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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 -- CHRIST THE BELIEVER'S LIFE

He is the believer's life, because he has redeemed him from death. The sentence of death, eternal death, has gone forth against every sinner "The wages of sin is death." Cursed is every one that continueth not in all things." written in the book of the law to do them." From this curse all believers are delivered by Christ, who endured the curse for them. To such "there is no condemnation;" and they are adopted into the family of God, and made heirs of eternal life. They stand completely justified on account of the perfect righteousness of their Surety. This exemption from death, and title to life, could in no other way be obtained than by Christ's making a sacrifice of his own precious life. Christ is held forth as a Redeemer, and his great work as a redemption. The persons redeemed are condemned criminals, who can be released in no other way than by the payment of a ransom. This Christ has paid, satisfying, by his "obedience unto death," both law and justice. Thus the believer has life, not by virtue of his own obedience, but only through Christ. His union with Christ gives him a title to the life which he has procured.

Again, Christ is the source of spiritual life to the believer. By nature, all men are dead in trespasses and sins. Spiritual life was lost to the whole human race by the transgression of Adam. If there were only a spark of life in the human soul, it might be cherished, and by assiduous culture, might grow to maturity. But in man's corrupt nature there dwelleth no good thing. All the thoughts and imaginations into the depraved soul, as much requires the exertion of omnipotence as to create man at first. God, who caused light to shine out of darkness, must shine into the heart. By the indwelling of the Holy Spirit, which Christ lends forth, the soul is united to Christ, and from him

derives life. Just as the branch derives nutriment from the vine, so the believer receives from Christ, his spiritual Head, vital influences, by which he lives. This communication of life is called regeneration, or the new birth. Persons who experience this change are "born of the Spirit," "born from above."

And as Christ is the author of this life in its commencement, so he is the cause of its preservation and growth. Every kind of life requires nourishment; and this spiritual principle, called by the apostle "the new man," must be fed. Christians are compared to "new-born babes," who naturally thirst for the pure milk of the word, that they may grow thereby. Their growth depends very much on their increase in knowledge; the word of God, therefore, is the means of the believer's advancement in the divine life. By the Spirit of Christ the word is made effectual; and Christ himself is the sum and substance of the word. The word testifies of him. The word exhibits Christ as "the only begotten of the Father, full of grace and truth." As the body is supported and made to grow by bread, which is called "the staff of life," so Christ is "the bread that came down from heaven." The believer eats his flesh and drinks his blood, "not after a corporeal and carnal manner, but by faith." "The flesh profiteth nothing." Christ guards against any gross interpretation of his words by saying, "The words that I speak unto you, they are Spirit, and they are life." Spiritual life cannot be nourished by flesh.

Another respect in which Christ is the life of the believer, is the resurrection of the body. "I am," says he, "the resurrection and the life." "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." "As in Adam all die, even so in Christ shall all be made alive." The bodies of believers are united to Christ, as well as their souls. The saints do therefore wait and hope for "the redemption of the body," and they shall not be disappointed. For we "look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Finally, Christ will be the source of the believer's life through eternity. The union between Christ and his members shall never be dissolved. He will for ever be the fountain from which their happiness flows. "He that hath the Son, hath life." "The gift of God is eternal life through Jesus Christ our Lord." "And this is the record, that God hath given to us eternal life, and this life is in his Son."

How emphatically may it then be said, that Christ is the believer's life. He is indeed "all in all." And they who have received the Lord Jesus, possess every thing which they can really need. They are complete in him; for "of God, he is made unto them wisdom, and righteousness, and sanctification, and redemption." "All things are theirs, whether Paul, or Apollos, or Cephas, or life, or death, or things present, or things to come; all are theirs: and they are Christ's, and Christ is God's." -- A. A.

* * * * *

Can any one tell us what little things are? Are they the acts or the sayings of little folks, of children, or of people of weak capacities?

Said an idiot to a clergyman about to abandon his field of labor, in a state of discouragement, "Sir, I would never be shot in the back." That remark was the means, in God's hands, of keeping that clergyman in his place, where he soon saw his labors blessed in a revival of religion which continued for more than ten years, I think, until after the death of this man of God. Was that remark of the poor wandering idiot a little thing?

Some two or three years ago, said a little boy in my congregation, one Sabbath morning, to his pious mother, "Mamma, isn't grandpa going to church?" And then again a few weeks after, on another Sabbath morning, "Mamma, why does not grandpa go to church, like other folks?" On both occasions, these artless questions were asked in the hearing of an old grey-headed sinner, who had seen the inside of a church but a few times in twenty years. And what was the result? The old man, then about seventy-five, was soon found reading, in the most solemn manner, his Bible, and such books as Flavel's Fountain of Life, and Method of Grace. This continued for months before he would consent to appear in the house of God. But at length he did not appear there, humble, penitent, and broken-hearted. By the grace of God, he was brought in at the eleventh hour. He found peace in believing in Jesus; and now, unless absolutely prevented in the providence of God, he goes to church, not merely "like other folks," but, like other Christians, because he loves to go there. Were the questions of that little boy little things?

Perhaps fifty years ago, a little boy, whom I will call T. G., in the lower part of Georgia, went with his schoolmates to a spring to clear it out. There was a deep arch over the spring, and while he was at work under it, he felt something strike him on the back. It was a little mortar from the roof. He looked around and sharply rebuked another boy who stood near, for having, as he supposed, thrown a stone at him. The boy thus charged made no reply, but laughed. In a few moments, feeling something strike him again, he and a boy working with him rushed out in a rage to chastise the supposed transgressor. But lo, when the boys were out and just commencing their work of chastisement, the whole heavy arch fell in, and would have buried them alive if they had lingered there a few seconds longer. T. G. lived to be an eminent minister of the gospel. He was pastor of a church for thirteen years, and for several years a professor in one of our theological seminaries. He lately died suddenly, just after leaving the pulpit, greatly beloved and lamented. Were the silence and the laugh of that boy little things?

In the mysterious providence of a great God, do not little things often become great? In more senses than one, has he not "chosen the weak things of this world to confound the things which are mighty?"

Do any of us know what we are doing? Can we trace the effects and the results of that careless act or of that thoughtless word? Can we tell what we did when we did nothing what were the effects of our silence when we ought to have spoken in defense of religion?

Do we reflect, that while we have been doing little things or doing nothing, we may have been touching moral wires which shall vibrate in another world while eternal ages roll?

May God make us more cautious, watchful, and prayerful as to our lives, conversation, and deportment, inasmuch as we never can know in this world how great a matter a little fire may kindle. -- N. H.

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03 -- THE PATH OF LIFE

Looking, a while since, at a collection of German lithographs, I was struck with one that was simple in conception, and yet of great power and beauty.

It was the picture of a little child, in the dress of a pilgrim, walking slowly along a narrow path, which was bounded on each side by a terrific precipice, the edges of which were hidden from his view by a luxuriant thicket of fruit and flowers. Behind the child is an angel, with a countenance of mingled tenderness and anxiety, his hands placed lightly on the shoulders of the little pilgrim, as if to keep him in the center of the path; while the child, having closed his eyes, that he may not perceive the tempting snares on either side, is walking calmly onward, content not to see where he plants each footstep, so long as he feels the gentle and guiding touch of the angel upon him. His whole aspect is that of peace, confidence, and conscious safety, so long as he follows the guidance of his heavenly monitor, and presses onward in his way.

As I gazed upon it, several thoughts rose up vividly to my mind; and as the description is itself a picture, others, in view of it, may ponder the lessons it suggests, and as they ponder be profited.

1. It reminds us of the dangers that surround us on earth. As there was a precipice on each side of the path in which that little pilgrim was walking, so there is on each side of our own. On every side there is danger. The world allures; temptation threatens; the adversary of souls assails; passion pleads for indulgence; error beckons away from the paths of truth; delay, whispering of some future season, is for ever postponing the great salvation. On every side, and near at hand, is some precipice, over which we are in danger of falling.

2. The path of safety is a narrow path. So it was to the little pilgrim, and so, our Saviour teaches, it is to us. "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat;" but "strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it." And we must keep in that way, and press on in it, or we cannot be safe. We must not "draw back" in our course; it is "perdition." We must not "be weary" in it; to "run well" only for a season, is not "to persevere to the end." We must not "turn to the right hand nor to the left;" for thus our feet will come to evil. "Forgetting those things which are behind, and reaching forth unto those things which are before," we are "to press toward the mark for the prize of the high calling of God in Christ Jesus."

3. The approaches of evil are insidious. The edges of the precipice of transgression are too often concealed by fruit, and covered with flowers. But alas, those flowers bloom only for death, and that fruit, like the fruit that tempted our first parents, is tasted only for ruin. The only security is

to "shun the very appearance of evil;" to remember, that the beginnings of danger are in little things, and that "he that despiseth small things, shall fall by little and little."

4. God is ever willing to guide us, if we will but accept his guidance. By conscience; by his word; by his providence; by his Spirit; and by his angels, which, though unseen, may ever be beside us, to "keep us in all our ways." He will hear the cry of the young, "My Father, be thou the guide of my youth." In the temptations of manhood he will keep us. Even "down to old age and hoar hairs" he "will carry and deliver us." If "in all our ways we acknowledge him," he will "direct our paths." He will "guide us by his counsel here, and afterward receive us to glory."

5. We must walk by faith. Closing our eyes like that little child to the tempting snares that surround us; resigning ourselves implicitly to the divine guidance; yielding to the slightest touch of the heavenly conductor, we must go promptly, cheerfully, uniformly where God directs. Thus, like that little pilgrim, we shall be secure and cheerful and happy, and every step will be a step of duty, a step of safety, a step towards heaven.

Pilgrim to eternity, look upon the picture, receive the lesson, imitate the example, and be safe and happy for time and eternity. -- T. E., New London, Conn.

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04 -- LET HIM THAT HEARETH SAY, COME

In the provision, that it makes for man's salvation, the Gospel appears infinitely glorious. Not less glorious are its invitations. Come unto me, all ye that labor and are heavy laden. Ho, every one that thirsteth, come ye to the waters. And 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. How full and free these invitations! Come unto me, all ye that labor. Ho, every one that thirsteth, come. Whosoever will, let him take the water of life freely.

