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**AMERICAN MESSENGER -- JUNE, 1850**  
**Volume 8 -- No. 6 -- Whole No. 90**

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

Published Monthly By The American Tract Society  
In New York, Boston, Philadelphia, Baltimore, Cincinnati, And New Orleans

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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 -- ANSWER TO PRAYER, LONG DEFERRED

Half a century past, the writer was accustomed to frequent places of worship where the houses were situated in a grove, or rather in the midst of the trees of a dense forest, and far from any human habitation. Although the meetinghouses, as they were then called, were frequently unfurnished -- a mere shell without ceiling -- yet there was a solemnity in these places of worship which was better adapted to promote devotion, than all the most splendid achievements of architecture. No somber light let in through painted windows ever affected my mind like the solemn shade and stillness of the natural growth of the forest.

On a certain occasion, when the Lord's supper was about to be solemnized in one of these humble churches, I went early, that I might avoid the conversation and dust of a multitude on the road, and might have an opportunity of solitary meditation under the venerable trees which encompassed the house of prayer. I thought surely that I should be first on the ground; but I was

mistaken. I saw an elderly gentleman, who had just secured his horse to a bough of a tree, coming towards the house to meet me; and upon his nearing me, I recognized an old acquaintance, at whose house I had lodged in my journeyings more than once. He had formerly been an elder in a Presbyterian church of some note, but had removed into a neighborhood where there were then scarcely any Presbyterians. Traveling ministers, however, often called upon him and preached in his house, or at some place in his vicinity. As I believed him to be a very pious man, well informed and zealous for the truth, I was pleased to meet with him and hold communion with him.

After some general remarks, we got upon the subject of the efficacy of prayer; and as I was young, and he was aged and experienced, I was glad to throw the burden of the conversation on him, and he was not unwilling to speak on a subject which seemed to lie near his heart. In the course of conversation, he related to me a piece of his own experience. He said that his oldest son, who was a lawyer of some eminence, had as unblemished a moral character as any man in the land; and yet, though respectful to religion, he never had manifested any serious concern about his own salvation. "But," said he, "I have had such nearness to God, and such liberty in prayer for his conversion, that I believe those prayers will be answered in due time, whether I live to see it or not. Indeed," said he, "on one occasion I am persuaded that God gave me an assurance that my prayer in his behalf would be answered."

This, I confess, appeared to me somewhat like enthusiasm, but I made no reply; and soon our conversation was terminated by the gathering of the people. I thought, however, that I would remember this matter, and from time to time make inquiry respecting the person whose conversion was so confidently expected by his father. Soon after this, the old elder was gathered to his fathers, and died in faith and peace. But residing far from his abode, I know not the particular exercises of his mind as he approached the borders of the other world. For some years I forgot the conversation and made no inquiry; but some person who was acquainted with the family, informed me that after his father's death, this son fell into habits of intemperance; that, in fact, he became a mere sot, remaining at home and stupefying himself with alcoholic drinks every day. Such a ease appeared to me nearly hopeless. I had seldom known a man thus brought under the power of strong drink to recover himself. I now thought that the good old father had been deluded by a lively imagination. And for many years every report respecting the sort seemed to render the ease more hopeless.

But behold the truth and faithfulness of a prayer-hearing God. See an example of the efficacy of fervent and importunate prayer, though the answer was long deferred. This man, after continuing in intemperate habits until of seventy or more, has recently been completely reclaimed; and not only delivered from that vice, but soundly converted to God. He not only gives evidence of a change, but appears to be eminent in the practice of piety. If now living, and I have not heard of his decease, he must be about eighty years of age. How wonderful are the ways of God. His faithfulness never faileth; it reacheth unto the clouds. "Thy faithfulness is unto all generations." "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." "For the vision is yet for an appointed time; but at the end it shall speak, and not lie: though it tarry, wait for it, because it will surely come, it will not tarry." Hab. 2:3.

Let pious parents learn never to give over praying for their unconverted children, however hopeless the case may seem to be, for God will in faithfulness hear their supplications, and answer them sooner or later in one way or another. -- A. A.

