was \$5,031,994 62; being an increase of \$123,163 03 over the previous year.

* * *

A Beautiful Incident

A poor Irish woman, who occupied a fruit-stand at the corner of the Mall in Boston, was suddenly taken ill, and obliged to seat herself against the railing of the common in the shade. A little bright-eyed girl of twelve or thirteen summers, seeing her limp to the spot, and also seeing that she was anxious about her little store of oranges, fruit, and candy, told her not to mind them, for she would sit there and sell for her till she was better. She went and sat down on the rough box, although she had never sold any thing before in her life. The people began to wonder what it meant to see so beautiful a child in that singular situation; but when they heard the story, every one began to buy, so that the little girl could hardly serve them fast enough. Many, refusing any change, gave her ninepence, a dime, or half-dime, for a penny-worth of fruit or candy. The table was soon swept, and the little girl had the delight of giving a handful of silver to the overjoyed and grateful poor woman, who thus realized treble the value of her small stock.

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Munificent Bequests

Mr. Bromfield, who recently died in Boston, distributed \$136,000 among several charitable and benevolent institutions, in addition to upwards of \$100,000 left to his relatives and friends. Rev. Daniel Campbell, of Orford, Vt., has bequeathed his estate, amounting to about \$20,000, in equal portions, to the American Board of Commissioners, the American Home Missionary Society, the American Tract and American Bible Society. Provision is made, however, out of the above, for the support of the widow during her life. Truly his works shall follow him.

* * *

Baptist Missions

The number of minions under the care of the American Baptist Missionary Union is 17: embracing nearly 200 stations and out-stations, and more than 300 laborers; of whom 114 are missionaries and assistant missionaries. Connected with the missions are 150 churches, with more than 15,000 converts; 46 boarding and day schools, with about 1,500 pupils, and schools for native assistants where about 130 are pursuing studies with reference to the work of the Christian ministry. A cheering advance has been made in the mission during the past year.

* * *

Boots And Shoes

At a boot and shoe convention recently held in New York city, it was stated, that \$18,000,000 worth of boots and shoes are manufactured annually in Massachusetts; yet the demand is beyond the supply.

* * *

Valuable Products

A stranger passing through one of the mountain towns of New England, inquired, "What can you raise here?" The answer was, "Our land is rough and poor; we can raise but little produce, and so we build school-houses and churches, and raise men."

* * *

Arrivals At New York

During the year 1849, 3,227 vessels, or 82 more than in any previous year, arrived at this port from foreign countries, bringing 221,799 passengers -- an unprecedented number, exceeding by 29,890 the number in 1848, nearly double that of 1847, and nearly treble that of any previous year. It is estimated, that the whole number entering the United States by sea, including California, is from 325,000 to 350,000.

* * *

New York Association For The Poor

The object of this association is to discourage street begging, by referring the beggar to a citizen in his neighborhood who will visit him, and minister intelligently to his wants, providing a suitable directory for every part of the city. During the last year, by the aid of 307 visitors, it relieved 29,844 persons, and made 30,590 visits of kindness and sympathy to the dwellings of the poor. This plan of operation cannot be too highly commended to the benevolent in other places, who desire to employ the best means for relieving the distress of the poor whom Providence has committed to them as a "perpetual legacy."

* * *

Travel In Broadway

The number of vehicles that passed the corner of Broadway and Fulton-street, New York, during twelve hours in one day recently, was ascertained to be ten thousand one hundred.

* * *

Deaths In New York

The number of deaths in this city during 1849, was 22,372; being an increase of 7,754 over 1848, chiefly attributable to the prevalence of the cholera.

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Commendable

The Presbyterian churches of New York and Brooklyn, in addition to the sum, raised for current expenses and for benevolent objects, during the past year contributed more than \$150,000 for the removal of debts on their church property.

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The Gold Eagle

A minister in Newark, N. J., received, on thanksgiving morning, a note from one of his parishioners, saying, that not having a "turkey" for his dinner, he sent him two "eagles" instead.