Not only does the Saviour from on high invite the weary to rest, and the thirsty to living waters, but he commands his disciples to make known to every creature the story of redemption. And more: not only his professed followers does he command to publish the gospel invitation, but his language is, Let him that heareth say, Come. Let him, whoever or wherever he may be, soon as he hears the offer of pardon through a crucified Redeemer, hasten to make it known to others. Let him, soon as the glad tidings fall upon him ear, repeat the offer to all about him. Let him that is on the plain shout to those that are on the hill-sides, and those that are on the mountain-tops, shout to the dwellers in the vales. Let the invitation fly from neighborhood to neighborhood, and from city to city, and from country to country. Is there a solitary being far beneath Polar skies? hasten to bid him come. Are there others dwelling in inhospitable dimes, or upon lonely islands in the distant ocean? speed the way in the swift ship to them, and bear the gospel invitation. Thus let the invitation spread far and wide, till every ear has listened to the story of redemption and been invited to the Saviour.

Would men obey this command, what a glorious spectacle would this earth present! Men condemned to eternal death, everywhere publishing the tidings of salvation offered full and free.

O, when the time shall come that Christians, realizing their obligations, shall say, each one to his neighbor, by his tongue and by his actions, Come to the Saviour, then speedily shall go up from this earth the song of final triumph. -- C. G.

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05 -- ANECDOTE: THE DEAD TREE

A few years ago, during a revival of religion in one of the country towns of New England, the wife of an infidel farmer became deeply interested in her spiritual welfare. He opposed and reviled her. On a Sabbath morning she urged him to accompany her to church. "No," he replied, in a spirit of defiance; "I am going to the wood-lot, to cut wood." The wife, with a saddened heart, went alone to church. The husband, with an angry spirit, yoked his oxen, took his axe, and went to the woods. Wishing to leave the young and thrifty trees to grow and increase, he looked about to find some dead tree to cut down. He soon found one, and placing his axe at its roots, he said, "This is dead, and fit for nothing but to be burned." Instantly an unseen monitor whispered in his ear, "And what are you but a dead tree, fit for nothing but to be burned?" It was a barbed arrow which pierced his heart. He could not extract it. He struck a few blows upon the tree, and then in remorse and anguish hastened home. His wife returned from church to find him in their chamber upon his knees, with his Bible before him, praying, O Lord, "be merciful to me a sinner." Man with his philosophy may attempt to account for these things. We prefer simply and believingly to repeat the declaration of God, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. So is every one that is born of the Spirit."

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06 -- A HEART-RENDING REPROOF

A short time since, a lady who had been remarkable for her thoughtlessness, requested a professedly pious lady to accompany her that day to visit another lady, who was also professedly pious.

The afternoon passed away, and the subject of religion was not mentioned -- probably for fear of offending the gay friend who proposed the visit. As the two neighbors walked towards home, the first-mentioned remarked that she had lost the afternoon, for nothing would have induced her to leave home, but the expectation of hearing something about religion; but she added, "I came to the conclusion that there is nothing in religion, or that my neighbors do not possess it, for if they did, they would speak to me about my soul." She said she had been greatly alarmed about herself for several days; but had concluded that afternoon, that if religion was not worth talking about, it was not worth thinking of.

"Never," said that pious neighbor, "shall I forget that look of despair and reproach. I felt that I had murdered a soul by my neglect."

The instinct of self-preservation in the natural life, is fear. In the spiritual life, it is hope. "We are saved by hope."

Let mine be the influence which is felt while I am here, and noticed and acknowledged when I am gone. -- J. P.

* * *

The soul, says Tertullian, is the resemblance of the divine intelligence, and the breath of the Spirit of God. -- T. S.

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07 -- GOD IS MY ALL

God is my strength and fortress,
God is my hope and stay;
My sleepless sentinel by night,
My pillared cloud by day.

God is my shield and banner,
When foes or fears assail;
My healer and unchanging friend,
When earthly helpers fail:

The gracious hearer of my prayer,
The fountain of my peace;
The glorious refuge of my soul,
When this frail life shall cease.

-- L. H. S.

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08 -- CROMWELL'S PURITAN ARMY

"The army which now (1647) became supreme in the state," says Thomas Babington Macauley in his eloquent History of England, "was an army very different from any that has since been seen among us. It was raised for home service. The ranks were composed of persons superior in station and education to the multitude. These persons, sober, moral, diligent, and accustomed to reflect, had been induced to take up arms, not by the pressure of want, not by the love of novelty and license, not by the arts of recruiting officers, but by religious and political zeal. The boast of the soldiers, as we find it recorded in their solemn resolutions, was, that they were freeborn Englishmen, who had, of their own accord, put their lives in jeopardy for the liberties and religion of England, and whose right and duty it was to watch over the welfare of the nation which they had saved.

"A force thus composed might, without injury to its efficiency, be indulged in some liberties which, if allowed to any other troops, would have proved subversive of all discipline. In general, soldiers who should form themselves into political clubs, elect delegates, and pass resolutions on high questions of state, would soon break loose from all control, would cease to form an army, and would become the worst and most dangerous of mobs. Nor would it be safe, in our time, to tolerate in any regiment religious meetings, at which a corporal versed in Scripture should lead the devotions of his less-gifted colonel, and admonish a backsliding major. But such was the intelligence, the gravity, and the self-command of the warriors whom Cromwell had trained, that in their camp a political organization and a religious organization could exist without destroying military organization. The same men who, off duty, were noted as demagogues and field preachers, were distinguished by steadiness, by the spirit of order, and by prompt obedience on watch, on drill, and on the field of battle.

"In war this strange force was irresistible. The stubborn courage characteristic of the English people was, by the system of Cromwell, at once regulated and stimulated. Other leaders have maintained order as strict; other leaders have inspired their followers with a zeal as ardent; but in his camp alone the most rigid discipline was found in company with the fiercest enthusiasm. From the time when the army was remodeled to the time when it was disbanded, it never found, either in the British islands or on the Continent, an enemy who could stand its onset. In England, Scotland, Ireland, Flanders, the Puritan warriors, often surrounded by difficulties, sometimes contending against threefold odds, not only never failed to conquer, but never failed to destroy and break in pieces whatever force was opposed to them. They at length came to regard the day of battle as a day of certain triumph.

"But that which chiefly distinguished the army of Cromwell from other armies, was the austere morality and the fear of God from other armies, was the austere morality and the fear of God which pervaded all ranks. It is acknowledged by the most zealous Royalists, that in that singular camp no oath was heard, no drunkenness or gambling was seen, and that during the long dominion of the soldiery the property of the peaceable citizen and the honor of woman were held sacred. If outrages were committed, they were outrages of a very different kind from those of which a victorious army is generally guilty. No servant-girl complained of the rough gallantry of the redcoats; not an ounce of plate was taken from the shops of the goldsmiths; but a Pelagian sermon, or a window on which the Virgin and Child were painted, produced in the Puritan ranks an excitement which it required the utmost exertions of the officers to quell. One of Cromwell's chief difficulties was to restrain his pikemen and dragoons from invading by main force the pulpit of ministers whose discourses, to use the language of that time, were not savory; and too many of our cathedrals still bear the marks of the hatred with which those stern spirits regarded every vestige of popery."

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Character

The father of the late Rev. Dr. Rice, as his son was about entering manhood, introduced him to the venerable Patrick Henry, that he might receive from him some profitable instruction. Having introduced him to the aged sire, the venerated man turned his powerful eye upon the young

man, and, in a very pleasant manner said to him, "My son, remember that every man is the maker of his own character?" The life of Henry entitled him to speak with meaning. The sentence sunk deep into the mind of young Rice, and was probably one of the means of forming his beautiful and symmetrical character.

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All Aboard

While standing at the depot at Westerly, R. I., I observed a man with carpet-bag in hand waiting for the cars. He was in close conversation with a friend, when "all aboard" was shouted, and the cars moved slowly forward. "Get on," said his friend. "There is time enough when the last car comes along," he answered. The last car went whizzing by-his attempts to get on proved a failure. One step in time, and he would have been safe. I thought, how very many are like this man. The cry is sounding in their ears, "all aboard," and the cars are even at their doors. They see others getting on, but they say, "There is time enough when the last car comes along." The last car indeed comes, they make an effort to get on, miss their footing, and plunge into hell. -- C. F. W.

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Twenty-Fold

A lady in Flushing, L. I., commenced the circulation of the American Messenger two or three years since, with a half dozen subscribers. The number soon increased to forty. Yet another forty copies was ordered a while since; and in a little time another forty -- making one hundred and twenty copies. Who cannot make similar beginnings, and who may not hope for like results? Can the influence of one hundred and twenty monthly copies of such a journal be weighed? is it not worthy the attention of Christians to attempt to place the Messenger in every family?

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A Pretty Idea

Rev. Mr. Pierpont, speaking of the fountain on Boston common, says, "I have traveled over a large part of Europe, and have seen most, if not all of its famous fountains, but I saw nothing to surpass, if indeed to be compared with the fountain on Boston common. It stands there like an angel of God, with its great watery wings waving up and down, with every drop upon them changed by the bright shining sun into a diamond."

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09 -- STATED GIFTS PROPORTIONED TO INCOME

Every conscientious Christian is at times oppressed with a desire to know what is the will of God as to his charitable contributions. He acknowledges himself a steward, and wishes to know how he can best fulfil his stewardship for the benefit of his own soul, the good of his fellow-men,

and the glory of the Redeemer. He sees that the Scriptures lay great stress on this duty, that it is connected with the richest promises, and he would gladly learn how it can be best fulfilled.

