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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 -- INFLUENCE OF TWO YOUNG LADIES

There had been no revival in the church of A____, for a long time. Professed Christians were cold; their services formal and spiritless; few if any, when alive to duty. Difficulties multiplied. Heart-burnings and worldly conformity endangered even the existence of the church. The Spirit of God had withdrawn, apparently for ever! Alas, thus is it when the love of many waxes cold.

While things were in this state in A____, the Lord was blessing a small church in a neighboring town. In his providence, two gay and worldly young ladies of A____, passed a few days in the immediate vicinity of this work of grace. They found themselves unexpectedly in the society of those who were enjoying the presence of the Spirit of God. At first, their hearts rose in opposition to the work, especially to its power over them. They were, however, both soon led to feel their own deep sinfulness, their entire dependence on the Holy Spirit to renew and sanctify them, and to discover the way of salvation through the Redeemer of men. Great was the change they experienced. They found Christ infinitely, absolutely precious, and determined to live for his glory.

When they returned to A____, the change soon became apparent, and produced, as is usual in such cases, much and varied excitement and remark. In their pastor they found a true, sympathizing friend and guide, but they were much tried by the exertions of their former gay

companions to lead them back to the world. How artful were the plans adopted for this end -- how persevering the efforts! Scenes of temptation and gayety were multiplied, urgent and repeated invitations given them. Flattery was resorted to-jests and raillery, sometimes scorn and even abusive epithets, oaths, and reproaches, were employed.

These temptations but led them more frequently and importunately to the mercy-seat, and gave them clearer views of the desperate depravity of the sinner's heart. They were aroused to exertion, and determined, with the help of God, to labor for the salvation of souls. They prayed, they entreated, they warned, they invited one and another to be reconciled to God. Many around them began to think of eternal things, and not infrequently they led several of their friends and companions to the house of prayer.

Their labors were not in vain. God has said, "When they call upon me, I will answer." His Spirit was evidently working upon the hearts of multitudes. Members of the church, previously at variance, began to weep and to seek reconciliation. The love of Christ constrained them to be at peace. The men of the world beheld this change, and trembled. They no longer pointed the finger of scorn. Some were brought to inquire earnestly, "What shall we do to be saved?" Even the gay and profane, as well as the cold formalist, were troubled, and joined in this inquiry. Things now wore a solemn aspect in the once careless and mirthful society of A____. The hall of revelry was deserted; vain amusements, and even opposition ceased. They who had been first in scenes of pleasure, were heard confessing their sins and imploring the mercy of God. Numbers yielded their hearts to Christ and rejoiced with exceeding joy. They were heard recounting the story of the cross, and entreating their companions to believe and be saved. How still and solemn was the house of God! The word of truth fell with power on hearts unused to any susceptibility of religious emotions. In the social district meetings, sobs and tears were mingled with rejoicings, and with the convert's prayer. This was the Lord's doing, marvelous to all. Thus was he pleased to strengthen and bless the feeble instrumentality of these two youthful converts.

The spirit of discord which had torn asunder an ancient church was brought to an end. Christians again loved each other, and prayed, wept, and conversed together, confessing the presence and power of the Spirit of God.

Multitudes also, who were dead in trespasses and sins, were made alive unto God. Sinful habits and amusements were abandoned, while prayer and praise were heard in almost every family. Many now sang "redeeming love;" and joy, new joy was felt in heaven -- the angels' joy over repenting sinners.

The church was no longer a reproach. That was a Sabbath long to be remembered when, in an aisle side by side with those two young ladies, there united with the church of A____, one hundred and forty-nine persons, young and old, in whose conversion it might be truly said they had abundant reason to rejoice. "They that turn many to righteousness shall shine as the stars for ever and ever." Dan. 12:3. Long ere this they have gone, as we suppose, to their rest above; but from generation to generation such a work of grace is worthy to be held by Zion in delightful remembrance. God is faithful. He notices and rewards the faithfulness of his children.

Forty years of subsequent prosperity, benevolence, and Christian action in that church, are the highest testimonial that this work was of God. In the weakness of man was manifested divine power. The full happiness and glory of this work of grace, in which two young female converts thus labored, can only be reckoned up when its aggregate richness shall be unfolded and enjoyed in the world to come. A work, this, worth living for -- dying for, a thousand, nay, ten thousand times.
-- S. H.

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02 -- WELLS OF SALVATION

"With joy," says Isaiah, "shall ye draw water out of the wells of salvation." Pure water is often employed by the sacred writers as the emblem of grace. The figure is used in several different senses. Water represents purity; and the washing with water, the purification of the soul. "In that day," says Zechariah, "shall a fountain be opened for sin and uncleanness." "Wash ye, make you clean," says Isaiah; and in the New Testament, we read of "the washing of regeneration;" of being "born of water;" and of having our "bodies washed with pure water." The ordinance of baptism evidently implies; among other things, this; as was said by Ananias to Paul, "Arise, and be baptized, and wash away thy sins."

But as water is necessary to the comfort of life, yea, to its very existence, we find it often used as an emblem of life and refreshment. "Ho, every one that thirsteth, come ye to the waters." "On the last, the great day of the feast, Jesus stood and cried, If any man thirst, let him come unto me and drink." And Christ said to the Samaritan woman whom he met at Jacob's well, "If thou knewest the gift of God, and who it is that saith, give me to drink, thou wouldst have asked of him, and he would have given thee living water." And again, "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life." And in the book of Revelation, we have one of the sweetest, richest texts on this subject: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Another use of certain waters among men is, for healing diseases. Medicinal springs are sought after and resorted to all over the world; but I do not find, that except in case of miraculous healing, any mention is made of water as medicinal, in the Bible. The pool of Bethesda was famous, in the time of our Saviour, for the healing virtue of its waters; but this, we are told, was owing to a miraculous cause: "An angel descended into the pool, at certain seasons, and troubled the water; and whosoever first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had." So also, we read in the Old Testament, that Naaman the Syrian, by the direction of Elisha, was healed of an inveterate leprosy, by dipping himself seven times in the river Jordan. And the blind man whom our Saviour healed by placing clay on his eyes, was directed to go and wash in the pool of Siloam; and "he went, and washed, and came seeing."

If there should be a miraculous fountain opened in some part of the world, which had the virtue of curing all sorts of bodily diseases, what an amazing rush would there be to reach it, by the rich and the poor. The ways leading to it would be constantly crowded with pilgrims seeking a cure of their various diseases. The sick and decrepit, as when our Lord was on earth, would be

borne by their friends and bathed in the fountain of life. The superstitious heathen travel hundreds and thousands of miles to visit some fountain supposed to possess a healing virtue; and in some popish countries, sacred wells are visited at certain seasons, by a poor deluded people, who expect healing from waters which possess no healing quality but what imagination gives them.

But when it is announced that a well of salvation is opened for the healing of the maladies of the soul, very little interest is felt by most in the tidings. Men are not sensible of their spiritual diseases, and therefore do not seek a cure. Yea, they are under such a direful delusion, that they are unwilling to be healed; they fondly cherish their mortal maladies, and are often offended when urged to come to the wells of salvation to be healed.

A few, however, are thirsting for salvation; and they rejoice to hear that a fountain is actually springing up in this wilderness, to which they are freely invited. Such come with joy to the wells of salvation. And O how sweet are the repeated draughts of the water of life which they drink in! Others are deeply affected with the conviction of their moral defilement. They ardently desire cleansing. To all such we bring glad tidings, when we announce that "a fountain is opened for sin and uncleanness." Do you ask where? In the gospel -- Christ, who is the center and substance of the gospel. -- A. A.

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03 -- I AM A LOST MAN

The newspapers inform us that these were the last words of Bugeaud, marshal of France, and duke of Isly. When he uttered them he was just closing a brilliant, many would say a useful life. He had led vast armies to battle. He had governed extensive states. He had been conspicuous in the councils of his nation. The president of France made anxious visits to his death-chamber. The stern Cavaignac wept as he looked upon the dissolving frame of his old comrade; and the convention was profoundly affected when the news of his death was announced. With all this accumulation of honor he was, by his own confession, "a lost man." How mournful the contrast between the glory of his life, and the deep gloom of its close.

From the same source we learn that Bugeaud had a pious mother. In the history of his eventful life, this seems to have been the only quarter in which a good influence was exerted upon his heart. His mother's voice alone warned him of his danger, and spoke to him of eternity; all other influences led him astray. In the camp he heard of God only in blasphemy. In civil life he saw nothing but a desperate struggle for earthly place and power. In the saloons of Paris he heard wit mocking and philosophy denouncing the religion of his youth. The quiet voice that had warned him and prayed with him was, alas for him, overborne and lost in the midst of these babbling voices of the world.

In the hour of death, however, these voices die away and are forgotten. The acclamations of a world could not have made the failing pulse of Bugeaud beat faster. Other tones were in his ears; for the accents we will not listen to when they admonish us, we are often forced to listen to when they accuse. The dying moments are often the time of resurrection for abused privileges and

neglected gifts. They stalk forth from the "burial places of memory," to foreshadow our doom, and convince us of its undeniable justice.

Thus we explain that fearful expression which fell from the dying warrior. He heeded a voice which he had long neglected and forgotten. Across the waste of years, and through the storm of battle it comes, clear and distinct, upon his failing ear. It asks for the fruit of early counsel. It seeks for the result of pious care and zeal. One comprehensive glance over his life satisfies the man that he has wasted it. His own conscience condemns him. In this he knows that he but anticipates the sentence of God, and he sinks into death, "a lost man."