* * *

The Lake Trade

The Lake Trade of New York and Boston for the year 1849, it is estimated, will amount to nearly \$75,000,000 in value. This commerce is mid to doable itself every four years. In 1844 it was more than \$34,000,000.

* * *

Waste Of Human Life

A clergyman of New Orleans, in a sermon upon the recent catastrophe on board the Louisiana, stated as a well-ascertained fact, that 1,400 persons perish yearly on the western waters from steamboat casualties.

* * *

Wool In Michigan

The Detroit Tribune states, that the wool exported from Michigan in 1848, amounted to 1,200,000 pounds, and the manufacturing establishments in the state consumed about 600,000 pounds. The present year it is thought that the amount exported will not fall short of 1,600,000; and at the same ratio of increase, it will next year reach 2,000,000.

* * *

A Light Punishment

A German colporteur in Indiana states, that a small congregation of Romanists in his field are without a priest, because they indicted their pastor for Sabbath-breaking, for which he had to pay a fine of five dollars. This punishment consists in being deprived of the privilege of having a priest! Truly, their loss is gain, if his preaching conformed to his practice.

* * *

Remember The Sabbath

A very large meeting was recently held in New Orleans to adopt measures to secure a better observance of the Sabbath. Judge McCaleb, of the United States District Court, presided. Speeches were made, in which the desecration of the Sabbath by military parades, the theaters, etc., was unqualifiedly condemned. We trust this is the beginning of better days for that city.

* * *

Commerce Of The United States

The total value of imports brought into the United States during the year ending June 30, 1849, was \$147,857,439; and of exports, \$145,755,820, of which \$132,666,955 were domestic exports.

* * *

Salt

During the year ending June 30, 1849, there were imported into the United States, 11,622,163 bushels of salt, valued at \$1,438,981; the largest import of salt in any one year since the formation of our government. About an equal quantity was manufactured at the different salines and salt-mines in this country.

* * *

Tea Culture In The United States

Dr. Junius Smith, of Greenville, S. C., who has attempted to cultivate the tea-plant in this country, is encouraged by his success, and expects soon to place fresh tea front his plantation on the tea-tables of London and Paris.

* * *

Gold

The amount of gold brought from California by the Crescent City, the Ohio, and Falcon, early in December, is estimated at a million and a half of dollars. During the months of August, September, and October, 13,677 emigrants are reported to have arrived at San Francisco.

* * *

First Fruits

The trade of the East is already beginning to cross our continent. A package of tea and other China goods has been received in New York from China by way of California -- the forerunner of what is destined to be a valuable trade.

* * *

Dispatch

The lamented Col. Duncan, of the United States army, had drilled his men to such perfection in artillery, and to such celerity of movement that on one occasion, when his guns were under their sheds, the horses of the light battery in the stable, and the harness hanging up, he accomplished the feat of harnessing up, moving his guns two hundred yards, forming in battery, and firing a round, in the space of a minute and a half from the time the first command was given.

* * *

Republicanism And Monarchy

The annual salaries of the President of the United States and his cabinet amount to about \$85,000, The annual cost of the royal family and the executive staff in Groat Britain amounts to the enormous sum of \$8,433,675!

* * *

America

Mr. Walsh, in one of his late Letters from Paris, says, "A sensation, and quite a flattering one, has been produced on both sides of the Channel, by the proceedings of the American convention for the Atlantic and Pacific railroad. Europe begins to believe, that nothing is impossible for the American people."

* * *

The Best Recommendation

A youth seeking employment came to this city, and on inquiring at a certain counting-room, if they wished a clerk, was told that they did not. On mentioning the recommendations he had, one of which was from a highly respected citizen, the merchant desired to see them. In turning over his carpet-bag to find his letters, a book rolled out on the floor. "What book is that?." said the merchant. "It is the Bible, sir," was the reply. "And what are you going to do with that book in New York?" The lad looked seriously" into the merchant's face, and replied, "I promised my mother I would read it every day, and I shall do it," and burst into tears. The merchant immediately engaged his services, and in due time he became a partner in the firm, one of the most respectable in the city.