A servant of Christ who thinks he has derived great benefit from the adoption for many years of the Scriptural system, issued a request that able Christian writers would concentrate their best thoughts on the subject. As the result, three small 18mo volumes will be immediately issued by the American Tract Society, as noticed in another column, entitled, "The Divine Law of Beneficence," "Zacchaeus, or the Scriptural Plan of Benevolence," and "The Mission of the Church;" all written by men who have drunk deeply into the spirit of the subject -- who have gone to the fountainhead, the Bible, and with prayer, under the teaching of the Spirit, have sought to present it in accordance with the divine will.

With a pleasing variety of method, each mind grappling with the subject independently, they have presented a clear view of the Old Testament system of beneficence, the practice of the early Christians in New Testament times, and the special law of giving laid down by the great apostle, 1 Cor. 16: 1, 2, "As I have given order to the churches of Galatia, even so do ye: upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." And with the Bible view of the subject, they have presented the field to be occupied, a sin-ruined world; the remedy God has provided in the gospel of Christ; and the various influences of the scriptural system on growth in grace, the restraining of covetousness, and the general prosperity of the Redeemer's kingdom. The members of the respected committees who have examined these works in manuscript, have expressed with great unanimity their judgment of their eminent adaptation to usefulness, and the benefit they hope they have themselves derived from the perusal.

The apostolic injunction just quoted is regarded as the exponent of the principle to be adopted, with such variation in the details as the varied circumstances of men may require. The principle is, in a word, the determining beforehand on a proportion of income to be set apart, "as God shall prosper us." We have here the key to the gospel system of beneficence, the practical bearings of which, if universally adopted, none can overestimate.

The great mistake of multitudes has been in determining first to accumulate wealth, and then give largely for the spread of the gospel. Whereas, even if wealth is realized, the very getting and possession of it hardens the heart; "the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful." But by determining beforehand the proportion we will stately devote to God of all the income we shall receive, we feel that we are earning for him; we pray for his blessing; we watch his providences towards us; and giving stately as we receive, the heart is kept open and warm; we are spiritually blessed in our own souls, are prospered so far as God pleases, and use for his glory, as his stewards, what he gives us.

But we can in no way so clearly state what the system is, and its practical working and benefits, as by illustrations, which are happily furnished us in the experience of some devoted Christians in different walks of life.

Nearly thirty years since, in 1821, Mr. Nathanael Ripley Cobb, an exemplary young merchant connected with the Baptist church in Boston, at the age of twenty-three drew up and subscribed the following covenant:

"By the grace of God, I will never be worth more than \$50,000.

"By the grace of God, I will give one fourth of the net profits of my business to charitable and religious uses.

"If I am ever worth \$20,000, I will give one half of my net profits, and if I am ever worth \$30,000, I will give three fourths, and the whole, after \$50,000. So help me God, or give to a mere faithful steward, and set me aside. -- N. R. Cobb."

To this covenant Mr. Cobb adhered with conscientious fidelity till he had acquired \$50,000, after which he gave all his profits. On his death-bed he said to a friend, "By the grace of God -- nothing else -- by the grace of God, I have been enabled, under the influence of these resolutions, to give away more than \$40,000. How good the Lord has been to me."

Another intelligent friend finds satisfaction and benefit in a more literal compliance with the divine injunction, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." At the time of his private devotion every Sabbath evening, he sets apart from the receipts of the week a portion for his charity fund, or if at any time he has not the money, he credits the sum on a benevolent account. As calls are presented, he draws from this fund; and if an urgent call at any time requires more than he has thus set apart, he charges the balance on his benevolent account, to be replaced from future incomes. Thus, his contributions are identified with his own enjoyment of religion and growth in grace; he gives "not grudgingly," but of "a willing mind;" applications for charity are met with pleasure; and he feels that in all he receives and expends, he is acting as a steward of God.

A shoemaker is mentioned in an Episcopal periodical at Burlington, New Jersey, whose benevolence was known to be large for one in his circumstances. Being asked how he contrived to give so much, he replied, that it was easily done by obeying St. Paul's precept just quoted. "I earn," said he, "one day with another, about a dollar a day, and I can without inconvenience to myself or family lay by five cents of this sum for charitable purposes; the amount is thirty cents a week. My wife takes in sewing and washing, and earns something like two dollars a week, and she lays by ten cents of that. My children each of them earn a shilling or two, and are glad to contribute their penny; so that altogether we lay by us in store forty cents a week. And if we have been unusually prospered, we contribute something more. The weekly amount is deposited every Sunday morning in a box kept for that purpose, and reserved for future use. Thus, by these small earnings, we have learned, that it is more blessed to give than to receive. The yearly amount saved in this way is about twenty-five dollars; and I distribute this among the various benevolent societies, according to the best, of my judgment."

The Rev. John Wesley, "When his income was ú30 a year, lived on ú28 and gave away ú2. The next year his income was ú60, and still living on ú28, he had ú32 to give. The fourth year raised his income to ú120, and steadfast to his plan, the poor got ú92."

But the system is in some respects more fully exhibited by a prosperous merchant, and with this advantage, that it meets the case of business men who fool that they cannot know what their income is, oftener than monthly, or yearly. In answer to inquiries, he gave the following statement: "After my conversion my gifts were much from impulse, and I was often troubled to know my duty. A few years more of untiring activity, and I found myself without property or capital. It was at this time, that in consecrating my life anew to God, aware of the ensnaring influence of riches and the necessity of deciding on a plan of charity before wealth should bias my judgment, I adopted the following system.

"I decided to balance my accounts, as nearly as I could, every month; and reserving such portion of profits as might appear adequate to cover probable losses, to lay aside, by entry on a benevolent account, one tenth of the remaining profits, great or small, as a fund for benevolent expenditure. I further determined that if at any time my net profits, that is, profits from which clerk hire and store expenses had been deducted, should exceed \$500 in a month, I would give twelve and a half per cent; if over \$700, fifteen per cent; if over \$900, seventeen and a half per cent; if over \$1,100, twenty per cent; if over \$1,300, twenty-two and a half per cent; thus increasing the proportion on the whole, as God should prosper, until, at \$1,500, I should give twenty-five per cent; or \$375 a month. As capital was of the utmost importance to insure my success in business, I decided not to increase the foregoing scale until I had acquired a certain capital, after which I would give one quarter of all net profits, great or small; and on the acquisition of another certain amount of capital I decided to give half, and on acquiring what I determined would be a full sufficiency of capital, then to give the whole of my net profits.

"Since adopting this plan, I have been no longer perplexed with doubts about giving, and there is no one I meet with more cheerfulness than the servant of Christ calling for aid. It is now several years since I adopted this plan, and under it I have acquired a handsome capital, and have been prospered beyond my most sanguine expectations. Although constantly giving, I have never yet touched the bottom of my fund, and have repeatedly been surprised to find what large drafts it would bear.

"This system has been of vast advantage to me, enabling me to feel that my life is directly employed for God. It has tended to increase my faith, and led me to look forward with greater joy towards my heavenly home. It has afforded me great happiness in enabling me to portion out the Lord's money, and has enlisted my mind more in the progress of Christ's cause. Happy privilege, which the humblest may enjoy, of thus associating the common labors of life with the grateful service of the Saviour, and of making that which naturally leads the heart from God, subserve the highest spiritual good.

"This system has saved me from commercial dangers, by leading me to simplify business and avoid extensive credits. It has made me a better merchant; for the monthly pecuniary observations which I have been wont to take, though often quite laborious, have brought me to a better knowledge of the state of my affairs, and led me to be more cautious and prudent than I otherwise should have been. I believe this system tends to enlarge the Christian's views, increase his disinterestedness, and lead him to shun the tricks of trade. My own observation also confirms the belief, that even warm-hearted Christians invest determine beforehand on the system they will

adopt, if they would secure the benefits of the gospel plan, 1 Cor. 16: 1, 2, to themselves or the cause of Christ.

"Whether I succeed as well in future, I leave entirely to God, knowing that he often blesses by adversity; but I am fully determined to maintain a system which thus far has been a great blessing to me?"

This merchant believes that a plan like the following, of determining beforehand to give steadily in proportion to income, might be adopted by every Christian with great benefit to himself and the cause of Christ.

Pledge, Or Covenant

Believing that system in alms-giving is needed by the church; that it accords with the teachings of Scripture, tends to growth in grace, and is pleasing to God; I engage that I will, either in writing or otherwise, determine on some proportion or percentage of the income God in his providence shall give me, which I will, on the first day of every week or month, or at such other stated periods as I shall designate, sacredly set apart as a fund for charity, either in money or other materials, or by entering it on a benevolent account, to be disbursed by me from time to time, according as the various objects of benevolence shall seem to require.

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10 -- CATHOLIC COOPERATION WELCOMED

There is perhaps no present aspect of the Tract interest more hopeful and encouraging than the disposition of the ministers and churches of the various denominations to render efficient cooperation. Recent liberal donations furnish an interesting illustration of the present position of the Tract Society. The First Baptist church in Providence has made a donation of \$739; Mercer-street Presbyterian church in New York, has contributed over \$700; the Central Presbyterian church in Cincinnati gave \$450; an influential Protestant Episcopal church in New York has contributed \$947; and another of the same denomination in Brooklyn about \$1,000. About \$500 has been received from a Reformed Dutch church in New York. A generous donation of \$586 is credited to one Congregational church, and thousands of dollars to others. Lutherans, Methodists, Cumberland Presbyterians, and other communions also share in the work of diffusing a common precious faith.

Could this be so if it were not the work of God? Will men make pecuniary sacrifices for objects they do not love? Is there not a demonstration of unity of faith in this unity of effort, which should forbid fraternal strife, while it confounds papal boasting and skeptical cavils. Do not such facts show, that "all we are brethren" engaged in a common cause, serving a common Saviour, and seeking a common home? May we not hope, that while such illustrations of true catholicity quicken the pulse of Christian charity, they are also grateful to the heart of Him whose dying petition had for its burden, "That they all may be one?"

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11 -- AGENCIES FOR RAISING FUNDS

None more earnestly desire the arrival of the period when collecting agencies can be dispensed with, than the conductors of benevolent institutions, and the agents themselves. If pastors of churches generally would acquaint themselves with the principles, bearings, and condition of the several departments of benevolence, and bring their claims stately before their congregations; or if the people would provide systematically and voluntarily for the support of benevolent institutions, the labors of agents might be diminished, or employed only in exploration and supervision. We fear such a period is distant.