The lesson of this sad incident is easily read. It is only another instance of the ease with which carelessness can turn our gent blessings into curses. A mother's love and a mother's pious care are inestimable gifts of God's mercy. Indifference and impenitence can make them causes of our deeper damnation, and so change the soft voice that sung our infancy to sleep, that it will haunt our dying pillow with accusations that we can neither gainsay nor resist. -- M. G. B.

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04 -- SOFTLY, YOUNG MEN, TREAD SOFTLY

Soon after the late Rev. Dr. John M. Mason accepted the presidency of the college at Carlisle, a number of choice young men from New York and the vicinity followed him, and became members of the college.

In the autumn of 1822, a son of the president, James Hall Mason, a youth of singular purity and elevation of character, eminent promise, and greatly beloved, having just received his degree, and with the ministry in view, after a violent and brief illness, was taken away by death.

The event produced a solemn and profound impression throughout the college. The heart-stricken father, who had a short time previously parted with a beloved daughter, sat as one astonished. Clouds and darkness were round about the throne. The explanation was not yet. When the bier on which lay the body of his deceased son was taken up by his young companions, to be conveyed to the grave, as by an involuntary, an uncontrollable impulse, he spoke: "Softly, young men, tread softly; ye carry a temple of the Holy Ghost."

This dark and bereaving dispensation, in the wonder-working providence of God, was made the occasion and commencement of a work of grace, the extent and results of which eternity alone will be able to disclose.

Of the students who then experienced a change of heart, and subsequently devoted themselves to the ministry of Christ, a majority being of the Senior class, I have been able to recall the names of fifteen -- among them many familiar to us all -- such as Mr. Cahoone, Dr. Bethune of Philadelphia, Dr. Erskine Mason of this city, Dr. Morris of Baltimore, Bishop McCoskry of Michigan, Messrs. Labagh of Long Island, Mr. Boice of Claverack, and the others, with no less fidelity and usefulness, occupying different and important stations in the church. In addition to these, and of the same class with a majority of them, six young men are recollected who were

members of the church previous to the revival, but who probably were more or less influenced, bring that scene, in devoting themselves to the ministry. These were, President Young of Kentucky, Professor Agnew of Michigan, Mr. Holmes, missionary among the Chickasaws, the Rev. Messrs. Whitehead and Van Kleeef of our own church, and Rev. Mr. Williams, formerly of Salem, New York.

Connected with this revival there are various remarkable circumstances. It furnishes a chapter in God's gracious providence, which deserves to be had in admiring and grateful remembrance.

In its origin it was remarkable. It was as life from the dead. That which to all human view seemed to abstract from the anticipated services of the church, and to depress the hearts of the godly, in the early translation of a youth of high and holy promise, became the occasion, in the dispensations of Him who worketh all things according to the counsels of his own will, of quickening many souls, and sending into the vineyard of our Lord a band of faithful laborers, who have sustained the heat and burden of the day.

The work was remarkable in its great depth, and power, and extent.

Remarkable in the fact, that although previously many of its subjects were very inconsiderate, and heedless of their obligations, and were the objects of great solicitude, those at least to whom we have referred as having been called to the ministry, were every one of them from the bosom of Christian families, carefully trained and instructed in the knowledge of divine things -- sons on whose behalf prayer to God had ascended day by day continually.

Remarkable, in the fact, that of so large a number, brought into the church at the same time, under all the excitement of such a scene, all have maintained their integrity -- not one has fallen, or faltered, or backslidden. All have been useful, many of them eminently so. -- Dr. Knox's Sermon

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05 -- THE NOVEL-READER'S REQUEST

Circumstances have led me to perceive that the real desire of many I meet, if expressed in plain language, would be nearly this:

"Give me a novel. The ordinary round of human affairs is not sufficient for my mind. Away with every-day scenes. Let me rove in the regions of fancy, and please myself with phantoms conjured up by a diseased imagination. Help me to divest myself of the idea that I am a responsible being bound to the bar of God. Describe to me a hero, running his course of heaven-daring and hell-daring, free from the restraints of conscience, and unshackled by strict rules of morality. Let him live and act as though he neither feared the frowns nor sought the approbation of his Creator. When his race is run, let him lie peacefully down on his death-bed, and calmly resign himself to his fate. How happy the life and how desirable the death of a hero of romance, compared with that of a Christian! I would close my eyes to the beauties of true piety. Let me have a book in which the Christian religion is represented as pusillanimous, unworthy of the attention of such a dignified

being as man. Let Christians be exposed to contempt as enthusiasts or hypocrites; and, if possible, let all confidence in the existence of vital piety be destroyed. Give me a novel. Let every virtuous sentiment be erased from my mind. Let me wade through the moral filth of populous cities. Let me inhale the pestilential effluvia from those sinks of iniquity where virtue is not named, and where external decency, if found, soon disappears. I would gloat over the accumulated wretchedness of depraved man, painted with the most brilliant colors and expressed in such glowing language as 'makes vice pleasing, and damnation shine.'"

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06 -- JUST AS THOU ART

Counterpart of the beautiful hymn, "Just as I am," inserted in the Messenger for March, 1848.

Just as thou art -- without one trace
Of love, or joy, or inward grace,
Or meetness for the heavenly place,
O guilty sinner, come.

Thy sins I bore on Calvary's tree;
The stripes thy due were laid on me,
That peace and pardon might be free--
O wretched sinner, come.

Burdened with guilt, wouldst thou be blest?
Trust not the world; it gives no rest:
I bring relief to hearts oppressed--
O weary sinner, come.

Come, leave thy burden at the cross;
Count all thy gains but empty dross:
My grace repays all earthly loss--
O needy sinner, come.

Come, hither bring thy boding fears,
Thy aching heart, thy bursting tears:
'Tis mercy's voice salutes thine ears;
O trembling sinner, come.

"The Spirit and the bride say, Come;"
Rejoicing saints reecho, Come:
Who faints, who thirsts, who will may come:
Thy Saviour bids thee come.

-- R. S. C.

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07 -- STOCK IN HEAVEN

A few years ago, a poor emigrant fell from a steamboat on the Ohio river, and was drowned, leaving his wife and one or two small children, who were on board, in destitute and distressing circumstances. On coming into port, the case was spoken of among a number of "river men" on the wharf, when one of them with characteristic bluntness observed, "Come, boys, let's take a little stock in heaven," at the same time taking from his pocket a couple of dollars as his part of a contribution for the benefit of the poor widow. His example was followed by others, and a handsome present was the result of this rough, impromptu exhortation. May we not hope that, like the aims of Cornelius, this act came up as "a memorial before God?"

It is a glorious truth, whether our generous friend of the steamboat understood it properly or not, that we are privileged to take stock in heaven. The poor widow who threw in two mites became a large stockholder, and her certificate is recorded both there and here. Come, then, let us all take a little stock.

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08 -- INFLUENCE OF THE CHURCH OF ROME

"During the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland, naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation; the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes, in Germany, from a Roman Catholic to a Protestant principality; in Switzerland, from a Roman Catholic to a Protestant canton; in Ireland, from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent round them is in a ferment with Protestant activity and enterprise." -- Macaulay's History of England

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Religious Character Of Mr. Wirt

The Hon. William Wirt, in the later years of his life, took great interest in the promotion of moral and religious institutions, in the missionary labors of the churches, in the extension of Sabbath-schools, in the success of the Bible Society, and the cause of temperance. At the time of his death he was president of the Maryland Bible Society. These years of Mr. Wirt's life furnish the spectacle of a highly gifted, thoughtful, and accomplished mind stimulated by a fervent and sincere piety, and employed in the promotion of every good work suggested by enlightened benevolence or Christian duty. He devoted a portion of his time every day to the reading of the Scriptures; engaged in a comprehensive study of theology; cultivated habits of prayer and meditation which he promoted and encouraged in his family, and frequently employed his leisure in the composition of religious essays and records of private devotion. His favorite theological authors were Hooker, Baxter, Watts, Faber, Flavel, Robert Hall, Doddridge, and Jay. Of Baxter he says in a letter to his daughter, "I took up the 'Saints' Rest' lately, and found it like an old sandal-wood bow as fresh and fragrant as if it had just been made, although it has been exhaling its odor for a hundred and eighty years."

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Benevolence Of A Southern Lady

The General Agent at the south-west, in noticing the receipt of \$25 from a lady in Southern Kentucky, states the following interesting facts. Some three years ago, having learned the want of colportage from reading the papers, she sent him \$25. Shortly after, he called upon her, not expecting a contribution, but to his surprise she gave him a long leathern bag full of silver, amounting to about \$25. Since then she has made herself, her children, and several of her grandchildren, life members; contributing in all about \$200, though living in a log house, and wearing plain homemade clothes. She is very efficient in circulating tracts in her vicinity. We commend this gratifying example of constant, systematic benevolence to those ladies who would gain that most encouraging plaudit from their Saviour, "She hath done what she could."

Another benevolent lady in Washington Co., N. Y. who loves to be employed in doing good, has recently forwarded \$150 for the salary of a colporteur. We love to record such instances of female liberality.

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Response

A friend, in remitting ten dollars, writes, "Surely a Society so adapted to meet the spiritual wants of destitute millions, will not, must not be allowed to fatter in its glorious and eminently successful efforts to arrest the erring wanderer, and encourage the fainting follower of the Lamb. May the cause move triumphantly onward."