* * *

A Soft Tongue Breaketh The Bone

A wild and giddy class of boys were met, one week-day afternoon, in the town of C____, Penn., to recite their "proofs" to their pastor. But a single boy had a text suitable for a proof, which, as it was short and easily remembered, became common stock. The pastor called up the first, who repeated it, as did the second and third. When the fourth commenced, they all burst into a fit of laughter. Grieved at their conduct, the disheartened pastor closed the book, and after a short prayer, at once dismissed them. This silent reproof went home to the heart of one of the boys, and led him to serious thought. A revival of religion shortly after commenced in the town, and this boy was one of the earliest converts. A majority of that class followed his example. Six of them are now ministers of the gospel, and the boy alluded to has just been installed as one of the pastors of the Collegiate Reformed Dutch church in the city of New York.

* * *

A Safe Investment

Dr. Franklin, speaking of education, says, "If a man empties his purse into his head, no man can take it away from him. An investment in knowledge always pays the best interest."

* * *

The Tongue

By examining the tongue of the patient, physicians find out the disease of the body, and philosophers the disease of the mind.

* * *

Keen Retort

It is said, that a young clergyman called on Dr. Dwight for advice as to the best method of treating a very difficult and abstruse point of mental philosophy, upon preparing a sermon. "I cannot give you information on the subject," the doctor replied; "I am not familiar with such topics, I leave them for young men."

* * *

Baxter

To look at his controversial works, overladen with enormous quotations, you would say he was never out of his study; to look at his preachings, catechizings, visits, and imprisonments, you would say he was never in it.

* * *

Grumbling

A Western editor says he was taught, when a boy, to refrain from grumbling at two things: the one is, that which he cannot help; and the other, that which he can help.

* * *

The Meek

A missionary in Jamaica was questioning the little black boys on Matthew 5, and asked, "Who are the meek?" A boy answered, "Those who give soft answers to rough questions."

* * *

Temperance Item

Tom Thumb has taken the pledge from the hands of Father Matthew. The great little man took a promenade on the desk while Father Matthew drew out his certificate.

* * *

A Bad Sign

A little boy seeing a drunken man prostrate before the door of a groggery, opened the door, and putting in his head, said to the owner, "See here, friend, your sign has fallen down."

* * * * *

24 -- FOREIGN

Her majesty Queen-Adelaide, consort of the late King William IV, died December 2, aged 58 years.

The Porte still resists the demand of the Russian czar, that the Hungarians and Poles be banished from the Ottoman empire. Russia is increasing her fleet, and Turkey is making preparations to meet the emperor, should he advance.

Prince Metternich is said to have written a letter, declaring that the Austrian monarchy cannot enjoy lasting peace, unless Hungary is maintained in its preceding relations with Austria as a separate state. Lamentable desolation and misery reign throughout Hungary; there is a want of the common necessities of life, and fertile and cultivated lands have fallen to a lower price than the virgin forests of America. Many of the great proprietors have disposed of their estates. The number of individuals executed by sentence of court martial at Vienna, is stated to be sixteen hundred and nineteen!

Letters from Naples announce that great military arrangements are in progress, but for what object is unknown. The pontifical frontier is lined with troops, and arrests continued. The new French chief is resolute and firm as to the demands of the cardinals. The treasury of the cardinal triumvirate is reported to be insolvent. No time has yet been fixed for the return of the pope.

"Working models of railways, locomotive engines, and electric telegraphs have been ordered from England for the use of the Mahratta sovereign, whose curiosity had been aroused by what he had heard of these wonders.

* * *

Witty

A member of Parliament, alluding to the fact that Lord John Russell, whose post is first Lord of the Treasury, married two widows, called the diminutive premier, "the widow's mite that was cast . into the treasury."