Some instructive facts bearing on this topic have been gathered by a general agent for the Western Reserve, and published in the Ohio Observer, showing the following results for one department of benevolence. For the year ending November, 1844, 16 churches contributed \$159; in 1845, 15 churches contributed \$237; in 1846, 30 churches contributed \$608; in 1847, 21 churches paid \$679. In 1848, with a few months' agency, 50 churches contributed \$1,079, and in 1849, with the steady labors of an experienced agent, 143 churches contributed \$2,510. Whatever may be attributed to the general increase of interest in the cause advocated, it is clear from this statement that the labors of a faithful agent are indispensable to the steady and successful prosecution of a benevolent enterprise.

Rightly viewed, the work of an agent is one of the most honorable, responsible, and useful engagements in the church of Christ, as it certainly is one of the most self-denying.

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12 -- PRAYER FOR THE IMPENITENT

There are millions of unpardoned sinners even in a Christian land. Some are hardened in wickedness, and need the convicting power of the Spirit. Some are catching at the straws of error while sinking in the sea of worldliness and unbelief, and need the supports of everlasting truth. Some are overwhelmed with sorrows, without a refuge from the storm. Some are oppressed with their sins, and secretly inquiring the way to be saved. There are many Nicodemuses in our day. We may not find them out, but God knoweth them all. His omniscient eye penetrates where human vision is at fault, and his grace can reach recesses where human aid is unavailing. Would it not be well that each Christian, besides his specific petitions for those whose circumstances are known to him, should have stated periods when he will carry the world of unbelievers to the throne of grace, and seek the outpouring of the Spirit on all classes and conditions of the impenitent? Night not such prayers have their answer, as eternity shall reveal, in the conversion of souls as widely asunder as the poles, but all known to Him who hath styled himself the "hearer of prayer?"

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13 -- WHAT WOULD BAXTER HAVE BEEN IN OUR DAY?

Imagination might ask, what would have been the chosen pursuits of such a spirit as Baxter's, had his lot been cast in our times, and his home been fixed upon these western shores. We may well suppose that hi whatever field he had been fixed, he would have thrown the whole weight of his energy into the missionary enterprise, in the labors of the Tract and Bible Society, he had within his parochial limits anticipated the schemes of our day. But with the widening faculties now afforded for the work, how efficient might he have been, and how effective a writer of tracts was Baxter qualified to become. And had he enjoyed the light of those truths, now the common heritage of the age, but then hidden from some of the ablest and best of mankind -- had he known the powers of an emancipated church -- had he understood the sanctity of conscience, how much of misspent labor might have been preserved for wiser uses.

But here as elsewhere, God, who would not have the fathers perfect without us, had reserved for us some better thing. Rich is our inheritance. And did Richard Baxter see as we do, a country opening before him, not a narrow and rock-bound isle, but a massy continent, soon to be belted by our republic -- did he behold what our eyes witness, the railroad and the canal shooting their lines of electrical communication across the face of our broad territory -- did he see steam yoking itself to the chariot, and urging the vessel with a speed that leaves the wildest, hope of early projectors lagging far behind -- and did he see our language, his own nervous and masculine English, spreading itself not only through Britain and America, but to their colonies and connections on every shore, would he not have deemed these redoubled opportunities of influence a call to yet redoubled zeal? Yet more, had he seen travel and history bringing every day new testimonies to swell the growing mass of prophecies accomplished, and to heighten and strengthen the walls of Christian evidence -- did he hear from the Southern seas, then unknown, the cry of nations turning from the idols of their fathers, would not even his zeal have received a new impulse, and the trumpet at his lips have blown a blast waxing yet louder and louder.

Whatever was his duty is not the less ours. The contemplation of such an example reproves us all. But the Master's promised presence, and the inexhaustible graces of that Spirit which has been the Teacher of the church, and her teacher in all ages, these may well stimulate to the loftiest aims, and receive the faltering hopes of the faintest heart. Let us not then, in beholding the graces that have adorned the former servants of our common Lord, be ready to deem all emulation impossible. In regarding the character and achievements of Baxter, we may not hope to possess his singular talents, but all may imitate his holiness, his zeal, his resolute patience, his diligence, and his flaming charity. And if ever the standard seem too elevated, and our eyes are dazzled as we look at its tall summit, bright with heaven's own light, let us remember that even this does not reach the full height of our privileges and our obligations. For it was no disputable authority that spoke, and in no dubious language, when the Lawgiver and the Redeemer proclaimed it as the rule of his household, "Be ye perfect, as your Father which is in heaven is perfect?" -- Rev. William R. Williams

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14 -- WHAT CAN A POOR OLD SINNER DO?

The momentous question which the trembling jailer addressed to Paul and Silas, is often put by the convicted sinner to those who have warned him of his sin, and the doom that awaits

those who perish unreconciled to God. Often is the faithful colporteur called to point the inquiring to the Lamb of God; and never are his labors so sweet as when giving counsel and direction to the weeping penitent. A devoted colporteur in Northwestern Virginia, who during his long and active life has led many to the cross, says,

"I told an old man who had spent a long life in irreligion plainly the sin and danger of his course, and that the wrath of God was abiding on him. 'Friend,' said he; 'let me ask you one question: what can a poor old sinner do, who never could read a word, and does not know how to pray a word, and who knows nothing about the way to be saved?' I tried to show him how wicked he was, and then told him the story of the cross; how much Jesus had done to redeem him; how freely pardon is offered to the very chief of sinners, and how he must by prayer commit himself into the hands of Christ for forgiveness, asking pardon on the around of Christ's atoning sacrifice. He besought me with tears to pray for him, and was deeply moved during the prayer. The Spirit of the Lord was evidently present to bless and to save one that was lost. He has since indulged the hope that God has forgiven him, and his neighbors think he has become a truly pious man."

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15 -- WORKING OF THE LEAVEN

Facts like the following, reported by the superintendent of colportage at New Orleans, give encouragement not only to the laborers themselves, but to those who watch and pray for the general diffusion of truth throughout the world.

"One of our colporteurs who has recently visited one of the most forbidding portions of the state, writes, that on one occasion a priest denounced him and his books, and ordered his people not to read or even touch them. After this, some persons came to him by night, and wanted to see the Bible and books the priest had spoken about. Being pleased with them, they took supplies for themselves and their friends. One woman, who would not disobey the priest by touching the books, could not repress her curiosity to know their contents; she therefore spread her apron over her hands, and thus opened and read the books. The priest thus baffled, stated that the books published in New York were of an incendiary character. This plan succeeded better. The colporteur left the place, and some of his friends thought it would not be safe for him to return; but he has been there twice since, and no harm was done to him.

"One woman abruptly refused to receive any book from him. As he turned to leave, he tossed the 'Death of the Eldest Son,' a French book by Malan, into a tub near her. His good-natured air induced her to take the book. When he returned, the woman was glad to see him, and wanted more books, especially a Bible. Two of her friends came to see her, who wanted each a Bible; so that he sold three French Bibles and several other books in consequence of the book tossed into the tub. He also gave a Temperance Manual to an intemperate man, who reformed and read religious books. The result is, he and his wife and daughter are now professors of religion.

"There is much interest among the Germans in a portion of this city on the subject of religion. Hopeful conversions are of almost daffy occurrence. One of our colporteurs is much among them, and his labors are valued by them. The Welsh are awaking to inquire after religious

truth, and meet on the Sabbath for the study of the Bible. They are asking for every thing in their language on religious subjects."

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16 -- PALPABLE RESULTS OF COLPORTAGE

Many hearts will gratefully rejoice in such changes as those described below by an Alabama colporteur.

"I have recently revisited a neighborhood where, on my first visit, I found some five or six persons that had formerly belonged to some church. They then had nothing that could be called preaching, no church, nor any house of worship. Now, there is a church of some eighteen or twenty members in a prosperous condition. They have built a house of worship, have an evangelical minister, and have been blessed with revivals since I left them. I also went to another place where, on my first visit, the church had not had regular preaching for two or three years, and nothing like a revival for eight or ten years. They seldom met, and many had but little friendship, much less love for their neighbors. They then numbered thirty-one members. A revival commenced with my labors among them, and now they number about seventy.

"In one of my first reports I mentioned a neighborhood where the church was without a pastor, without regular meetings, without a Sabbath-school, without prayer-meetings, and I think without one family altar. There was also so little brotherly feeling, that some of the members would scarcely speak, to one another, and in addition one of the members of the church kept a grog-shop, and many others were his customers. I labored among them publicly, and from house to house, for a long period. The first work they did was to call a pastor. Soon after, the grog-shop was turned into a lumber-house. The church then numbered about forty; it has now about one hundred and twenty members. Several of them take religious newspapers that before took none. Their house of worship, that before was almost entirely neglected, is now too small to contain the congregation; and they now speak of building a new and more commodious house. He that then kept the grog-shop is now considered one of the most active and most useful members of the church."

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Fruit In The Far West

Christians will be gratified to learn that colportage keeps pace, in some degree, with the western march of population. A colporteur in Minnesota, while laboring in a village in that territory, found two men playing cards in a gambling-saloon. As they would not buy any books, he exchanged a Sabbath Manual and another book for their cards. He also gave Baxter's Call to a lady whom he exhorted to seek the salvation of her soul. On revisiting the village three weeks after, he learned that the man with whom he had exchanged the books had closed his saloon on the Sabbath, had attended church, and was regarded as an anxious inquirer after salvation. He gave him another book on repentance, with some tracts on intemperance. The woman to whom he gave Baxter's Call had professed faith in Christ, and there was a good deal of religious interest in the village.