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If I see a house in flames, must I wait for a policeman to arouse the inmates, or for an engine company to check the devouring element? If a vessel is stranded, shall I tarry for the wrecker, when with a life-boat I can rescue the ship's company, though it may be at some personal hazard? If a fellow-being is rapidly sinking under a disease for which I have a certain remedy, must I pause till the regular physician can administer his potion? If even the law of the Sabbath is suspended by the Lord of the Sabbath himself, or interpreted to cover the law of humanity in the case of a brute beast perishing by the road-side; can the laws of etiquette or custom intervene to arrest the discharge of duties which every Christian owes to impenitent, unconverted souls within his influence?

Does not the common-sense of every reader determine that if I have what is necessary to the life of a brother of the species, I withhold it at my peril? Will not God require his blood at my hands whom I suffer to perish with a panacea in my possession? There is force in the Indian convert's defense of the labors of the Moravian brethren, when they were assailed by a trader on the score of their not being "privileged teachers." The honest Indian replied, "It may be so; but I know what they have told me, and what God has wrought within me. Look at my poor countrymen there, lying drunk before your door! Why do you not send 'privileged teachers' to convert them? Four years ago, I also lived like a beast; and not one of you troubled himself about me. But when the Brethren came, they preached the cross of Christ; and I have experienced the power of his blood, so that sin has no longer dominion over me. Such are the teachers we want." Yes; and such are the teachers the world wants, and the Spirit blesses, and the Redeemer owns, and the Father loves. The ministry are indeed appointed to teach men the way of salvation. They are of God's ordaining. And while there are sinners to be brought to the Saviour and trained for heaven, their agency will be called for. Nor is their sacred office to be invaded. But their duties do not supersede the obligations of other Christians. There is no monopoly in doing good. As "whosoever will, may take the water of life freely;" so every soul that drinks at the fountain of living waters may and must bid other thirsting, fainting souls come. Divine authority sanctions it. The dictates of humanity demand it. Scriptural precepts, examples, and promises encourage to it. A great cloud of witnesses who have trod the path of duty and of glory, and who, having "turned many to righteousness," "shine as the stars for ever," summon the disciples of Christ to abound always in the work of the Lord, forasmuch as they know their labors are not in vain in the Lord.

The manner and spirit in which common Christian duties are to be performed, are scarcely less important than the duties themselves.

Intelligence is indispensable. While for "the soul to be without knowledge, it is not good" in itself; so, to have a zeal without knowledge, is not the way to do good. Let each Christian study his capacities, and, while he seeks to enlarge them, attempt only the range of duties within his appropriate sphere. There is a place for every grade of talent.

Humility is needful in the Christian laborer. The chief drawback in the employment of lay talent at all times, has been in the liability to spiritual pride as the result of successful effort. But it is an infirmity to which men in every station are subject, and should lead to great watchfulness. Let the church members seek the advice and direction of the minister or officers in the church, and

cooperate cordially with those who seek the good of Zion; and, with God's blessing, all will be well.

Directness and speciality in Christian toils will greatly facilitate their usefulness. There is too much aimless, fruitless effort. Every blow should be made to tell. Every spindle should be made to turn. Common-sense should be applied to schemes of doing good, as to worldly enterprises. If a political antagonist is to be convinced and won, you go to the man himself, and ply him with argument, and furnish him with light, and persuade him of a better way of thinking and acting. If you would build an anthracite fire, you would not strew your kindlings on the top of the coal, but carefully adjust them where a spark will soon ignite the whole mass. It must be so in winning souls, in kindling gospel fires. Sound practical wisdom must guide the energies of Christians, that labors may not be lost. In this neighborhood, a Sabbath-school gives most promise of usefulness: establish and sustain it. In that, a weekly prayermeeting will do most good: hold and attend it. Here, a new church may be organized, with a little help: form and foster it. There, somebody must go in person, and explain the way of salvation: go, and go again, until the soul is saved, or beyond the reach of hope. To one, a book or tract may be useful: lend or give it. Where your personal influence cannot reach, a colporteur or missionary may be a substitute for your personal labors: send, and support them. In such ways, let every member of every church have something to do, and do it; and how long will our waste-places lie desolate, or the cry come up from the neglected masses, "No man careth for my soul?" "The parched ground will become a pool, and the thirsty land springs of water."

Prayerfulness, constancy, impartiality, dependence on God, and like characteristics of the manner and spirit of Christian service, will suggest themselves to every reflecting mind. We have not space to amplify them.

The topic thus imperfectly discussed is timely. In many parts of the land the dews of divine grace are distilling, and Christians are rejoicing over a revived church and converted souls. Now is the time to settle the principle and form the habit of a working Christian. Christian, you are "bought with a price." Cast your eye on the cross of Him "who gave himself that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Gaze on your glorious exemplar, "who went about doing good," and remember, that "if any man have not the Spirit of Christ, he is none of his." Look out on the Christless crowd, and heed the voice of Him who, "while he testifieth, surely I come quickly," adds, "Let him that heareth, say, Come." Anticipate the great day of God, and the solemn rebuke to neglectful professors. "Inasmuch as ye did it not to one of the least of these, ye did it not to me." By the agonies of the cross, by the woes of the lost, by the bliss of haven, by thy covenant vows, we entreat thee, work.

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10 -- POOR, VICIOUS CHILDREN

The recent report of the New York chief of police has lifted the veil from the dens of juvenile iniquity, and at the sight the community stand aghast. Worldly men, who may distrust the statements and estimates of benevolent institutions, now that an officer of the municipal government reiterates them, are confounded by the facts; and are eager, for the time, in pursuit of

some measure of reformation, or at least protection. It comes home to their "business and bosoms" when told that 770 ragged urchins subsist by "daily pilfering immense quantities of cotton, sugar, spirits, coffee, teas, etc., on the wharves," or by "stealing hardware from unfinished dwellings, lead and copper pipe, and even tin roofing;" that "in one instance an entire bale of cotton was stolen piecemeal, and the perpetrators were only caught when they returned for the purpose of filching the bag itself!"

The "chief" unfolds the mysteries of four other classes of young villains, namely, the "crossings sweepers," mostly girls, numbering about 100; peddlers of small wares, chiefly German and Irish children, numbering about 380, ready for any indecency; "baggage smashers," without homes, idle and dissolute thieves, of whom there are about 120; and vicious boys who have homes, but are suffered to wander from them, and without any moral restraints, become profane, quarrelsome, and abandoned; their number is estimated at more than 1,600. Besides these, 2,383 children in ten patrol districts do not attend school.

Three thousand juvenile vagrants in a part of a single city are characterized by the chief of police as "roaming day and night, wherever their inclination leads them, a large proportion of them in the daily practice of pilfering whenever opportunity offers, and begging when they cannot steal. The female portion of the youngest class, who have only seen some eight or twelve summers, are addicted to immoralities of the most loathsome description. Each year makes fearful additions to the ranks of these prospective recruits of infamy and sin, and from this corrupt and festering fountain flows on a ceaseless stream to our lowest brothels -- to the penitentiary, and the state prison!"

The blood curdles in one's veins in reading such a record of precocious depravity and crime. The Christian heart bleeds, as it couples the thought of a miserable eternity with the dens thus uncovered. The philanthropic mind instantly turns to the causes and remedies of such a condition of our juvenile population. With these the chief of police does not concern himself, further than to suggest that some method should be adopted to compel these children to "attend our schools regularly, or be apprenticed to some useful occupation."

We would venture to suggest some of the immediate causes of juvenile vagrancy and crime, with a view to the drying up of the sources whence this sea of iniquity receives its supplies.

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Intemperance is one of the most obvious of these. It impoverishes and imbrutes the parent, and sends forth the child on errands of thievery or beggary, to procure the means of farther debauchery. It turns homes into earthly hells, and then sends its imps to plunder and pilfer, that the fires of perdition may be kept burning. And this it does by the express sanction of public authority! It is enough to excite the derision of the arch-deceiver, to witness the legalized process by which juvenile vagrants are manufactured, and the subsequent alarm at the results of the process. License a ram-shop for every corner, for a paltry consideration of dollars and cents, and then expend a hundred times the amount in the vain attempt to counteract the mischiefs in pauperism, crime, and juvenile delinquency, immediately traceable to the dram-shop!

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Sabbath-breaking is another fruitful cause of juvenile iniquity. Let there be an unrebuked and patronized example of the violation of one of the laws of God and man, in all the streets and alleys of a great city, and who need wonder that all others are set at naught? When men, for purposes of gain, employ hundreds of urchins to invade the sacredness of the Sabbath and the stillness of the domestic sanctuary with the shriek of "Sunday Morning News," "Sunday Herald," "Sunday Times," and the whole catalogue of God-defying, Sabbath-breaking journals; and when thousands of our population shamelessly patronize this invasion of the peace and good order of society, what can be expected but that our children and youth will treat the decalogue as a fable, and the laws based upon it as a dead letter? Why, indeed, are the hundreds of Sunday news-boys excepted from the list of vicious vagrants? Is there a more mischievous class? And do they not contribute directly to the multiplication of all the others? Why is not the police directed to the work of abating this unpardonable nuisance -- of arresting this infraction of law?