* * *

An Armenian Wife

The wife of an Armenian convert of the first respectability at Aintab was persuaded by the church authorities to leave him, and every possible effort was made to protract the separation. After an absence of one year, the case is decided by her voluntary return to her husband.

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Temperance In India

The millionaire, the John Jacob Astor of Calcutta, a native and a heathen, has put himself at the head of a temperance movement to stem that tide of drunkenness which has been introduced by Christian nations.

* * *

Sailing Of Missionaries

Rev. Justus Doolittle and wife, missionaries of the American Board for Fuh-Chau, China, and Rev. Messrs. W. P. P. Martin and Rev. S. N. D. Martin, brothers, with their wives, missionaries of the General Assembly's Board for Ningpo, recently sailed for Hong Kong. Rev. Dwight W. Marsh sailed as a missionary of the American Board to Mosul, in Western Asia. Rev. E. W. Henning and wife, Rev. E. W. Stokes, colored, and Miss Martha Williford, for the Episcopal mission at Cape Palmas, Africa. Rev. Thomas J. Bowen, Rev. Hervey Goodall, and Robert T. Hill, also sailed at the same time, appointed to a heretofore unexplored field in the interior of Africa by the Southern Baptist Board.

Mrs. Apthorp, of the Ceylon mission, recently died, after laboring with her husband for fifteen years. Rev. Wm. H. Steele, of the Borneo mission, recently arrived.

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25 -- THE FAMILY CIRCLE

I Long To Go Home

"I long to see home!" cries the sailor, straining his eyes from the masthead, to get a glimpse of the green hills of his native land.

"I am going home," says the shopman, barring his shop windows and locking his heavy door, thinking all the while how tired he is, and how he longs to rest in his snug little sittingroom.

"I must hurry home," says the mother, thinking of her sweet babe in the cradle.
"Oh, how I want to get home," cries the tired school-boy.

"Don't stop me; I will go home," exclaims the little girl, skipping off as fast as her feet can carry her.

How every body loves home. When we are tired, home is the place of rest. When sick, home is the spot to be nursed at. In joy, who will rejoice with us like those at home? In sorrow, where shall we find sympathy like that which we get at home? Home! The poet never spoke more truly than in those words, "There's no place like home."

Have the children who are sitting at their warm firesides, or around the pleasant tea-table -- father, mother, brothers, and sisters looking upon them with eyes of love -- I ask, have they ever considered how very dreadful it must be to have no home, no spot where they love and are beloved? for, after all, the especial charm of home is, that love is there. Look around your own home, and think how very mournful it would be to have no home at all.

"Where should I go, and what should I do?" you ask. Ah, that is a great question. Where should you go? You may think there is no danger upon that point, for you feel very sure that you will always have a home.

Perhaps, then, you will be very much surprised when I tell you, that some day or other you will be turned out of your home. Yes, you will be turned out. And worse than all, the door will be locked against you. That door, which has so often opened to let you in, will be locked against your coming back.

"Turned out of doors!" you cry.

"Never; my father will not allow it."

"But suppose he cannot help it."

"What, will officers of justice come and carry me off? They have no right to, unless I break the laws of my country, and I don't mean to do that."

"No, the officers of justice will never take you, I hope; but they cannot prevent you from being taken. If your mother should call upon the strongest constable in the world, it would do no good; you will still have to go."

"Oh," you cry, "turned out of my home, my own dear home! Why, where should I go?"

"I do not know, but it seems to me it is something you ought to see to."

"Well, but who has any power, any right to do it? Who can, and who will dare do it?"

"It is Death, my child. Death is on his way to your house. I cannot tell how near he is. Perhaps he is still a great way off, perhaps close by. He will go in, for nobody can keep him out; he will lay hold of you, and after a few struggles which you will be likely to make, he will turn you out of your home, from the mother who has tenderly watched you from infancy; from your father,

who has so often trotted you on his knee; from the brothers and sisters who have helped you in your lessons, and played with you in the sunshine: the door will be locked against you, and never, never more will your bright eye and strong limbs be seen again in the dear home circle."