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Books More Prized Than Gold

I one day said to a young lady that I would like to sell her a good book. She replied, that she did not wish to purchase. I opened my carpet-bag, and told her I would, give her a tract, when her eye fell on a set of D'Aubigne's History. "Oh," said she, "I would love to own that set of books, if I had the money to spare." She looked at them a short time, and then ran up stairs, and returned with a gold piece in her hand. She looked at the gold, and then at the books. At last she exclaimed, "My father gave me this gold piece to keep, but I must have those books." -- G. S.

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17 -- CHRISTIANS, LOOK AT HOME!

We have again and again assured our Eastern friends, that the destitution of religious privileges is by no means confined to "the West." There are districts not a few, in highly-favored New England, where the labors of a colporteur are as much needed as in the secluded neighborhoods beyond the Alleghenies, that have never been blessed with the regular means of grace. Other faithful explorations might reveal facts as startling as the following in one of these privileged states. "In one town I found 96 out of 152 families destitute of all religious books except the Bible. The remaining 56 families had not, all together, as far as I could judge, five dollars' worth of religious books. There was but one place where they had regular religious meetings on the Sabbath, and there but once in four weeks. They had no Sabbath-schools. There are Other districts lying contiguous to this town nearly or quite as destitute."

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18 -- PICTURES FROM A COLPORTEUR'S SKETCH-BOOK

The colporteur is called to pass through scenes of very varied character. His labors may often be uneventful and monotonous, but frequently he meets with incidents most impressive, and is a spectator of scenes that would affect the coldest heart. A colporteur in Georgia records in a simple manner a few facts, each of which would afford a fit subject for a painter.

"I sold a large copy of Pilgrim's Progress to a man who could not read. He was much interested in the book, and said that he would first get his wife to read it to him, while he at the same time would watch the pictures, and after that he could look at the pictures, and thus associate them with the narrative, and in that way he would read the book at his pleasure.

"After visiting several days in a neighborhood, I proposed to preach to the people before leaving them. As there was no regular place of worship, a retailer offered to open his grocery, move back the decanters, and make room for the congregation. The invitation was accepted, a large congregation assembled, and I preached to them.

"I visited a family containing several children. The parents were absent; the house and furniture were in a wretched condition. I talked to the little gifts, gave them much advice, and presented them with the Temperance Manual. They told me that they had a Bible. In about an hour I returned that way. When I had passed the house one of the little girls came running after me, and asked me to stop. I imagined that the family felt insulted at my leaving the Manual, but to my surprise the little girl wanted another for her aunt who lived near. She also said that her mother wanted a Bible, for she was mistaken when she said that they had one. I seat for the two women to come to my wagon; they came, and with tears thanked me for the advice I had given the children, and asked for another Manual. They said that each of their husbands was a drunkard, and they hoped that these little books would be instrumental in reclaiming them. I gave the second Manual and a Bible, and there in the road preached to them Christ, and He came and blessed us. They went away saying to each other, 'We will remember that man.' I then felt glad that I had engaged in the circulation of books, and thought it was good to be a colporteur."

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The School For A Colporteur

Many a colporteur has found his fitness for his great work increased by being obliged to pass through the furnace of affliction, and could testify to the truth of the following facts reported by a general agent: "I asked Brother _____ how he came to be a colporteur; a smile lighted up his face, and a tear trickled down his checks, as he gave me a history of his life and his New England home, of his pious mother and his early conversion to God. He came west several years ago, influenced perhaps more by worldly than by spiritual motives. God blasted his plans, turned his way upside down, and chastened him still more severely by taking from him his beloved companion, and laying her wasted form in the grave. Then came sickness and varied affliction, but with them came the Spirit of all grace to fill and fire that heart to bear testimony for Christ. And then, when all without was dark, that same hand that had afflicted, removed the clouds, and pointed to a plain and open path. He is new a happy, prayerful, and successful colporteur."

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Anxiety For Good Books

A colporteur in Ohio writes, "There appears to be an increasing anxiety among the people to procure the Society's books, even by some who were not friendly at my first visit. They now exerted themselves to borrow money from others, fearing that they might not have another opportunity for providing themselves with good books. One had laid by five dollars in gold, which he had kept ten or twelve months, waiting for my visit. Fearing that he should not be at home when I called, he came about four miles to the place where I deposited my books, and bought six dollars' worth. Calling at his house a few days after, I sold several more books to his family. Another traveled eight miles to my book depository, and bought several books, leaving word for me to call at his house as soon as I could. I did so, and sold four dollars' worth of books, and received one dollar as a donation to the Society. He insisted upon my visiting him again."

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Christians, Pray For The Colporteur

A colporteur in Ohio earnestly enforces the duty of praying for his fellow-laborers. Who more need the sustaining presence and power of divine grace, than those who are daily brought into contact with so many souls to whom their messages will prove either a savor of life unto life, or of death unto death?

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Western Liberality

The churches in the older states of the West are beginning to aid in extending gospel institutions and influences to the destitute districts. Many of the most liberal contributors to the Tract and other societies reside west of the Alleghenies. A recent donation of \$450 from the Central Presbyterian church, Cincinnati: Ohio, (Rev. Dr. Rice's,) may be regarded as an earnest of the ample resources that will flow into the treasury of benevolent institutions, as wealth and piety increase.

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The Right Spirit

A respected pastor in Vermont accompanies a donation of \$94 35 from his congregation and Sabbath-school, with the remark: "We will not complain that you do not send collecting agents to us, though, should they come, we would welcome them and try and not send them away empty; but I am very willing to perform the duty of an agent among my people, so far as I may be able, if you will furnish me the means of knowing what the Society has done, is doing, and purposes to do. And if, for any reason, you do not or cannot do this, I shall still continue, as I have done, to do as well as I can."

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The Two-Shilling Christian

A professor of the religion of Christ, is said to have closed an exhortation somewhat in this wise: "My friends: you had better join the church. You need not think it is so expensive an affair, after all; for I have been a member of the church more than twenty years, and it never cost me but twenty-five cents!" And that was probably more than the worth of all the religion the poor man had. Yet there are multitudes whose notions of stewardship seem to be formed on some such model -- who turn a school of benevolence into an insurance office of selfishness. How terrific to such souls the application of the principle, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Doing nothing is doing wrong, and will receive the same condemnation. "Freely ye have received, freely give, is the Saviour's rule. And the man who goes to the judgment boasting his penuriousness, may find his twenty-five cent ticket will only give him admittance to the pit.

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19 -- BOOKS IN THE INTERIOR OF CHINA

Dr. Macgowan, of the mission of the Baptist Union, at Ningpo, after reporting the cheering visit of Rev. Mr. Dean from Hong Kong, and Rev. Mr. Goddard from Bangkok, and expressing his joy that the labors of Mr. Goddard will now be transferred to Ningpo, gives a history of a journey upon the continent, in which he was dressed in the Chinese costume and accompanied by two native assistants. He first visited the walled city of Hangchau, on the Tsientang river, forty miles from its mouth, a great silk mart containing nearly a million inhabitants, and in returning visited the ancient city of Shanhing.

"Our last day at the provincial capital," he says, "was employed in the distribution of religious books. They were so easily distributed, and so well received, that we regretted we had not taken a much larger supply. May we not hope these deluded people? There are doubtless many in that great city, who know and confess that they are sinners. It was such that Jesus came to seek and save. Some of them possess enough of the gospel to point them to him. Will he not answer the prayers of those who cry day and night unto in this country. It is true, that the number of the readers in the empire is much less than has been supposed; but these cities, hitherto unvisited by the Protestant missionary, had been reached by the printed page distributed at Ningpo and Shanghai; and doubtless, these precursors of living witnesses have penetrated into the very recesses of the continent. Let the press be kept in incessant operation, give us means to scatter its productions, and great good will certainly result. We hope to be able to send a colporteur to the capital every year, or at least at each period when candidates from all parts of the province assemble to compete for high literary honors."

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20 -- A HUNGARIAN EXILE IN THE COMMITTEE-ROOM

The Committee of the American Tract Society had the pleasure of welcoming the Rev. Mr. Wimmer, an exile from Hungary at a recent meeting. Rev. Mr. W. has been for many years the Society's correspondent in Hungary, and has been the medium through which its publications have been distributed in that ill-fated country. He was driven out by the Austrian government for the part he took in the late revolution, and has sought an asylum in America. The information he communicated respecting the spiritual condition of his countrymen excited the deepest sympathy.

At his request, a donation of \$200 was made to continue Tract operations in Hungary; and a complete set of publications in German was granted for his personal use. We trust a field of usefulness will be opened to him in this country, until Providence shall prepare the way for his return to the land of his birth and the scene of his useful toils.

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Tract Primer And Children's Books In Greece

The Rev. John H. Hill, of the Episcopal mission at Athens, gives a cheering description of the reception of these books by the children of the mission school. "On the first of October:" he says, "the box of books arrived, the estimated value of which is \$40, but their real value to us is not to be estimated. The very beautiful Tract Primers were immediately placed in the hands of fifty of our pupils, and you will be pleased to hear that there is no necessity of translation, except what can be done orally. The simple reading lessons are soon learned by heart, and I often wish I could transport you here to listen to the rhymes on the alphabet which the dear children take such great delight in repeating; they seem to come with a peculiar grace from the lips of our dear little Greek children, and it is always an amusing exercise for the English and American strangers who now and then drop in to visit us. The reading lessons from the Scriptures are perfectly understood by the first class, who read and translate them with the greatest facility. It is really delightful to witness the impression which these lessons make upon their young minds, and to hear their exclamation, 'O, how beautiful!' when they read those parts which allude to the goodness of God and to our Saviour. We have just been distributing our annual gifts to our pupils, more than five hundred in number, consisting of portions of the word of God, and books of a religious and moral tendency. Twenty-three copies of your beautiful Tract Primer were given on that occasion, and in one of the infant schools, for we have two, one of which is composed nearly altogether of the children of our former pupils, there are some very little children, who are able to use it with as much facility as they do their own (Greek) elementary books?"