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The influx of European immigrants affords another clue to the causes of the evil under consideration. They come from lands where the Sabbath, to a great extent, is a day of feasting and revelry. A considerable portion of those who remain in the cities are too poor, indolent, or vicious to seek a rural home. The dense population of a city favors their schemes of beggary or villainy. The religions systems under which they have been reared, prove but the shield of conscience while they plunder their more prosperous neighbors of a better faith. Thousands of them are skilled in the arts of knavery or mendicancy. That we should suffer by influences from this source, could not be unanticipated. But we see only the beginnings of evil, unless we bestir ourselves to provide amply for the intellectual and moral elevation of the hordes cast upon our shores. It is not so much to the feasting and toasting of exiles that we must address ourselves, as to the teaching and training of emigrants.

We may resume this subject at another day, and inquire into the remedies for these obvious and appalling evils. Much as government may have to do with the suppression of vice and the promotion of virtue, the gospel has more to do with it. And it is time that practical, comprehensive schemes were on foot to carry the gospel to the classes most needing its restraining, elevating influences. A remedy that is not applied where the disease exists, is no remedy. The gospel pent-up in celled houses or costly churches, does not secure us against danger from the corrupt masses. It must be carried down to the lowest point of social being, and its fires he kindled there to warm into life the benumbed conscience, and to irradiate the cellar and the garret, where poverty and crime would otherwise nestle and thrive.

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Friends of the Messenger will be glad to learn that the subscriptions have increased since January 1. Its tidings of mercy are now borne monthly to about 160,000 families in English, besides about 13,000 in German. There is every motive to the editors, writers, and all who have any agency in its circulation, to persevere in their endeavors. No subscription should be suffered

to fail, but the list in every place be renewed, and, if possible, enlarged. A friend has sent ten dollars, to circulate 960 copies of the February No. in colleges.

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11 -- PORTRAIT OF THOMAS PAINE BY A MASTER

There is a great deal of stern, manly truth told by the secular press. Whether it be through deference to a general public sentiment favorable to morality and religion, or from an increasing conviction of the vital importance of biblical principles, it is certain that the popular press is assuming a higher tone in the discussion of great moral questions, and is lending its influence to the diffusion of Christian knowledge, as never before. It thus contributes powerfully to the removal of danger from skepticism among the cultivated, reading classes. Infidelity is in a good degree made to slink into the narrow channels of its own creation, instead of flaunting its blasphemies in the face of the community, as in its palmy days. Even journals of loosest morality, and farthest from the support of evangelical views, deal with infidelity and its champions with just and unsparing severity.

The recent anniversary of the birthday of Paine having been seized upon as the occasion for rallying the discomfited adherents of the drunken blasphemer, one of the most widely circulated of the secular journals thus draws the portrait of the "unhonored and unwept" champion of unbelief:

"Paine sat down in the French prison to which his brother infidels had most causelessly consigned him, to overthrow the religion of the Bible, without a copy of that book at hand--without having ever carefully or dispassionately considered its claims to credence, or the evidences which sustain them--assuming that such and such were the doctrines of Christ, because somebody said so; and that Christ was art impostor, because those doctrines did not square with his notions of reason and divinity. The tone of his work is presumptuous, scoffing, ribald, dogmatic, insolent. It is as much as to say, 'I, Tom Paine, know every thing, and whoever dissents from my doctrines must be a knave or fool -- there is no third choice.' Such a work could have but these effects -- to encourage lewd, reprobate boys in pursuing the course dictated to them by their fierce, unregulated passions, on which the religion of the Bible was the only practical check; and to impel devout, reverent, exemplary Christians to a deeper dislike of infidelity in all its forms, judging its intrinsic character by this God-defying manifestation."

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12 -- THE COLPORTEUR-BOAT BETHEL

Two years ago, a colporteur-boat was set afloat upon the Mississippi, manned by two experienced colporteurs, and supplied with books and Bibles, for the purpose of visiting the places on the banks of the river, and the boats that navigate these Western waters.

Another boat, manned by one of the same colporteurs, who is a minister, aided by his three sons, one of whom is but twelve years old, was set afloat November 1, 1849. At the first place they visited they remained several days, preaching and distributing books, and in connection with

their efforts about 15 persons made a profession of religion. While there, a young man visited the Bethel, and taking a much-worn copy of Baxter's Call from his pocket, told the colporteur that he had given that book to him two years ago, and that he hoped it had been blessed to his salvation, and that of his mother and sister. The colporteur asked him if he would part with it. "For nothing in this world," was the reply.

"We next visited," says the colporteur, "a place where we had staid fifteen days on our previous visit, when the town was new, but noted for its dissipation. There were then seven 'groggeries' in the place, but before we left them we procured a number of signatures to the temperance pledge. An old gentleman who had been furious in his opposition on our former visit, was now the first to welcome us, and told us that there had been a great reformation; that now there was but one place where whiskey was sold, and that they had a flourishing temperance society, numbering 100 members, and what was far better, a church of 80 members, with regular preaching. He farther told us, that he was then an infidel, and that we had given him a tract, which he put in his pocket intending to burn it. As he took it out to do so, he concluded that he would not be a coward, but would read it first. It was Dr. Mason's 'Conversation with a Young Traveler.' The argument was too strong for him, and rendered him uneasy. He concluded to read Nelson's Cause and Cure, of which he had heard much said, which made him more miserable. He continued to read and pray, until the Lord, for Christ's sake, pardoned his sins.

"We found a wonderful change for the better at all the places we had previously visited. A Sabbath-school that we had organized in one place, was in successful operation; they had also had a revival of religion, had organized a small church and had regular preaching, and spoke of the Society's publications as the instrumental cause of the reformation. We also found that an influence for good had extended down the river from this place some twenty miles. They had also enjoyed a revival of religion, and had organized a church with near 60 members. We preached there several times, and sent appointments down the river before us. The people would go with us from place to place for ten miles down the river, so anxious were they to have preaching. Many grown persons attended who had never heard a sermon before.

"We revisited a place which, up to the time of our first visit, had been under Roman Catholic influence. At that time we met much opposition from the priest and his friends; but we remained there ten days, preaching and circulating the precious truth. On lauding at this time we learned, that soon after we left before, the people refused to attend mass, at which the priest became offended, and left them. Some Protestant ministers commenced preaching there, a revival followed, and about 40 persons professed religion. They now have a Presbyterian church of about 50 members, and no priest. A lawyer, who on our first visit was a professed infidel, and who was then prevailed upon to take D'Aubigne's History, now welcomed us to the place, and told us that he wanted another set of the History, as those he had were worn out. 'But,' said he, 'they have done a great work in our town; they have run off the priest, and converted all the infidels, and me with the rest, who was worse than all.'

"We again launched our boat, meeting with cheering news all the way to Memphis. There were perhaps 200 flat-boats at that place, all of which we supplied with books. In the city I met a young man with a basket of novels, and inquired if he sold many. He replied that he had not sold many in Memphis, but that he had sold a great many in New Orleans. I told him our books were

much better and cheaper, and induced him to examine them, when he seemed to be astonished at their cheapness. He acknowledged that it was wrong to circulate the trash he was carrying. He went to the Bethel, and as the result, was prevailed upon to give up his novels and to sell the Society's works. He purchased about \$20 worth of books, and went to work declaring that he had sold his last novel. There were two others in the city selling novels. This late novel-vender met with them, told them what he was doing, urged them to lay aside their novels and circulate the truth. He prevailed, and soon they were at the Bethel with empty baskets, which I filled with our publications. On the 12th of January we left Memphis, and no one to sell novels. "I made it a point, as soon as I boarded a boat, to open a package of tracts, and scatter them around. This I always found to be a favorable introduction. I found less dissipation on the steamboats than formerly. A lad, who kept bar on one boat, remarked to a friend of mine, that 'he should be glad when that man with the tracts left the boat, for he could sell no whiskey while he stayed.'"

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12 -- MODERN GIFT OF TONGUES

It is a cheering thought that the natives of other lands, as they come to our shores, are not shut out from our influence, although they are strangers to our language. We may be unable to converse with them, but we can place in their hands the Bible and the precious books we so highly prize, in words which they can read and understand. The colporteur carrying with him books in various languages, which enable the emigrants, each in his own tongue, to hear the wonderful words of God, is thus in a sense endowed with the gift of tongues. A Wisconsin colporteur writes, "To preach the gospel in Northern Wisconsin, it is necessary to use seven different languages, for so many are living languages among the people. You sent me a box containing books in six languages. In one week I was able to supply those who could read five of them, and those who read the sixth will soon be supplied. In this view, the Society are doing a great work in sending the gospel of Christ to those who otherwise must remain in ignorance of it. No one can fail to observe the happy adaptation of the colporteur work to a field where so many languages are spoken. The foreign population is fast increasing. There are already 7,000 Germans in Milwaukee, and 15,000 Norwegians within the bounds of the state, and a host of foreign emigrants are flocking in from different countries. My mind turns to the Society as an agency to scatter light amid the darkness that prevails."

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13 -- A SCENE IN THE TENNESSEE MOUNTAINS

Although the business of the colporteur must necessarily be commercial to a great extent, still he has so many opportunities for spiritual instruction and impressing religious truth, that a higher character is imparted to his work. Scenes of the most affecting interest are continually occurring in his daffy labors, and impressions are made by his visits that can be effaced only when memory has ceased to act. Who of the group in the Tennessee mountains, so graphically described in the following sketch, will ever forget their interview with the stranger who read and prayed with them, and supplied them with books?