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## 02 -- ONE GOOD WORD EVERY DAY

A good word is one which does some one good: it may be a word of teaching, a word of warning, or a word of comfort; always a word of truth and love. Speak one such word at least every day.

Our days are few at best; certainly no one of them should pass by without an opening of the lips for God. Who can tell the effects of a single sentence, uttered with faith and prayer. It may reach to thousands; it may reach into eternity. As wave moves wave in the ocean, so one word of grace may reach from mind to mind, and thus be producing effects long after the tongue which uttered it shall have turned to dust. Never despair of being useful so long as you have the gift of speech. If you can say nothing else, you may at least repeat some blessed text of Scripture: this may save a soul. That child, that servant, that visitor, that stranger, may praise God in heaven for the truth heard from you. "Let your speech be seasoned with salt." Keep the heart full, and you will have something to say. "Out of the abundance of the heart, the mouth speaketh." Every day the ungodly are uttering fatal words, kindling bad passions, and destroying souls. Every day, therefore, all Christians should be saying, something for Christ. Many a time, through grace, single saying has been blessed to the awakening of a soul. Pray for help to devise and utter such things every day of your life, as may lead. those who hear you to faith in your Redeemer. -- AE. AE. AE.

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## 03 -- NOTHING LOST BY PRAYER

We know not the secret history of this world's mightiest transactions and its proudest monuments; but from the little that we know, we can affirm that the men who have prospered best are the men who have taken time to pray. It was to prayer that Henry IV. of France ascribed his crown, and Gustavus owed his victories. The father of the modern fine arts was wont, before he began any new composition, to invoke His inspiration who in other days taught Aholiab; and the Goliath of English literature felt that he had studied successfully when he had prayed earnestly. And what Michael Angelo and Milton and Johnson found so hopeful to their mighty genius cannot hinder us. You have read in our own history of that hero who, when an overwhelming force was in full pursuit, and all his followers were urging him to more rapid flight, coolly dismounted in order to repair a flaw in his horse's harness. While busied with the broken buckle, the distant cloud swept down in nearer thunder; but just as the prancing hoofs and eager spears Were ready to dash down on him, the flaw was mended, the clasp was fastened the steed was mounted and like a swooping falcon he had vanished from their view. The broken buckle would have left him on the field a dismounted and inglorious prisoner. The timely delay sent him safely back to his huzzaing comrades. There is in daily life the same luckless precipitancy and the same profitable delay. The man who, from his prayerless waking, bounces off into tee business of the day, however good his talents and great his diligence, is only galloping on a steed harnessed with a broken buckle, and must not marvel if, in his hottest haste, or most hazardous leap, he be left inglorious in the dust; and

though it may occasion some little delay beforehand, his neighbor is wiser who sets all in order before the march begins. -- Hamilton

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#### 04 -- FATHER DOES IT

Then it is no wonder if sons do it too. If father reads the newspaper on Sunday, John will be likely to read his toy-book. If father drinks a dram, or bolts out an oath, the little ones are in a fair way to do the same. If father defiles his lips with an ugly word, it will go down in regular course to the barn and the kitchen. On the other hand, if father reads his Bible every morning before he opens his newspaper, his children will never forget it. -- AE.

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#### Not Much Harm In It

Some years ago, in one of the Eastern states, two young men, belonging to fashionable circles, became seriously impressed with their condition as sinners, and of the importance of salvation. While in this state of mind, they were both invited to attend a ball. Both were strongly solicited to attend. One yielded and went, persuading himself that there was not much harm in it. The other, instead of going, repaired to the house of his pastor, where he spent the evening in a manner more befitting his state of mind. The result was as might be expected. The former that night lost all his impressions, returned to the world, and became more hardened and careless than ever; the other soon after found peace in believing, and continued an exemplary, happy Christian.

Dear young reader, when you have the strivings of God's Spirit, beware of turning aside to the pleasures of the world, under the impression that you can renew your serious reflections at a more convenient season. God is merciful and gracious; but there is infinite danger in trifling with the influences of his Spirit. -- C.