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Matthew, With Notes, In Chinese

We have received the Gospel of Matthew, handsomely printed in Chinese, with notes by Rev. William Dean of the mission at Hong Kong. As a reason for its preparation, Mr. Dean speaks of "the extreme difficulty the Chinese have in understanding the Scriptures without explanations, either written or oral." To the question, "Understandest thou?" they are ready to reply, "How can I, except some man should guide me?" Most of the Chinese classics are accompanied with commentaries explaining them in a more colloquial style.

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Illustrated Books At The Sandwich Islands

"We are deeply indebted to the Tract Society," writes a missionary, "for the Tract Primer and other beautiful books. They made the little ones hop and sing finely, and I can't refrain from telling you how my own heart bounded with delight on beholding 'The Christian Almanac,' and the children's books in the same beautiful style. I could not contain my feelings; the joy poured out in streams, that the wisdom of the serpent with the harmlessness of the dove is thus exhibited by one of our great and noble institutions. 'These books will go, and the devil cannot stop them-the pope cannot hinder them, was my first glad thought on seeing them. Now, indeed the mechanical execution is worthy the contents of the books. The additional pecuniary outlay will bear no proportion to the additional spiritual harvest, that will be secured by the charming exterior and beautiful pages of these books. Truly it is a happy thought, that the ten thousand rills of life flowing

from this fountain before, will be indefinitely multiplied by any scheme of man's wisdom sanctified by the grace of God."

* * *

\$2,500 From Providence, R. I.

Annually increasing contributions from the same churches gives stability and efficiency to benevolent societies. For the last eight years, the churches in Providence have been steadily advancing in their donations to the American Tract Society. In the collections recently made, including \$600 from ladies, \$739 were from the First Baptist Church, \$528 from St. John's Episcopal Church, \$596 from the Beneficent Congregational Church, \$401 from the Richmond-street Church, \$142 from Grace Church, \$37 from High-street Church, \$24 from Third Baptist Church, \$37 65 from Fourth Baptist Church, Cash, \$12 32. Total, \$2,516 97.

* * *

Who Will Do Likewise?

An active, devoted Episcopal brother in a small country village, writes, "I am thankful to God that we have been able to increase the circulation of the Messenger ever one hundred copies this year. Our whole number now is four hundred and fifteen. I hope the circulation will still increase."

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21 -- ITEMS AND INTELLIGENCE

Cause Of The Catastrophe

Perhaps an explanation of the dreadful Hague-street catastrophe, New York, by which 69 persons were horribly killed, may be found in the fact brought out at the coroner's inquest by the bar-keeper himself, that the engineer on the morning of the explosion had drunk two glasses of brandy.

* * *

Washington's Farewell Address

The original manuscript of this address was recently purchased at auction for a gentleman of New York, at \$2,300.

* * *

A Model City

The city of Utica, N. Y., does not owe a cent of public debt, and has money in bank. It has an abundant supply of water, brought into the houses of her citizens fresh from the mountain springs. It is lighted by gas of pure and excellent quality; has an effective fire department, and is the only city in the state which wholly escaped the ravages of the cholera last summer. Better than all, there are few cities in the Union where the Lord's day is so well observed.

* * *

Novel-Reading

The chaplain of the state prison at Auburn, N. Y., remonstrates against supplying novels to prisoners. When one-third of those confined there were habitual novel-readers before their imprisonment, and many regard novel-reading as one of the incipient causes of their downfall, it is deeply to be regretted that they should still be exposed to the corrupting influence of that insidious poison which has already proved detrimental to their minds and morals.

* * *

The Right Of Laborers To The Sabbath

An apprentice in Philadelphia has lately been freed from his indentures by the Court of Sessions, because his master required him to work on Sunday.

* * *

A Christian Lawyer's Revenge

A Baltimore lawyer during a recent journey, stopped over the Sabbath at a place where the people were accustomed to spend the day in idleness and dissipation. From the regard he paid to sacred things, they inferred that he was a minister, and evinced a malignant pleasure in endeavoring to annoy him during the day. He ascertained that they had no place for public worship, and usually had not preaching oftener than three or four times a year. With a heart warm with Christian sympathy, he resolved to return good for evil, and has paid \$150 for a colporteur to label one year, with special reference to the moral and religious improvement of the ignorant and degraded population of that town and vicinity.

As Bishop M'Ilvaine was recently leaving Indianapolis, where he had delivered a sermon at the consecration of Bishop Upfold, a lad handed him a letter, which stated that twenty years ago a friend had given to the writer, then a thoughtless young man, three tracts, one of which was No. 202, entitled Importance of Consideration. That little tract, he stated, was the instrument of his first awakening from the sleep of spiritual death. Some years after, the tract was republished with the bishop's name as the author. The writer had never seen or heard him till that day, yet he had never ceased to exercise gratitude to God that he had written and published that tract.

* * *

The Infidel And The Sabbath

An infidel in St. Louis has pledged \$10 a year to a Sabbath-school, not because he cares any thing about the children, but because the improvement in their behavior on the Sabbath has released him from various annoyances, which he values at ten dollars a year.

* * *

Growth Of Detroit

During 1849 there were 500 new buildings erected in Detroit A mariner's church has just been erected in that city through the beneficence of two sisters, at a cost of \$14,000.

* * *

Webster's Spelling-Book

About six million copies of this schoolbook have been sold by the publishers since the decease of its author in 1843; an average of nearly one million a year. The entire sale of the work amounts to about thirty million copies. Who can calculate the full benefits which have resulted from such a thorough dissemination of this valuable American manual among the children of our land?

* * *

An American Cardinal

In order to manifest his gratitude for the lively interest taken in his welfare by the high functionaries of the Mexican republic and its ecclesiastics, the pope has signified his desire to confer on some Mexican bishop the dignity of cardinal. If one is made, it will be the first dignitary of this sort on this continent.

* * *

The Way To Stop Traffic

A colporteur in Iowa visited a small village where there were three groceries, one of which, with more effrontery than the others, displayed the sign, "Rum Grocery." After a conversation with the keeper of one of them, he said he could not continue in that business. Shortly after the colporteur called again, and found that he had sold out. He gave the new occupant a Temperance Manual and sold him another book, besides selling several books to others who were in the grocery. He also went into one of the other groceries and sold the keeper a number of excellent books, and found that he seemed to be troubled at the character of his employment. On passing through the place again, he found that every sign had been removed, and the foul streams that had issued from these establishments were dried up.

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Dancing

It was a true and forcible remark made of dancing, that "if it does sometimes make us more graceful, it much more frequently makes us graceless."

* * *

Quench Not The Spirit

As Noah's dove could find no rest for the sole of her foot, so the Spirit of God can find no residence in that heart which is deluged in sin.

* * *

Don't Brood Over Trouble

"Man doubles the evils of his fate by pondering over them; a scratch becomes a wound, a slight an injury, a jest an insult, a small peril a great danger, and a slight sickness often ends in death, by brooding apprehensions."

* * *

Toils Of A Veteran Missionary

The Rev. Miron Winslow, of Madras, in a private letter to an intimate friend in New York, says, "In the morning of each day, after walking or riding for exercise, and having a little time for retirement, is our family prayer; then breakfast at eight o'clock, with business and arrangements for the day; after which I go to the English school of 159 boys -- looking in also upon the girls' schools -- and spend an hour with them, principally in the English schools, in reading the Scriptures, prayer, and hearing lessons. This brings me to ten o'clock, when at present our committee of review on the Tamil Scriptures commence and continue five hours daily, until three o'clock, P. M. When not thus on the review, I am engaged on the Tamil and English dictionary with a Moonshi for three hours regularly, and sometimes more. With this I have all my missionary work to do -- preaching when not interrupted, twice on week days in Tamil, and on the Sabbath once at least in Tamil to 100 hearers or upwards, and once at evening in English to about 70 hearers. There is also an afternoon service in Tamil, when I sometimes preach, and one afternoon of the week is spent with the schoolmasters and more forward girls and boys of the vernacular schools. There are then meetings on committees for about three evenings in a week on an average. With the care of my own station, acting as agent for the other missions, and the press of our own, I am much occupied."

* * *

The Counsel Of The Wicked Brought To Naught

Mary, the bloody queen of England, after having put to death multitudes of Protestants in England, Scotland, and Wales, signed a commission in 1558 authorizing the persecution and annihilation of all Irish heretics, which was committed for execution to Dr. Cole, a zealous Catholic. He immediately started on his cruel errand, and while at Chester told his business to the mayor, at the same time pointing to a box which contained that which "should lash the heretics of Ireland." A woman friendly to the Protestants, who had a brother in Dublin, hearing these words, was troubled, and watching her opportunity opened the box, took out the commission, and placed in its stead a sheet of paper, in which she had wrapped a pack of cards, with the knave of clubs uppermost. The doctor set sail the next day for Dublin, and immediately appeared before the lord-deputy and the privy-council, to whom he presented his box, on opening which, to their amazement and confusion, nothing appeared but the pack of cards. The doctor, chagrined, returned to England, obtained another commission, but was detained by unfavorable winds, and while he was waiting, the queen was called to her dread account, and thus God preserved the Protestants of Ireland.

* * *

Stealing In China

An Episcopal missionary at Shanghai states a case of conscience that has tried him. "During dinner a watch was stolen from one of our sleeping apartments. In such a case I know of no redress, none at least of which a lover of justice and humanity can avail himself with a good conscience. If I carry tiffs matter before the district mandarin, giving him the name of the party I most suspect, the first thing done, in all probability, will be to apprehend the party, and beat him as a preliminary to examination; or, if he cannot easily be found, his father or brother, or some other relative, may be imprisoned, and dealt cruelly with. If any foreigner chooses, through his counsel, to press a case of this kind, he is pretty sure of obtaining restitution; and I can easily conceive of circumstances in which it might become one's duty to do so, notwithstanding the wrong which is liable to be committed incidentally. But for my own part, I had rather take quietly the spoiling of my goods than thus go to law before the heathen."

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Vicissitudes Of Mercantile Life

It is stated in Hunt's Magazine, from records kept during periods of twenty to forty years, that of every 100 persons who commence business in Boston, 95 at least die poor: that of the same number in New York, not two ultimately acquire wealth, after passing through the intermediate process of bankruptcy; while in Philadelphia the proportion is still smaller.