"In this community," says the writer, "education is not advanced enough to beget a taste for reading, and I succeed best by spending some time in families, reading the simplest stories, exhibiting pictures, and repeating hymns. In this way I have sometimes sold one or two dollars' worth of books where it was with difficulty any person could read. I was about passing a house one day, as I had seen the man at a neighbor's and he had refused to buy. I however went in, and found a very large family of boys and girls, some of them of adult age. They were soon much interested, and when their father came in, I remarked that he would have to get some books for his young folks; the mother, who was a professor of religion, joined me. He at once replied, that he thought he must get a volume or two, and accordingly picked them out and paid for them. The mother now insisted that each child should have a book. Taking up one of the books for children, I opened at the story of the "Christian Drummer," remarking that the story was worth double the price of the book. The mother asked me to read it. When I commenced all clustered around me; and when the drummer's conversion, interest in the Bible, and great efforts to learn to read were described, the mother, doubtless thinking of her unconverted husband and uneducated family, burst into tears, and the scene became deeply affecting. They now selected other volumes, including the Drummer of course, and soon every child had a book, whose influence in this uncultivated, but as yet uncontaminated family can scarcely be estimated. We all then bowed in prayer, and thus closed the interview. I thought, could the Secretaries have looked in upon us, they would have rejoiced to see the system working; could the Committee have witnessed that scene, they would have felt paid for all their labors; could the patrons of the Society have been present, they would not have repented their benevolence."

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14 -- THE SPIRIT'S BLESSING

An agent of the Society in Virginia has furnished the following interesting particulars relative to a remarkable outpouring of the Spirit that accompanied his labors. At the urgent request of Rev. Mr. C____ of the Presbyterian church, he visited one of the small churches under his care. At the first meeting only twelve hearers were present, and at the next but thirteen, and many thought it not worth while to continue. They did so, however, and the congregation continued to increase; great solemnity apparent, and many began to inquire what they must do to be saved. Presently this feeling pervaded the whole place, and nothing was spoken of but the engrossing subject of the salvation of the soul. The whole surrounding country was moved, and men from a distance who were there on business, could scarcely get away from the place during the whole course of the meeting. Every one was presented with a tract at each service, and books were circulated. These, with the faithful exhibition of the gospel and individual conversation, were the means which, by the blessing of God, made those scenes more like the day of Pentecost than any the agent ever witnessed. In every other ease that he has observed some remained hardened, but in this, not one. The work still advances, and multitudes have been hopefully converted to God.

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Books Turning Schoolmasters

A colporteur in Mississippi visited a destitute neighborhood where four-fifths of

the adult population could not read. Few books of any kind were to be found, and he supplied all the families. On returning five weeks after, he found that some had learned to read, and others were learning. The books he had sold had prepared the way for others. A man to whom he sold a Bible, said it was the first one that was ever in his family. He had several children. His wife sat up until midnight reading it to the family, and said it was "the best Bible she ever saw, it was so easy to understand."

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15 -- FOREIGN GRANTS OF MONEY

The following Tract appropriations must be remitted in cash on or before April 1: 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.

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16 -- INFLUENCE OF THE PRESS IN INDIA

The Ceylon mission report that books and the visits of missionaries, with schools and the various influences exerted, are evidently sapping the foundations of heathenism, especially among the young. "Native Hindus are often heard conversing together as to the contents of the tracts; and many have been enlightened to see the folly and absurdity of pagan ceremonies and observances."

The Rev. Mr. Meigs, who recently spent several weeks in the eastern part of the province, says, "The contrast between the young and the aged in this district, as to their knowledge of divine things and their respect and reverence for heathenism, is very great. One of my native assistants, who spends nearly his whole time as an evangelist among the people, lately remarked to me, that he found the aged and the ignorant among the people still having respect for heathenism and fear of their gods; but the youth appeared to have very little of either. They attend the festivals merely to hear the music and to see the display that is made to attract and please the multitude.

"Their fear of the gods is gone. As an illustration of this, I may mention a recent circumstance in one of the villages of Manepy. A respectable native officer has been in the habit, for many years, of making a great sacrifice at one of the temples. After the death of the father, it was the expectation of the people that the sort would continue the sacrifice. The officiating Brahmin, with this expectation, made the necessary preparations at the temple. The son, however, refused, and took some people with him in the night and pulled down the flag-staff that had been erected. Many people predicted that he would suffer from the vengeance of the gods, but he says he has no fear of them. The flag-staff was erected a second time, and a second time it was pulled down by this man."

From his station at Madras, the Rev. Mr. Winslow, one of the oldest American missionaries, writes that he feels more and more deeply the necessity of employing "every possible method of bringing the truth to bear upon the hearts and consciences of men.

"I am fully convinced," he says, "that the sending forth of truth on the printed page is, at the present day, in almost every land, one of the most important means of doing good. In India, where the number of preachers is so few, and the multitudes to be taught are so great, it is almost indispensable aid to the minister, and where there is no minister, may even to some extent supply his place. At a meeting last evening, nine cases of the apparent conversion of Hindus at out-stations were mentioned, in which one was led to reflection by 'Schwartz's Dialogues,' another by reading the 'Indian Pilgrim,' a third by a leaf of a Bible of which he saw some practical exposition in the life of a native Christian, and still another by the gospel of John. Three men of some education in a remote place were brought to reflection by tracts conveyed to them by pilgrims from a distance, who had received them at some fair or festival at a heathen temple. They read the tracts and reasoned with each other on their contents; at length got others, and finally a gospel, and about the same time met a native for a few days who was inquiring on the subject of religion and better informed about Christianity than they. These all, at one time, held a meeting in a heathen temple, and in the very presence of the idol they kneeled down and prayed to the Saviour of sinners. What these men knew, was almost entirely derived from books. They had never seen a missionary except once, and that some five or six years before, when they paid little attention to what he said. Yet when they went a distance to a mission station, and made known their feelings, the missionary says they seemed like Christians of some years standing."

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17 -- DEATH OF A VICE-PRESIDENT

The venerable Rev. Samuel Miller, D. D., departed this life January 7, aged eighty, having been professor in the Theological Seminary at Princeton nearly thirty-seven years. His funeral solemnities were attended by a large concourse of clergymen, and others, and a sermon was preached by his bereaved colleague, Dr. Archibald Alexander, who spoke of his uniformly consistent piety; his remarkable freedom from "vanity, jealousy, and envy;" his liberality, especially in his gifts to foreign missions; the attractiveness of his character in all the relations of life, and his public usefulness, not only as a minister and professor, but as an author. He was one of the original vice-presidents of the American Tract Society, and the author of two of its tracts. In his closing remarks, Dr. Alexander "drew tears from every eye, as, standing above the remains of him Who had so long been his bosom friend and colleague, he intimated the probability that he must ere long follow him to the grave, and touchingly requested an interest in the prayers of all Christians."

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18 -- GOOD NEWS FROM CALIFORNIA

An enterprising Christian merchant at San Francisco, who is awake to the importance of sowing the seeds of eternal life in the new and interesting field on the shores of the Pacific, writes

us, that measures are in progress for the formation of a society auxiliary to the American Tract Society, and adds, "There are here warm-hearted Christians who feel deeply the importance of the work, who rejoice at the efforts now making by the Bible and Tract Societies, and who will gladly cooperate with and help forward the cause." He urges, that a large supply of publications in various languages be sent there, not only for circulation among the people of the country, but also to supply the vessels arriving, and departing to almost every port in the world.

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19 -- BOOKS ON THE PACIFIC SHORE

We have received a remittance of \$100 from the Oregon Auxiliary Tract Society, the avails of books sold in Oregon City. The Treasurer, in forwarding it, sends an urgent request for a large amount of publications, which are needed in that new and interesting territory. Several boxes of books were put in charge of Hon. E. S. Hamilton, the newly appointed territorial Secretary, who recently sailed in company with the Governor for Oregon. A grant of 15,000 pages of tracts was also made to him for his private use, which he thus cordially acknowledges:

"I thank you and the Society for your considerate and valued present, and trust they may under God be the means of doing good in the vicissitudes of our voyage, and in the new region to which we are bound. They will go to the fireside of the adventurer and impress his heart with the excellence and richness of heavenly things, and console him under the afflictions and trials incident to new settlements and frontier life. It will be a privilege to me to aid in the operations of your institution to the extent of my humble means."

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The Intemperate Catholic Reclaimed

No one more than the colporteur needs the wisdom of the serpent with the harmlessness of the dove, when approaching those whom he would lead into the paths of truth and virtue. A Wisconsin colporteur visited a Catholic family who had no religious books or Bible. He had been previously informed that the man was becoming intemperate. During their conversation the colporteur spoke to him of the evils of intemperance, its prevalence and insidious character, and of the may sure preventive and cure. He then gave him some temperance tracts and the Manual, urging him to read them well, and then talk to his neighbors and try to prevail on them to abandon drinking, which he promised to do. The colporteur made no allusion to his habits, but gave him the Child's Book on Repentance. He visited the family again a few months after. They were much pleased with their present, and said the wife, "My husband has drunk no whiskey since you gave him those fine books." They now gladly accepted a Testament, which before they did not wish to receive.