"It is very, very dreadful to think about," you say; and you almost shrink from it. "What should I do? Where should I go?"

These are the very questions which I wish you to consider. You are young, I know, and the thought of such a young creature being turned out of its home seems mournful; and it would indeed be very dreadful, if there was nobody to take you up, and no place provided for you. Oh, how precious is the thought, that there is a tender-hearted, loving Friend, ready to take care of poor wanderers:" and a beautiful mansion for them to dwell in. The name of that friend is Jesus, and the beautiful mansion is called heaven. If we can only say, "Heaven is my home," we have nothing to fear; for nobody can turn us out, and we shall there be happy for ever -- very, very happy, with no pain, no tears, no sin, no good-byes any more. It will be home for ever and ever.

But here is a point I wish you to remember: only the children who fear the Lord, and have their sins pardoned, are taken up by the Lord Jesus and carried to beautiful new homes in heaven. Think of that, and think of those unhappy beings who, when death turns them out of their earthly homes, have no Friend, no refuge, no place of rest. Where will they go?

Think of this, and ask, Where shall I go? Who will be my friend in that solemn hour? -- H. C. K., Portsmouth, N. H.

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To The Boys And Girls Of America

Dear Children -- Last evening I read in the beautiful and most excellent Tract Primer -- a copy of which I earnestly wish might be possessed by every child in the United States -- the following sentence:

"Do you know that there are some parts of the world where the minds of men are so dark, that they worship the sun, moon, and stars, and call them gods? They know not the great God that made them."

It is in such a country that our heavenly Father has given me a home. Here the minds of the people are very dark, much more so than their bodies, though they live near the equator, under a burning sun. They do not generally worship the sun, moon, and stars, but objects much inferior, even bowing before images lifeless and almost shapeless, made by the carpenter and the smith. I daily see these poor idolaters, whose foreheads are covered with sacred ashes, made by burning the manure of cows. It is a sad sight to see immortal beings like ourselves so very degraded, ignorant, and blind.

Very near the house in which I live is a heathen temple, where one of the innumerable gods of the benighted Hindus is worshipped. At this temple I often see the worshippers. Sometimes they

prostrate themselves before the altar, touching, or pretending to, five points of the face in the dirt, successively the nose, the chin, one cheek, then the other, and then the forehead; and this they repeat three times. By such vain methods do they try to win the favor of their imaginary gods.

A few evenings since, the idol at this temple, Pulli-gar, as he is called, was taken from his usual resting-place, and was put upon the back of an image somewhat resembling a rhinoceros. The whole was then placed upon a rude platform, which was tarried upon the shoulders of men around the compound or yard of the temple. The procession was accompanied by torches, making a very bright light. By the side of the idol there were carried two large ornaments, looking a little like the banners which you sometimes see on the fourth of July. There was also a vary large umbrella, made of palm leaves, which was carried above or near the head of the idol, as if to shield it from harm. While some were carrying the idol, others were making a great noise, music as they think it, by beating drums, ringing bells, and playing on instruments. All this was done because there is a foolish story that once the moon, at this "season of the year, smiled upon Pulli-gar!

Last April I saw the idol-car drawn by many people around this temple, while scores of persons rolled over and over in the dirt, almost naked, after the car. At the same time one man, a blacksmith, broke a thousand cocoa-nuts upon a stone in half an hour, and all with his left hand. So hard do this people work in order to serve false gods, or, as we may truly say, that wicked one the devil.

Such scenes as these, dear children, are transacted in Ceylon, directly in front of a Christian church, after the gospel has been preached here for more than thirty years by American missionaries. Though some hundreds have professed the name of Christ, still the mass of the people are base idolaters.