* * * * *

A series of disturbances have been created in Paris by the mob resisting the police, who came to cut down some of the trees of liberty planted during the late revolution; some 300 persons were committed to jail for the part they took in the affair.

Some Poles having taken refuge from the severities that followed the Hungarian troubles, within the cantonments of Switzerland, have been demanded by Austria, but the Swiss government has refused to surrender them.

A rupture recently occurred between England and Greece, with a suspension of relations, in consequence of some old claims upon the Greek government which remained unsettled, and also in reference to some islands of the Ionian group, which have been usurped by the Greek government. England has accepted the mediation of France, and it is hoped that the difficulty will soon be amicably adjusted.

Madame Kossuth has escaped and joined her exiled husband. The British consul at Vienna has discovered a diabolical plot instigated by the Austrian government to murder Kossuth.

The Circassians have gained great advantages over the Russians on the Orsa, compelling the Russians to retreat with great loss.

Dr. Achilli has escaped from the clutches of the inquisition. He was removed from prison to appear as a witness in court, from which his friends found means to hurry him to a place of safety. A French steamer was in readiness, and he sailed at once for Marseilles. The cardinal vicar, on hearing of his escape, wept with mortification and rage. The inquisition are indignant that a trick should be retorted upon them, although they descended to trickery in seizing him. They had purposed his imprisonment for life, and had determined shortly to remove him to a safer and severer prison.

As a number of Christian friends were gathered at the house of Rev. Adolphe Monod, at Paris, to decide on renewed and more bold efforts for the liberation of Dr. Achilli, the prisoner whose release they scarcely dared to anticipate, knocked at the door, and heartily united with them in their devout thanksgivings to the same God who sent his angel to deliver Peter "from the hand of Herod, and from all the expectation of the people of the Jews."

* * *

Business Accounts

The accounts of business in the bank of England fill 60 folio volumes a day.

Two hundred miles of streets have been added to London during the last seven years. Villages which a few years since were ten or twelve miles distant, are now part of the metropolis.

* * *

An Awful Fact

Rev. Dr. Burns of London recently declared in a public meeting, that there are in Great Britain at least three millions of professing Christians who expend each not less than one pound sterling, per annum in strong drink.

* * *

Emigration Through Liverpool

The extent of the emigration from England and Ireland last year through the port of Liverpool, exceeded 153,000. Of this number, 147,745 came to the United States.

* * *

Sabbath Schools

The number of Sunday-school teachers in England is estimated at 250,000, about 200,000 of whom are from the laboring classes; the number of scholars is estimated at 2,000,000. In this country there are probably a total of about 500,000 teachers and 3,000,000 scholars.

* * *

Missions Of The Scottish Free Church

There are 37 European missionaries and agents at the different stations in India and Africa, and 57 native ministers or other agents, including converted Hindus, Abyssinians, Mohomedans, and others, with about 6,000 children at the schools in connection with the missionary institutions of this branch of the Christian church.

* * *

The weather in Europe during the last winter has been severe almost beyond precedent, while in our own country it has been uncommonly mild.

* * *

Romish Intolerance

The prosecution at Florence against the publishers of an Italian version of the New Testament, resulted in their condemnation to a fine of fifty crowns, and the confiscation of the entire edition of 9,000 copies. Capt. Packenham, the well-known British banker in Florence, was also ordered to leave the city within ten days, as the penalty for circulating in the hospital tracts recently published under governmental sanction. He and his friends waited on the existing Italian authorities and formally protested as British subjects, and the matter will be brought before the English government.

* * *

Reign Of The Jesuits

A well-informed English gentleman residing at Naples, writes that an organized system for the suppression of education will be imposed on the Roman and all Catholic states where the government, as in Naples, has the power to dictate to the conscience. The Jesuits will be allowed to dictate to all other religious orders, and the education of the people will be in their hands exclusively.

* * *

Significant Fact

Although the Jesuits have been engaged in the work of missions among the heathen more than 200 years, not an instance is on record where they have sought to accomplish their work by translating the Scriptures into the language of the people. Popery has no greater enemy than the Bible.

* * *

Egyptian Perfumery

So perfect were the Egyptians in the manufacture of perfumes, that some of their ancient ointment, preserved in an alabaster vase in the museum at Alnwick, still retains a very powerful odor, though it must be between 2,000 and 3,000 years old.

* * *

American Artists Patronized By The Pasha Of Egypt

The new pasha of Egypt has ordered a set of elegant equipages to be bulk for him in the United States, to be ready during the coming spring.

* * *

Antimission College In India

An antimission college was established in India two or three years since, by reason of the excitement caused by the conversion of a student of the free Church institution, and the sum of \$150,000 was promised by native Hindus, as an endowment. Only about \$16,000 was paid in. The school went into operation with 700 boys as students. The monthly subscription has now dwindled down to about \$3.50 a month. Most of the teachers have been dismissed for want of funds, and it is probable that the college will soon be closed. The mission schools have been constantly increasing.

* * *

Bible In India

Rev. Mr. Dalles, whom many of our readers will recollect as a successful student colporteur, writes from Madras that the revision and reprinting of the whole Scriptures is going forward in that city in the hands of an able committee, of which Rev. Messrs. Winslow and Spaulding are members. He states that an old man, who had come from Sadras with salt fish, wished a whole Bible, parts of which he had had before. On receiving a copy, the aged man invoked the blessing of God upon the donor, applied the sacred volume to each cheek, kissed it, and then clasping it to his bosom, wrapped it in his mantle and went on his way rejoicing. He had been a Roman-catholic, but renounced the errors of popery, and seemed hungry for the truth. He said there was another native Christian in Sadras.

* * *

Liberality Of The Karen Churches

The converts among the Karens, during 1848, supported 19 schools four months during the year. They have erected houses for worship in many Christian villages. Two churches in Arracan have recently erected two chapels, supported three preachers and two schools, one of 75 and the other of 50 scholars. These people are poor, and oppressed by exorbitant taxes and frequent robberies almost to the last point of endurance. The Macedonian states that the Karens are having trouble in their government relations. Some who had filled important offices of trust have been removed, and Burroans have been put in their places, who are using their power over the Karens without mercy. It may be that Providence designs the dispersion of the Karens, by which means the knowledge of Christ and his gospel might be carried to regions where no missionary could gain access.

* * *

Missionaries' Children

Perhaps the most trying of all questions connected with foreign missions is, how to dispose of children born among the heathen, whom their parents cannot consistently either keep with them, or send home. Mrs. Brown, an accomplished lady of the Baptist mission in Assam, having brought her children to this country and returned, says,

"Much of my time since my return has been occupied in receiving calls and visits from my old acquaintances, the women of the surrounding villages. This is one of the advantages of a missionary having his wife with him. Not a woman, my husband says, ever came near the house during my absence. But the dear children: how much we miss their joyous footsteps and the merry music of their sweet voices, to light up the dark mad wails of the old bamboo house, more dark and desolate now than ever before. O for grace to lay my children daily and hourly a willing sacrifice at the feet of Jesus, and to take a firmer hold upon the promises of God."

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22 -- THE FAMILY CIRCLE

Joseph And The Teacher

About the middle of December, a group of young people were gathered in the dwelling of their godly minister for conference and prayer. A few of the number had been for some weeks the subjects of deep religious impressions, and two or three were cherishing lively hope in the mercy of God through Jesus Christ. Perhaps twenty -- five were present, and by no one of them can the scenes of that evening have been forgotten. God the Spirit was there, and his power was felt, and his efficiency was manifested.

In an adjoining room lay one of the sons of the minister, an interesting lad of twelve years, who was ill of an incurable disease, and expecting very soon to be in eternity.

Though a great sufferer, he was happy. Grace had renewed his heart, Christ was precious to him i death had no terror; he looked to heaven as his home. At his request the meeting was held, for he wished, from that border-land which he was treading, to say a few words to the young whom he was leaving. After the services had proceeded about one hour, he was brought into the room, and placed in an easy-chair. The light from the stand shone full upon his features. He was pale and emaciated, and, but for the glow of holy animation that lighted up his eye, he would have-seemed ready for his shroud.

In a few short sentences, articulated with difficulty, he told the silent listeners what great things the Saviour had done for him, and hew bright was his prospect of that better world whose glories were already opening to his view. Then, as if special strength had been given him, he raised his voice, and said, "My dear young friends, I am going to Jesus; he calls me home, and I go joyfully. May I not hope to meet you all there? Will you not now give your hearts to the Saviour, and so serve him all your days as to be prepared to dwell with him for ever? O do not put off so important a work. Look on me, and see how necessary it is to repent and believe in early life. Had I now no hope in Christ, what should I do -- where should I go? When you lay me in my grave, remember my words." He was exhausted, and his mother bore him to the bed from which he never rose again.

The scene was one tender and affecting. The words of the dying youth sunk into the hearts of the impenitent. Exhortations and prayers followed that had the very unction of heaven. The place was a Bochim. Nearly all bowed before the gentle pressure of the divine influence, like willows before the summer breeze, and yielded without resistance to the Redeemer's claims.

Among the attendants at that meeting, was a young man who had just commenced teaching the district school. He had been religiously educated, and was regarded as "piously inclined." But his heart was opposed to God, and he endeavored to brace himself against all the appeals and influences of that impressive occasion. He was far from easy; he knew his duty; but he shed not a tear, he exhibited no sign of emotion. He held up his head, looked gravely, and determined to appear unaffected. But, after the services were concluded, while the few converts were singing,

"Stop, poor sinner, stop and think,
Before you further go,"

the inward springs were touched by an invisible Agent. He felt what never can be described. A friend whispered to him the inquiry, "Have you no interest in this great subject?" This opened a sluice for the pent-up emotion. He too confessed the power which he could no longer resist. He became an inquirer, and for a week writhed under the anguish of conviction, when, by the grace of God, he found relief at the foot of the cross.