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20 -- THE LOST FOUND

Mrs. B_____ was the wife of an intemperate man, and had never enjoyed religious privileges. No thought of God or her accountability to him ever troubled her, until the death of her only son, a child five years of age, embittered her against the Almighty. For the first time she realized his existence, and was overwhelmed by the thought, that there was no resisting his will or escaping from his dominion. As these reflections forced themselves upon her, her agony increased, and she was deprived of all comfort, appetite, and sleep. She longed to know if any one had ever felt as she did, but there was no one to whom she could speak, as she lived in a thinly settled district far from any neighbor. For many weary days she watched for some Christian with whom she could converse, but in vain. At last, when she had given up all hope, she asked a young girl who called upon her on her way to the next village, to tell the minister to call and see her. She promised to do so, but as it was afterwards discovered, through forgetfulness neglected it. Day after day passed and the minister came not. She heard casually that religious meetings were to be held in the village, and for the first time in her life longed to go to the house of God, but her family was so situated that she could not go. Her trouble became greater than ever every thing seemed to be against her. At length she thought of the Bible, which she knew contained, as Christians believe, the words of truth, and after much search found one with but one cover, in a corner of the garret. Now, thought she, if the minister will not come to see me because I am poor, and if I cannot go to meeting, nothing can prevent me from going to the Bible. As she turned over its tattered leaves, her eye fell upon this passage: "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." She fell upon her knees for the first time, to offer prayer to her Maker. While in this attitude she began to feel that it was best that every thing should be under the control of one great, wise, and good Being, and rejoiced that she was in his hands. She arose from her first prayer a changed woman. From this time prayer and reading the scriptures were her delight. She shortly after called upon the minister, who pointed her to Jesus as the Saviour whom she readily received. After a suitable probation she made profession of her faith in Him, and has ever since adorned it by a consistent life. -- R. A.

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21 -- 1,000 VOLUNTEERS WANTED

I have been for some time an interested reader of this paper. Its details of the blessings attendant upon the operations of the Tract Society have stirred up the depths of my spirit, and its appeals for pecuniary aid have often made me lament the paucity of my worldly goods.

On perusing the Messenger for January, and while dwelling on the exigencies of the Society, and the necessity of an early curtailment of some of its beneficent operations, unless a more bountiful patronage can be secured, I determined to remit a small sum to the Treasurer. How very small did the sum appear! I almost blushed at the thought of sending it. But while considering the magnitude and variety of the demands now springing up around the Society; and questioning dejectedly what good my little donation could effect; I thought as follows:

Suppose this little bank-note of \$5 were covered by 999 others of like denomination, and deposited on the Treasurer's desk, it would make the handsome sum of \$5,000, one-third of the amount appropriated for foreign distribution. And suppose, when it was exhausted, another pile of tens were formed, of equal height, here would be the substantial sum of \$10,000, which, set in

motion by the wise heads who think for the Society and consecrated by the prayers of the warm hearts who love its prosperity, would produce incalculable benefits.

Then a plan occurred to me which I beg leave to present to the benevolent readers of the "Messenger." But let me premise, that most of the appeals for help are to the wealthy. Their magnitude carries them over the heads of the young and the weak. These are willing to give liberally, according to their means, if encouraged, and would doubtless be glad to increase their donations as they prospered in life. My plan is addressed to such; here it is.

I propose to be one of 1,000 persons who will give each five dollars to the American Tract Society the present year, and with the blessing of Providence, will give ten dollars next year, and continue to be donors year by year through life; increasing the amount annually as God shall prosper us.

My little donation is deposited, May the bountiful Lord increase it. Where are the 999? Who will respond? I feel persuaded the plan will succeed. -- R., Baltimore, Jan. 21, 1850.

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Laconic

We recently received the following expressive anonymous note: "Please appropriate the enclosed \$150 to the employment of an additional colporteur for the city. From friends to the cause." It shall be done as speedily as possible.

A benevolent gentleman in Pennsylvania, in remitting \$100 for colportage, requests several copies of "Home Evangelization," which he hopes to place where they will awaken interest.

We have received a number of contributions from Sabbath-schools for colportage. We gladly welcome the children's pennies; and would cheerfully encourage and cherish their desire when young to engage in the great work of Christian benevolence.

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Two of the members of the Georgia Legislature seeing the destitution of religious books in the State Lunatic Asylum, forwarded \$20 for a supply to be sent them. The Committee added a grant of 15,000 pages.

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22 -- ITEMS AND INTELLIGENCE

Good Investment

Massachusetts has about three millions of dollars invested in school-houses. Mr. Everett it was who said so quaintly, " If you reduce the wages of the schoolmaster, you must raise those of the recruiting sergeant."

* * *

The Insane

Alexander Duncan, Esq., of Providence, R. I., has given \$20,000 to the Butler Institute for the Insane.

* * *

Bequest

Mr. L. H. Buckley, recently of New London, Conn., left a considerable sum which is to remain at interest till it reaches \$50,000, when it is to be applied to the erection and maintenance of a free-school for the education of residents of that place.

* * *

Health Among Shakers

The beneficial results of industry, simple food, and regular habits, are seen in the fact that the society of United Brethren, Shakers, at Enfield, Conn., numbers 269, and not a death has occurred among them for fourteen months.

* * *

Statistics Of Emigration

The number of passengers who landed at the port of New York in 1849, was 234,271. Of these, 13,668 were citizens and 220,603 were aliens. Of the latter, 112,591 were natives of Ireland, 55,705 of Germany, and 52,307 of other countries. All these passengers, with the exception of about 4,000, arrived in 1,651 vessels.

* * *

We Want No Such Immigrants

A company of emigrants from Germany, after going as far as New York, and remaining there a short time, recently returned to their native country disgusted with America. Among the reasons were the want of their customary Sunday pleasures, and strictness in keeping the Sabbath.

* * *

Naturalization

During the past year no less than 10,934 foreigners were naturalized in the New York city courts. During the same period, 6,594 persons made declaration of their intentions to become citizens: of these, 3,837 were subjects of the queen of Great Britain and Ireland, and the remaining 2,757 were from Germany, France, Holland, and other countries.

* * *

Common-Schools In New York

The number of school districts in the state is 11,191; the number of children residing within these districts between the ages of five and sixteen is, 739,955; of whom 718,309 were taught in the schools during the last year, more or less. The sum paid for teacher's wages was \$1,153,916, of which \$653,704 was paid by the state; the balance from other sources. The amount expended for books and apparatus, was \$162,104. The whole number of volumes in the several district libraries, Jan. 1, 1849, was 1,409,154, or an average of 125 volumes to each district.

* * *

Great Newspaper Press

In the wonderful press lately invented by Messrs. Hoe & Co., the type is adjusted around a large cylinder, at every revolution of which four smaller cylinders, connected with it, give off our impressions of the paper. They are now building, for the New York Sun, a press with eight of the smaller cylinders, which will give off eight impressions at a revolution, and at a slow speed will produce 20,000 impressions in an hour. The machinery delivers the sheets, but it requires a person at each cylinder to put them in.

* * *

Building In New York

During the year 1849, fourteen hundred and ninety-five new buildings have been erected in New York, 1,024 of which are in the upper part of the city.

* * *

Ship-Building In New York

In 1849 there were launched, or in process of completion, at the ship-yards in and about New York, 67 sail of vessels, whose aggregate tonnage is 63,375 tons; cost, not far from \$5,500,000. The number of ocean steamers hitherto built or contracted for by New York builders, is 29.

* * *

Heart-Rending Calamity

A deplorable loss of life was occasioned in New York on the morning of February 4, by the explosion of a steam-boiler in the extensive machine and press-making establishment of A. B. Taylor & Co. The entire building, which was of brick, and six stories high, was instantly razed to the foundation, burying in the ruins a large number of the workmen. The concussion was distinctly felt over a circuit of half a mile, resembling an earthquake in the sensation produced. The building immediately took fire, which, added to the freezing temperature of the day, made the scene more appalling. Many were immediately crushed to death. Others were burned, frozen, drowned, scalded, or stifled by the steam generated by the water upon the hot bricks. About 150 were employed in the building, not far from one half of whom were killed.

* * *

Chancellor Walworth

Chancellor Walworth of New York, is a descendant of Mary Chilton, the first female who leaped from the boat of the Mayflower upon Plymouth rock.

* * *

Michigan

The land under cultivation in Michigan in 1849, amounted to 1,437,460 acres, of which 465,900 acres were sown with wheat. The quantity raised during the year was 4,739,300 bushels, and of all other grains, 1,879,767 bushels.

* * *

Wool In Iowa

There are 140,787 sheep in Iowa. It is destined to become a very extensive wool-growing state.

* * *

The Lady Of Rev. Dr. Lindsley

The lady of Rev. Dr. Lindsley of Nashville University has made a donation of \$15,000 to the Theological Seminary at New Albany, Ind., additional to the donation of \$15,000 by her former husband, the founder of the seminary.

* * *

Arkansas Mines

Recent accounts state that the whole Ozark region of country abounds in valuable minerals. Lead ore is so abundant and rich, that the people in many parts of the country have ceased to purchase lead of the merchants. They go to the ore, and run their bullets free of cost.

* * *

Steamboat Disasters On Western Waters

The total number of steamers blown up, sunk, or otherwise destroyed in the Western states, in 1849, is 112, of which 83 were totally lost. The estimated pecuniary loss is \$2,000,000, and the loss of life upwards of 200 persons, and perhaps as many more wounded and maimed.

* * *

Loss Of Property On The Lakes

The total loss of property resulting from disasters on the lakes during the season of 1849, equaled \$368,171. There were lost, in connection with them, 34 lives. In 1848 the loss of property was \$420,512; loss of life 55.