And now, what will you do for these heathen? Will you think of them? That is something. Will you give your money? That is good. Will you pray for them? That is better; for if you pray aright, God will hear, and send his Spirit to convert them, and without the Spirit the best missionaries labor in vain. One thing more, and best of all, will you each give yourselves to the Lord Jesus Christ, so that when you are grown to be men and women, many of you may come to India, here to live, labor, and die for Christ and the heathen, while the most remain in America to support and pray for those who have gone to preach the gospel to every creature? O, if you will thus do, you will never regret it in this world, and certainly you will not in heaven.

From Your Friend,
A Ceylon Missionary
Jaffna, Sept. 8, 1849

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A Sabbath-school teacher asked his class, "Is not God everywhere present?" "Yes," was the general answer, except that one little lad said, "No." The teacher asked, "Where is not God present?" "He is not 'in all the thoughts of the wicked," was the child's reply.

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The Governor of Alabama recently addressed a note to the Rev. J. W. Ray, general agent of the Tract Society for that state, commending the cheapness beauty, and excellence of the Society's publications, with many of which he had been "acquainted for years;" and speaking of the "Pictorial Tract Primer as a most admirable school-book for children, and a beautiful specimen of typography," and of the Christian Almanac as "abounding with valuable knowledge," which, with its cheapness, should obtain for it an almost unlimited circulation.

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Longevity -- A rural neighborhood in Lenox, Mass, furnishes some remarkable instances of longevity. In five adjacent farm-houses, within the space of a mile, are seven persons of the average of more than 84 years. Within the circumference of a mile, eighteen other persons are now living, or have deceased within a few years at the average of nearly 85. A simple, quiet; industrious life, like that of the New England farmer, promotes length of days, and contrasts strangely with the whirl and excitement of commercial communities, where men live too fast to live long, or well.

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26 -- NEW YORK CITY TRACT SOCIETY

This efficient Society held its Anniversary on the evening of December 19, in the Broadway Tabernacle. The Society now employs 20 missionaries and 1,175 visitors. During the year, 5,123,571 pages of tracts were distributed; 1,718 Bibles and 2,609 Testaments, from the New York Bible Society, given to the destitute; 6,735 volumes lent; 1,979 children gathered into Sabbath and other schools; 203 persons induced to unite with Bible classes, and 3,067 to attend church; 1,710 temperance pledges obtained; 1,398 distinct prayer-meetings held; 37 backsliders reclaimed; 168 persons hopefully converted, and 117 converts united with evangelical churches.

After the reading of the Report of the Female Branch by Rev. R. S. Cook, and of the City Society by Rev. Mr. Orchard, its Secretary, Rev. E. L. Magoon, of the Baptist church, moved their adoption in a speech of great interest, in which he proved that, although the work was confined to a single city, there was labor enough required to oppress every heart, while it stimulated it to the loftiest hopes. He alluded to the melancholy fact brought out in the Report, that in this London of America, a moral city compared with many in the old world, there are 200,000 people who come not regularly under the means of grace. With great power of illustration he enforced the thought, that in this work small means were not to be despised, since, in the kingdom of grace, the grandest results flow from the smallest beginnings.

He was followed by Hon. Theodore Frelinghuysen, who, in language of great elegance and beauty, sketched the diversified character of the influences that proceed from this Society, and then depicted what would be the condition of the city without the restraint of moral influences. He urged the claims of the Society from its economy as well as its efficiency, and very effectively enlarged upon the proper uses of money, which he characterized as a useless bauble, unless

devoted to the glory of God. As this life is the only portion of our existence in which we can thus use it, he appealed to all to consecrate their money to the cause of the Redeemer.

The exercises were closed by a most eloquent and impressive speech from Rev. Dr. Adams, in which the duty of constant, unwearied personal Christian effort was vividly and earnestly enforced.

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Hoboken Tract Society. -- Officers elected Nov. 5, Rev. Josiah Hatt, Pres.; Samuel Syms, Secretary; T. Thomas, Treasurer.