During that week the amiable young Joseph breathed his last. Many lamented the early transfer of such a plant of promise; all believed that he had gone to unfold his graces in the paradise of God. The night before his funeral, the school-teacher and two associates watched with his remains. It was a dark night, and bitterly cold. The sky was overcast, and every thing portended a storm. No tramp of feet or rumbling of wheels was heard without. All was solemn and awful within. The air pressed with mournful cadences, through the casements. The large fire of maple lighted up the apartment where the watchers were sitting—the very apartment where the "young people's meeting" had a few evenings before been held, and connected with which were touching associations. The door was open into the room where slept the youth in placid repose. The three young men sat near together, and conversed upon solemn themes. Their feelings were similar; they had no hope of future glory; they were seeking the Saviour, and fearing they should fail and be lost. Timid as children, every sound made them hold their breath, and quiver with solicitude. Occasionally the ground would crack with a loud report, so intense was the cold, and the doors and windows shook with the concussion. It was a long dreary night to these awakened sinners, watching with the dead!

The next day the house was filled with sympathizing neighbors. The sleeper lay in his coffin, with a face like polished alabaster, his eyes perfectly closed, his hair laid smoothly over his temples, and his lips a little parted, as if he would give one more exhortation. The spectators came one after another, and looked and said, "How sweet the expression!"

A hymn was sung -- the very hymn for the occasion: "Why do we mourn departing friends?" and never did that inestimable tune, China, sound more impressively, or more deeply thrill all hearts. A sermon was preached that contained many a graphic picture of the blessedness of the righteous, and many a melting appeal to the young to honor the Saviour's claims. The bearers took up the body; and a large procession followed to the place of burial. It was a lonely spot, enclosed by a stone wall and overrun with ferns and briars. As the bearers passed in with their light burden, the school-teacher, who was one of the number, stepped near the grave of his father, who had two years before found there his resting-place. O, what a rush of emotion was there, when he thought of paternal counsels and prayers! The body was lowered into its narrow home, the earth fell with a hollow sound upon the coffin, the grave was filled, the sods were laid over the little hillock, the weeping father thanked his friends for their kindness, and the people dispersed thoughtfully to their homes.

From that time the religious interest spread, and soon became general through the town. More than two hundred souls were the happy subjects of renewing grace. The churches were

greatly refreshed and strengthened, candidates for the ministry were multiplied, and honor accrued to the Redeemer's name. Years have since passed away, but many of the fruits of that precious revival remain. That school-teacher is the pastor of a Christian church, and his labors have been largely blessed by the applying influences of the Holy Spirit. Whoever may forget young Joseph, he will not. S., Boston.

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Trusting In Jesus

Anna S_____ was eleven years of age before she felt the importance of religion. Then she became concerned for her soul. The thought of dying terrified her; for she saw that she was a sinner in the sight of that God who was to be her judge. She was conscious that in her present state she was unprepared to die, that without a change of heart she could not hope to meet her Judge in peace. And she resolved to pray -- hoping that He who is styled the hearer of prayer, would listen to her request and grant a speedy answer. In retirement, then, she attempted to raise her thoughts to God; but her petitions seemed to die in the air, and her supplications reached not the ear of the Almighty. The presence of God seemed removed from her, and the throne of grace and mercy utterly inaccessible. Days passed sadly, and with them brought no hope to her disquieted mind. But at length, in reading, she met with one who like her had prayed, and to the prayer had answer, because he asked with faith in Jesus. New light illumined her mind, and she mentally exclaimed, "Here, then, is my hope. I too must pray trusting in Jesus." Again she sought relief in prayer, and He who knows our desires before they are expressed, listened to her voice, and gave her peace. A holy calm took possession of her mind. In Jesus she could view her Saviour, Judge, and Friend, and prayer became to her a solace and delight.

A few years passed, and Anna united with the church, testifying, with others, the power of religion to make its possessor happy. Let others, like her, strive early to walk in wisdom's ways which are pleasantness, and in all her paths which are in peace and ever keep in mind, that Christ is the way, the truth, and the life. His promise is, that those who come to him shall never perish, neither shall any pluck them out of his hand.

* * *

Politeness At Home

Nothing sits so gracefully upon children, and nothing makes them so lovely, as habitual respect and dutiful deportment towards their parents and superiors. It makes the plainest face beautiful, and gives to every common action a nameless but peculiar charm.

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Charley And The Little Book

Charley was a very little boy, too small to know how to read, yet his parents did not neglect him. They taught him the first principles of religion from the Child's Catechism. He loved

to learn, and valued his little book highly. Charley was taken sick. His physician said he must die. His friends must give up the little boy they loved so well. When the chili of death came on him, and the darkness which overshadows the grave began to surround him, he was restless. He asked for his little book. It was brought. With it was associated, in his mind, all he knew of God and religion. He grasped it in his tiny hand, clasped it to his bosom, smiled, and died. -- J.

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Children, Look Here!

The following expressive note contained two beautiful gold dollar pieces: "Having read in the American Messenger for this month, the article signed by your Executive Committee, stating the want of funds in the treasury now, and wishing, although we are children, to contribute our mite, we send the enclosed, our new-year's present, to be appropriated as the Society sees fit." Signed by a little boy and his sister in Ohio.

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The Child's Legacy

A friend in Pennsylvania writes, "Enclosed I send you one dollar for the Messenger. Fifty cents of this donation is from one of your subscribers, a bright boy of eleven years, who a few months since left us for the spirit-land. I called on his mother a few days since, and in speaking of her son, her only child whom God had taken, she remarked that he had saved a little money with a view of buying himself a Bible. This little sum, which he had earned with his own hands, she wished to give as a donation to the Messenger, hoping that it may aid in circulating a paper that is shedding the light of saving truth in the quiet homes of many children."

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Detroit City Tract Society

The fourth Report shows that 138,000 pages of evangelical truth were distributed in that city during the last year; 110 children and youth were gathered into Sabbath-schools; 35 copies of the Bible given to the destitute, and more than ten souls hopefully converted, or recovered from a state of fearful backsliding, through the influence of the tracts and the accompanying labors of the visitors.

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23 -- NEW PREMIUM VOLUMES

The Divine Law Of Beneficence. -- By Rev. Parsons Cooke, Lynn, Mass.; pp. 87, 18mo, price 10 cents, or 5 cents in paper covers. This calm and clear discussion, which comes home to the heart of every Christian, opens with the believer's sanctification and growth in grace, as the great design of God in requiring beneficence; and then presents the Old Testament law of charity,

the New Testament law of charity, and the law of periodical alms-giving, 1 Cor. 16:1, 2; with the reasons or motives for complying with this law, as a means of grace, as tending to thrift, and the superior efficacy of this system, illustrated by the example of the primitive church.

Zacchaeus, Or The Scriptural Plan Of Benevolence. -- By Rev. Samuel Harris, Conway, Mass.; pp. 87, 18mo, price 10 cents cloth, 5 cents paper covers. An eloquent, animating appeal, showing the plan prescribed in the Bible, the principles which should guide in reducing it to practice, and its relations to true piety; the superior efficiency of the scriptural system in providing funds for benevolent objects; its tendency to secure the divine blessing on business, and thus enlarge the means of giving; its efficacy as an antidote to covetousness; its necessity to the highest spiritual attainments; and its influence in increasing the spiritual power of the church, and promoting the happiness of the donor.

The Mission Of The Church, Or Systematic Beneficence. -- By Rev. Edward A. Lawrence, Marblehead, Mass. This is a somewhat larger and fuller discussion than either of the preceding, viewing the subject in its wider relations and bearings. It first considers the spirit or elementary principles of benevolence, as intelligent, diffusive, self-denying, a spirit of grateful love, and of prayer; then surveys the earth's desolations by sin, at home and abroad, finds in the gospel the only remedy, and in the church abundant resources; then draws from the sacred oracles the divine method and claims, and shows the advantages of system, and of stated contributions proportioned to income.

These three treatises are rich in thought and illustration; they are written in a sprightly and attractive style, that bears the reader onward; and he rises from the perusal of each, thankful for the clear light grown on this part of Christian duty, and the blessings God bestows on him who attempts its faithful performance. The three treatises will be issued, both separately, and united in one volume.

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24 -- PICTORIAL NARRATIVES

A volume with this title is just published, consisting of twenty-four select narrative tracts, adapted to catch the attention of the most thoughtless readers, in steamboats, cars, or elsewhere, each narrative illustrated with a neat and striking engraving. Price 35 cents, or 25 cents in paper covers We hope that, in this form, it may reach thousands whose attention could scarcely be arrested by a tract in the usual form, or a plain didactic volume.

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25 -- NEW TRACTS

No. 525. William Patterson; pp. 4. A narrative, by Miss M. Annesley, Albany, N. Y., of the conversion and experience of a monument of mercy, who honored religion in suffering.

No. 526. Stop That Thought; pp. 4. By Rev. H. Hooker, Falmouth, Mass. A striking appeal, showing to what depths of iniquity and ruin an indulged wicked thought may lead.

Memoir Of Milnor. -- The abridgment retains all that pertains to the religious life, spiritual experiences, and character of this devoted man; and being brought into a smaller compass, is therefore much more interesting and profitable to the mass of religious readers. We have ever regarded it as one of the most beautiful pictures of a godly life we have ever read. -- N. Y. Evangelist

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26 -- GRANTS -- From February 1, to March 1, 1850.

Foreign, 63,750 pages: Shipping, 141,662; Legislative Halls, 367,795; Humane and Criminal Institutions, 101,175; Auxiliaries, 1,188,990; Home and Domestic Missionaries, 99,035; by Colporteurs and Agents in destitute sections of our country, 333,120; other grants, 54,845 pages; total, 2,350,372 pages. Total, since April 1, 1849, 37,205,508 pages.

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27 -- ITEMS OMITTED

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

RECEIPTS OF THE AMERICAN TRACT SOCIETY, BOSTON For the month of February, 1850.

FORM OF A BEQUEST*

THE AMERICAN MESSENGER*

*The two items listed immediately above were included with the January--March digital files. The reader is referred to any one of those three to read that material (hdm2241--hdm2243).

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