* * *

Export Of Breadstuffs

The total value of the breadstuffs exported from the United States during 1849, was \$22,895,783. The aggregate value is larger than that for 1848, and is 130 per cent. more than that for 1842; that is, the foreign market for breadstuffs has increased \$12,900,000 from 1842 to 1849. Nearly eight millions of this sum is for Indian corn.

* * *

The Navy

The expenses of the navy and marine for the last year have been almost eleven millions -- \$10,898,342 87.

* * *

U. S. Mint

Since January 1, 1849, there has been deposited at the United States mints 6,941,693 of California gold for coinage. The value of the entire coinage of the United States to the close of 1849, was \$162,182,400. The whole coinage during 1849 was \$11,164,695.

* * *

Education

There are in the United States 118 colleges, with 996 instructors; 42 theological seminaries, with 118 instructors; 13 law schools, with 18 instructors; 36 medical schools, with 233 instructors.

* * *

The States That Are To Be

Some curious person has been calculating the area of the territory of the United States not yet organized into states, and finds that we have domain enough for forty-six and a half states as large as Pennsylvania.

* * *

Lightning Against Steam

Though the President's message was transmitted by express from Washington to New York in seven and a half hours, the people of Cincinnati, to whom it was sent, were reading the document before the New Yorkers had received a line of it.

* * *

Agent Of Universal Brotherhood

Somebody has well said, 'There is the steam-engine at work, with all the indomitable enthusiasm of its glowing heart, contracting space; reducing oceans to the breadth of rivers; bringing the compass of a continent within the travel of a day; compressing sea-divided nations into immediate neighborhoods; transmitting flowers of opposite zones ere their native dews have dried on them; and stropping together with railway bars of iron countries which had kept each other's borders red with blood for centuries. The whole bent of this iron-sinewed giant seems to be, to collocate the different tribes of mankind within a family circle, in universal brotherhood.'

* * *

Dead Letters

In the dead-letter office in Washington, 2,400,000 dead letters were opened and examined last year. Of these, 4,654 contained \$22,069, and 998 enclosed other articles of value.

* * *

Mail Transportation

The expense of the transportation of the marl in this country is, \$2,577,467, and in Great Britain is \$2,229,798; which shows that we can carry letters as cheap as England. The whole cost of our post-office is, \$4,479,049; of the British, \$7,016,240, which is all paid by penny postage.

* * *

Battles

There were sixty battles fought during the revolutionary war; thirty-eight during the last war with Great Britain; and thirty-two, in all, during the late war with Mexico.

* * *

What Is Our National Festival?

The Catholic Herald calls the "feast of the immaculate conception of the blessed Virgin" "the national festival of the country!"

* * *

Something To Think About

The entire sum of money raised by the churches of Great Britain for missionary purposes, is about \$1,750,000, and by those of America, \$750,000; making together, \$2,500,000; and yet this sum scarcely equals the annual gifts at Kalee's temple, Calcutta.

* * *

Tahiti Repaying Her Debts

The British and Foreign Bible Society received a check a few weeks ago, from the London Missionary Society, for ú280, nearly \$1,500. This sum was remitted as the first payment of the native Christians of Tahiti, for copies of the sacred Scriptures furnished to them!

* * *

Leisure Houses

It was a beautiful observation of the late William Hazlit, that "there is room enough in human life to crowd almost every art and science in it. If we pass 'no day without a line" -- no place without the company of a book -- we may with ease fill libraries or empty them of their contents. The more we do, the more we can do; the more busy we are, the more leisure we have."

* * *

Christ And Rome At Variance

The commission of cardinals has thrown into prison fifty priests, for having administered spiritual consolation to the wounded republicans in the hospital during the siege! How unlike the Saviour, who, when upon earth, relieved the distressed, and who, as Judge of the earth, will reward with a welcome plaudit those to whom he can say, "I was sick, and ye visited me."

* * *

Italians And The Jesuits

A New York journal says, those only who have intercourse with Italians can form adequate ideas of the extent of their antipathy to the Jesuits. They are detested as the most bitter enemies of Italy, and of the liberty and happiness of mankind. The announcement of a recent concert to be given by some of the singers of the Italian opera for the benefit of the Jesuit institution in Canal-street, caused strong excitement among the patriotic Italians. Indignant rhymes addressed to the singers were posted in the coffeehouses resorted to by the Italians. None of the opera company, except two or three who were compelled by a written contract, took part in the concert.

* * *

Observance Of The Sabbath

More than forty railway companies in the United States now stop their cars on the Sabbath, and on more than 2,000 miles of railroad the men employed enjoy the rest and privileges appropriate to that day.

* * *

Condensed Truth

Mr. John B. Gough recently made tiffs forcible declaration, that "Every moderate drinker could abandon the intoxicating cup, if he would -- every inebriate would, if he could ."

* * * * *

23 -- FOREIGN

The pope has published a violent encyclical letter, anathematizing socialism, republicanism, and above all, Protestantism, as the root from which every other evil ism springs.

In Tuscany the Romish priests have commenced prosecutions against two printers of Florence for having, under the government of the republic, printed a translation of the New Testament in Italian, on the express ground of "their having published the gospel in the vulgar tongue, so that every one may be enabled to read it."

The deficiency in the French revenue during the last two years has been at the rate of \$60,000,000 per annum. The French government contemplate the abolition of the system of passports, so annoying to all travelers.

The number of French and foreign vessels which entered French harbors during the 11 months ending December 1, was 14,413, measuring 1,777,774 tons; and those which cleared, 12,893, measuring 1,376,690 tons. The customs duties on the exports and imports of that period were 117,487,282 francs. The coasting-trade of France employed, in 1848, 64,027 vessels, measuring 2,441,227 tons, and manned by 266,300 men.

There are now in the different jails of France 11,000 or 12,000 children of both sexes, under sentence for terms that reach their twentieth year.

An extensive conspiracy of the nobility in Russia to depose the present dynasty of that empire, was discovered in season to prevent the assassination of the Czar, which was to have been attempted on New-year's day.

* * *

Morals In London

In London there are 12,000 children regularly under training to crime, 30,000 thieves, 6,000 receivers of stolen goods, 23,000 persons picked up in a state of drunkenness, 50,000 habitual gin-drinkers, and 150,000 of both sexes leading an abandoned life.

It is estimated that there are in London 28,577 needlewomen under twenty years of age, the average earnings of each being four pence half-penny a day.

* * *

Enormous Pauperism In England

On the 1st of July, 1848, 867,261 paupers were receiving relief in 566 unions in England and Wales, and in places not included in this return, 200,839; making in all, a million and sixty-eight thousand. The number of lunatics and idiots in work-houses was 4,509, and the number receiving relief out of doors, 23,947. The population of England and Wales in 1841, was not quite sixteen millions.

* * *

Celibacy Of The Clergy

A paper is about to be established in France, under the direction of two priests, whose object is to diffuse the idea that the celibacy of the clergy is an evil, and may be thrown off by common consent, as it is only an ecclesiastical regulation, and not based upon principles of divine right, of faith, or of morality.

* * *

Rats

A systematic attempt to destroy the rats in the sewers o Paris was commenced on the 15th of December. In the course of a few days 250,000 had been killed.

* * *

Mud

Mud is a queer article of traffic; but the mud of Paris is worth \$100,000 to the city, while at retail it sells for over \$700,000.

* * *

The Truth In France

In some parts of France, there is reported a degree of interest and inquiry unusual in that country -- an eagerness to hear the truth that reminds us of the Saviour's declaration, that the kingdom of heaven suffereth violence.

* * *

Behind The Age

Among all her seaward-looking cliffs SPAIN has not a single lighthouse, from the Pyrenees to Point Europa; she has no railroads, no canals, no telegraphs; and till recently there has been no safety for travelers on the highways.

* * *

According to a catalogue of German newspapers, just published at Leipzig, there are at present printed in Europe as many as 1,558 German journals.

* * *

Protestants Of Hungary

There are 4,000,000 Protestants among the Magyars, who have suffered greatly from persecution for several generations. Some years ago, through the efforts of a pious minister, a press was established for the purpose of supplying the Protestants with Bibles, and in about ten years 200,000 copies were printed. The same devoted individual succeeded in establishing a seminary for teachers, that the Protestant schools may be under proper care, and a theological

school for supplying the churches with pastors. Owing to the misfortunes which have descended in torrents on Hungary during the past year, they greatly need aid from Foreign Christians.

* * *

Papal Intolerance At Rome

An American Protestant minister, at present visiting Rome, had twelve of his countrymen joining him in worship at his own house on the Sabbath. The police were made acquainted with the circumstance before night, and the American Charge d'Affaires, Mr. Cass, was apprised, that if the offense was repeated, the minister would be sent away from Rome immediately. Here is a fact not only for Protestants but for thoughtful Roman Catholics to consider. Why does the Papal government not dare to give the same freedom to Protestants within the walls of the "Holy City," which her subjects enjoy in all Protestant countries?

* * *

Armenian Colportage

The work of publishing and circulating evangelical Armenian books in various parts of Turkey is increasing in interest.

* * *

Death Of Mrs. Scudder

This estimable missionary, who has toiled with her husband, Dr. Scudder, for thirty years in India, has ceased from her labors. Few ladies combine so much of intelligence, delicacy, and refinement, with energy, fortitude, and a common-sense adaptation to all the events of life. She was the mother of eight sons, two of whom are missionaries in India, and others, in preparation for the work of missions. The third son, who was about to join his parents and brothers in India, with the fairest promise of usefulness, recently died in connection with the Theological seminary at New Brunswick.