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New Auxiliary. -- An auxiliary Tract Society was organized, with encouraging prospects of success, at Pompton, N. J., on thanksgiving-day, to "promote the circulation of tracts in the vicinity, and to aid in extending the operations of the parent Society in our own and foreign lands." Mrs. Rev. H. Doolittle, President, Mrs. S. L. Condict, Secretary; and a board of six managers.

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27 -- NEW TRACTS

No. 521. Christ A Covert From The Tempest. By Rev. Edward D. Griffin, D.D. Pp. 8. One of the happiest efforts of this prince of modern divines, showing that this Covert is sought only by those who feel their need; and that to those who truly seek it, it is a sure refuge from sorrow, sin, and hell, and a source of unalloyed, unfading bliss.

No. 522. Mary Of Toulouse. Pp. 28. A beautiful narrative of a Roman Catholic woman in the south of France, who, under the kind instructions of a Christian English family, became acquainted with the Bible, and embraced the salvation it reveals.

No. 523. A Word Of Warning. By Rev. Matthew Henry. Pp. 4. Plain and faithful warnings from the warm heart of the great author, with brief scriptural directions into the way of life.

No. 524. The Price Of A Soul. Pp. 4. By Rev. M. B. Grief, Ellicott's Mills, Md. The wiles of the adversary in enticing men from salvation, illustrated in the history of a young lady, whose parents bribed her to neglect the interests of the soul by the present of a costly dress.

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28 -- BOOKS RECENTLY ISSUED

The Missionary's Daughter. Miss Lucy Goodale Thurston, the subject of this memoir, was the daughter of the Rev. Mr. Thurston, missionary to the Sandwich Islands, who sailed for that station in 1819, in company with the Rev. Mr. Bingham. Lucy was born in 1823, and remained at

Honolulu till she was seventeen years of age, when she left for the United States, for the purpose of enjoying the advantages of the society and institutions of Christian America; but she lived only three weeks after her arrival. The book gives a history of the discovery and character of the inhabitants of the Sandwich Islands prior to the establishment of Christian missions there, the history of the establishment of those missions, etc. The extracts from the letters of Lucy Thurston, with her correspondence at the early age of eight years, continued through the remaining nine years of her life, evince a devoted attachment to the cause of evangelical religion. The book may be read with much profit by the young. -- Chr. Sec.

Memoir Of Charles Henry Porter, A Student In Theology. Theological students, and those who are contemplating entering the ministry, will find many useful lessons in this little memoir. It shows what a young man can do while preparing for the ministry -- a very important period in the history of a minister's life. -- Chr. Sec.

Dibble's Thoughts On Missions. A Baptist missionary in Siam has sent forty dollars to supply with this work, in cheap binding, every member of a church in Massachusetts. He is particularly impressed with Mr. Dibble's exhibition of the duties of laymen.

The Night Of Toil, by the author of the "Peep of Day," gives a most graphic and interesting account of the labors and discouragements of the first missionaries to the South Sea Islands. That "night" was sixteen years long, and all our readers know the brightness of the day that succeeded it. The little book, which embodies an account of the whole, is written in just such a style as to make it interesting to young readers and old. -- South. Meth. Pulpit.

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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, corner Merrimack and Prescott streets, Lowell; Gilbert Richmond, Providence; Charles Hosmer, Hartford; William Stebbins, New Haven; E. H. Pease & Co., 82 State-street, Albany; R. Wasson, 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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29 -- THE AMERICAN TRACT SOCIETY

Consists of members of different evangelical denominations, united to diffuse the knowledge of Christ and him crucified, by its publications, associated with personal Christian effort, at home and abroad, wherever the way of access is opened, The Board of Directors embraces members of fourteen denominations. The Publishing Committee consists of a member from each of six communions, and no work is issued unless unanimously approved. More than 1,400 publications, of which about 250 are volumes, have been stereotyped in ten languages,

besides more than 2,400 approved for publication at foreign stations. The Society's monthly paper, the American Messenger, has a circulation of 140,000. The Illustrated Family Christian Almanac not far from 300,000.