* * *

Chinese Bible

The translation of the New Testament into Chinese is proceeding at the rate of 30 verses a day, and it is hoped will be completed this year. The missionaries, as they proceed, insert every new word in a vocabulary.

* * * * *

The Child-Colporteur

"Mother, will you promise me something?" asked a little boy, laying his hand on his mother's shoulder as she sat busily sewing. "Promise you what?" asked she. "Will you only say yes, mother? "That would be very rash; you do not want me to say yes in the dark, do you, Eben?" "O, but you had just as lief say so, I know," persisted the child.

"Then I am sure you had just as lief tell me what you want me to say yes to," said the mother. "Well, then, may I be a real colporteur? may I, mother, please?" asked the boy, looking earnestly into her face. "A real colporteur, Eben?"

"Why, the other day when I staid at home sick, I played colporteur; shall I show you how? You make believe be a poor woman in a log-cabin, mother, and I will come in."

Eben went out; his mother sewed on, when, by and by, a knock was heard at the door. "Come in," said she. The door opened, and in walked the make-believe colporteur, with his old great-coat on, his cap over his ears, and a bag of books slung over his shoulders. "Would you not please to like a good Christian book, ma'am?" said the make-believe colporteur; "one that would do your heart good?"

"I do not know as I should," the old woman in the log-cabin seemed to answer.

"Oh, I'll tell you about them, then you'll be very thankful I've come." He took down his bag and opened it. "Here is Little Henry and his Bearer, there is hardly any thing to equal it;" turning over the leaves of the little book, and thrusting them up in her face. "Little Henry was a white heathen; he did not know about God; he was fretful and very naughty. Neither his mother nor father, nobody told him about Jesus. He was left to his poor heathen bearer, who taught him to worship idols. By and by a young lady from England told little Henry of Jesus, and then Henry told his bearer. As his bearer carried him all around, Henry talked beautifully to him. He told him how Jesus loved the poor heathen, and died to save them. Then his bearer too became a Christian. Then he was happy; he was not happy before. Is it not pretty? O, it is good; I think you had better take it?"

"But suppose I am too poor to buy?"

"Then you shall have it for nothing, if you will read it, and mind all the bearer says. It is as good as preaching-please take it;" and the make-believe colporteur put the book into the hands of the make-believe woman of the log-cabin.

"There, mother," Eben then exclaimed, shoving back his cap, "cannot I be a real colporteur? Why, mother," he went on to say, while a deep seriousness overspread his face, "did you know there are a great many very wicked folks down behind this street. The little children swear awfully. I asked them if they had any good books, and they said no. Is not this a good place for a colporteur, mother; and ought we not to do something for them? Could not I be a colporteur, mother? I am not too little; am I?"

"Where can you get books, Eben?" asked she.

"Why, have not I got some? Jane can give me a few, and Susan -- perhaps you and father will be glad to help. Don't you think, mother, we can spare our books? we have read them through and through; why, you know we ought to try to do good with them."

The mother was very much pleased with the plan, and when he begged to begin next Saturday afternoon, she gave her consent. How interested was Eben collecting and assorting his little books; this would do best, and that had the ten commandments in it, and another was about lying: he looked them all over, and could tell what each was about. When Saturday afternoon came, his mother thought he might forget it, for his brothers loved play, and always wanted Eben to go with them; but no, Eben took no interest in bat and ball upon the common; he had another plan which he liked better: so he packed his little books into a basket and set forth.

"Good-by, Mr. Colporteur," exclaimed Jane. His mother took a tender interest in all his proceedings; she did not hinder him, for she thought haply the Lord had sent him; and when she watched him go forth so serious and so earnest, she bade him God speed in her heart, and prayed that the gracious Saviour might please to bless these humble doings.

Eben was gone a long while, and when at last he came back, he had many things to tell his mother. "Why, mother," said he, "all the mothers were as glad as could be; and some of the little children that could not read, I read to them. There was one big boy who swore, mother," said the child, fixing his large eyes upon her; "I told him about the third commandment. I told him God would punish swearers; I told him I would bring him a book about it."

Was not the mission of this child-colporteur a beautiful one? I have thought how many nurseries and bookcases there are in Christian homes piled up with books, read and re-read for the last time, laid away and cast aside, which are not yet too old to be useful, and which might be threading their way to the alleys of ignorance and sin; and I have wondered if children, dear Christian children, in their simplicity and earnestness, might not go forth to the poor, ragged, vicious children of their neighborhoods, and carry to them the bread and water of life.

Ah, children, do you not often abuse books? Is not a cover gone from one, and have you not torn up the stray leaf of another, without thinking, minding, or caring about it? Stop a moment, and think if these good little books may not be of use still; you have read and loved them; are there not many, many others who would love to read them too? On some bright Wednesday afternoon can you not forsake your play, your dolls, or your skates, and gather up a little store of neglected books for the destitute corners and alleys of your neighborhood -- as destitute as the log-cabin on the distant prairie? Can you not become a child-colporteur? O it would be a beautiful and blessed mission. -- H. C. K., Portsmouth

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Out Of The Mouths Of Babes And Sucklings

William Hone, a noted English author: was a deist. While passing a turnpike-gate, as he was traveling on foot through Wales he saw a young girl taking her dinner of goats' milk and bread and at the same time reading her New Testament. The scene was just of a character to impress him. On entering into conversation with her, he was overwhelmed with astonishment to find this poor, barefooted, unsophisticated girl "mighty in the Scriptures," and listened to the use she made of them, and to the power they had on her soul. His heart was subdued, and soon after he avowed himself a believer hi Christ, and united with the church.

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25 -- PUBLIC TRACT MEETINGS

The 34th Anniversary of the Hartford Branch of the American Tract Society was held January 13th. The receipts during the year were \$1,723 08; and the donations to the Parent Society from Hartford, \$27354 19. The number of tracts and books circulated since the formation of the Society is 2,320,147 copies. Rev. Mr. Savage, the General Agent for Connecticut, stated that the donations for the year from the state, amounted to \$12,366 02. As evidence of a steady and growing interest in the work, he stated that the contributions had increased in seven years, from \$5,700 a year to the present amount. The meeting was addressed by Rev. Messrs. Eastman and Bliss, Secretaries of the Societies at New York and Boston; and by Rev. Dr. Adams of New York, whose remarks were listened to by the crowded audience with untiring attention. At the close of the meeting a subscription was commenced, which, by subsequent collections, including two subscriptions of \$150 each, three of \$100, one of \$70, one of \$50, one of \$40, and 12 life memberships, and \$672 from ladies, was increased to \$2,456.

A large public meeting was held the same evening in the Baptist church, Springfield, Mass., and addressed by Rev. Mr. Jennings, Secretary Cook, and Rev. Dr. Osgood.

The subsequent Sabbath evening the secretaries addressed a large congregation in New Haven, Conn., assembled in the North Congregational church. At this meeting it was stated, that New Haven had contributed to the society during the year, \$17431 90. On Monday a subscription was commenced by the gentlemen, which in four days was increased to over \$1,000. The ladies engaged in making their usual collections; and when the effort in the city is completed, the aggregate will probably exceed the amount of the preceding year.

The collections in Norwich the same week, which were made and remitted by Rev. Mr. Savage, were \$474 18. A recent collection in the Mercer-street church, New York, after an address by Rev. Joseph C. Stiles the pastor, amounted to \$713. These steady, increasing contributions from year to year, show an attachment to the cause and a confidence in the Society which is cheering to the Committee.

* * *

Brooklyn City Tract Society

The twentieth anniversary of this Society was held January 28, in Plymouth church, Rev. Dr. Cutler presiding. The Annual Report stated that 186,022 pages of tracts had been circulated, of which 27,753 among the shipping, and 12,577 in prisons, hospitals, and the navy-yard. 418 Bibles and 411 New Testaments had also been distributed in behalf of the American Bible Society; 416 scholars had been gathered into Sabbath-schools, 61 into public schools, and 149 persons induced to attend church; 5,000 signatures had been secured to the temperance pledge, and 37 conversions reported through the agency of the society. Able addresses were made by the Rev. Dr. Tyng and Rev. E. L. Magoon, of New York.

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Rapid Printing

House's telegraph transmitted from New York and printed in Boston three thousand words of President Taylor's message in two hours.

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26 -- GRANTS,
From January 1, to February 1, 1850

Foreign, 97,800 pages; Shipping, 253,563; Humane and Criminal Institutions, 71,820; Home and Domestic Missionaries, 213,100; to Sabbath-schools, 21,330; to Auxiliaries, 173,250; by Colporteurs and Agents among the Destitute, 2,446,785; other grants, 196,049 pages; total, 3,473,697 pages. Total, since April 1, 1849, 34,855,736 pages.

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27 -- ITEMS NOT INCLUDED*

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

*VOLUMES OF THE AMERICAN TRACT SOCIETY

*RECEIPTS INTO THE TREASURY OF THE AMERICAN TRACT SOCIETY, During the month of January, 1850.

*RECEIPTS OF THE AMERICAN TRACT SOCIETY, BOSTON, For The Month Of January, 1850.

* * * * *

28 -- 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.

* * *

29 -- 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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THE END