It is a principle of this Society not to issue fiction in the style of truth; and that the narratives and memoirs in its tracts and volumes issued as truth, shall be not merely founded on fact, but veritable records of events as they occurred in the providence of God.

The services of the Board, Committee, and Treasurer, some of whom have been the largest donors to the Society, are wholly gratuitous. The Society's house was provided by means of donations for that object, from New York City in 1825, and the proceeds of rents of parts not yet occupied by the Society, without drawing any thing from contributions for the general purposes. The prices of the publications are intended to be such that the Society shall receive from sales the amount expended in issuing such as are sold -- the expense incurred for colportage or other agency in making sales to the destitute, and the cost of such as are granted, being borne by donations to the Society; and a discount being made to Auxiliaries which sustain Depositories, and to merchants and others who buy to sell again.

The donation of \$20 at one time constitutes a Life Member; the addition of \$30, or \$50 at one time, a Life Director. Members may draw, annually, tracts or volumes not in extra printing or binding, to the value of \$1, and Directors to the value of \$2, if applied for within the year. Colporteurs are not authorized to supply Life Members. The usual salary of a Colporteur for the destitute parts of our country is \$150; besides which, books to not far from the same amount must be furnished for the supply of the destitute, and his necessary traveling expenses be borne, which are generally small while in the field of labor. \$4 a page perpetuates a tract; \$2 a page a 12mo volume; \$2 50 an 18mo volume of less than 200 pages; \$2 an 18mo of more than 200 pages.

The Executive Committee, to conduct the business of the Society, consists of the members of the three following Committees: Publishing Committee, Rev. John Knox D. D., Rev. Justin Edwards, D D., Rev. John S. Stone, D. D., Rev. Erskine Mason, D.D. Rev. David Magie, D. D., Rev. William R. Williams, D.D. Distributing Committee, Dr. James C. Bliss, William Forrest, William Winterton, James W. Dominick. Finance Committee, Richard T. Haines, Moses Allen, Thomas C. Daremus, Richard S. Fellowes, George N. Titus, Esq., Oliver E. Wood.

President, Hon. Thomas S. Williams, LL. D., late Chief-justice of Connecticut; Secretaries, William A. Halleck in the Publishing and Foreign Department; O. Eastman for the raising of funds; R. S. Cook for the diffusion of publications by Colporteurs, Agents, and Christians generally; Messrs. Halleck and Cook, editors of the Messenger O. R. Kingsbury, Assistant Secretary and Treasurer; J. A. Ackley, Depository to either of whom, or to "the Secretaries" of the Society, all communications may be addressed, at 159 Nassau-street, New York.

Drafts should be made payable to O. R. Kingsbury.

Rev. Seth Bliss, Secretary, American Tract Society, 28 Cornhill, Boston.

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30 -- GRANTS (From December 1, 1849, to January 1, 1850)

Foreign, 90,155 pages; Shipping for foreign ports, 139,055; for California, 31,600; Emigrants, 176,412; Literary and Humane Institutions 24,000; to Missionary Sabbath Schools 29,890; Home and Domestic Missionaries, 72,195; by Colporteurs and Agents in destitute parts of our country, 3,724,987; other grants, 176,967 pages: total, 5,465,261 pages. Total, since April 1, 1849, 31,332,039 pages.

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31 -- ITEMS NOT INCLUDED

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

RECEIPTS OF THE AMERICAN TRACT SOCIETY, BOSTON, For the month of December, 1849.

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32 -- 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.

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33 -- 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.

Terms:

- Single subscriptions for one year, twenty-five cents.
- Six copies for a year, to one address, one dollar.
- Twenty copies for a year, to one address, three dollars.
- Forty for a year, to one address, five dollars.

Any number exceeding forty, at the rate of forty for five dollars.

Families or individuals in New York city, Boston, Philadelphia, and Baltimore, supplied at their residences at twenty-five cents a year.

Payable In Advance. No subscription received for a less term than one year. Each volume begins with the January number.

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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