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#### 05 -- THE GLORY TO BE REVEALED

Dr. Arnold very strikingly remarks, "Men forget what they were in their youth, or at best only partially remember it: it is hard, even for those whose memory is strongest and most lively, to put themselves exactly into the same positions in which they stood as boys: they can scarcely fancy that there was once a time when they cared so much for pleasures and troubles which now seem so trifling. And it may be, that if we rise hereafter to angels' stature; if wisdom be ours, such as now we dream not of; if being counted worthy to know God as he is, the poorness of all created pleasures shall be revealed to us, flashing upon our uncreated spirits like light -- it may be that we shall then feel it as hard to fancy how we could have cared for what we now deem most important; how twenty years, more or less, taken from this span of our earthly life; how being parted for a few years, more or less, from those friends with whom we are now united for ever -- how this could have seemed of any importance to beings born for immortality. It is quite reasonable to suppose

that the interests of manhood will hereafter appear to us just as insignificant, I ought rather to say ten thousand times more so, than the interests of our boyish years can seem to us now." -- T. S.

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### Deaths Of Pagans And Infidels

Julius Caesar died adjusting his robes, that he might fall gracefully. Augustus died in a compliment to Livia his wife; Tiberius in dissimulation; Vespasian in a jest. The infidel Hume died with pitiful jokes about Charon and his boat; Rousseau with language of presumptuous boasting; Voltaire with mingled imprecations and supplications; Paine with shrieks of agonizing remorse.

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Philip Henry said, There are two things we should beware of: that we never be ashamed of the gospel, and that we never be a shame to it.

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The promise of God is but the birth of the purpose of God. -- Trail

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### Scripture Death-Beds

It is remarkable how very few examples of the deaths of the examples of the deaths of the faithful are given us in the faithful are given to us in the New Testament; we have few, if any, besides. We read that Lazarus was sick and died; we have no particulars of his death. We read of the deaths of John the Baptist and James, but nothing of what they said or did when dying. There is no scriptural account of the deaths of Paul, or Peter, or John. We are told how they lived, how they thought and slake of death; but the last scene of their lives is not described to us by any inspired pen. -- Hambleton

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### 06 -- APPEAL FROM CALIFORNIA

A Christian merchant in San Francisco, in requesting a supply of tracts, says, "We want the Bible, we want your publications, we want faithful laborers here in far greater numbers than we fear has yet been anticipated by Christians in the states, in order to meet the spiritual destitution prevalent here, to keep pace with the rapid increase in our population, and to check, if possible, the tide of iniquity which is making such fearful progress among us. We would that your Committee, that our dear Christian friends at the East could witness, if but for one week, what we here witness, and your hearts would, if possible, yearn with a deeper intensity of feeling for the salvation of this people. You would press more earnestly your claims on the Christian community

for laborers to enter this large field, where so roach needs to be done, and where influences of such magnitude for good may be exerted."

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## 07 -- EVERY CHRISTIAN SHOULD LABOR

Dr. Wayland, speaking of the Christians who were dispersed by the first persecution of the church at Jerusalem, says, "This little band of disciples accomplished more for the conversion of the world than all the Christians of the present day united have done;" does any one ask why? "Because," says he, "every individual felt that the conversion of the world was the work to which he himself, and not an abstraction called the church, was responsible. Instead of relying on man for aid, every man looked directly up to God to forward the work. God was thus exalted, his power was confessed; and very soon, in a few years, the standard of the cross was carried to the remotest extreme of the then known world."

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## 08 -- WINGED WORDS

During the past summer, while engaged as a colporteur for the American Sunday-School Union, in the southern part of Rhode Island, it was my pleasure to meet the colporteur for the American Tract Society, who was laboring in the same field. go met in the streets of Wickford, and after introducing myself, I inquired how long he had been in the employment of the Society. He quickly replied, "My soul has been in the cause for years but soul and body about six months." I then remarked that we were engaged in a similar cause, and that he had good books as well as myself. "Good," he answered, "you may well say that. I can put down my basket here on the side-walk, and leave them all day without any fear of their being stolen; for if they are, the thief will cut his fingers, and if he reads them they will cut his soul. My books are like a two-edged sword, they cut both ways. I wish you God speed in your vocation, there is room enough for m both; we have a large sea in which to swim without any fear of touching each other."

We met again after a few days, at the house of a minister some three miles from W. A lady in the house inquiring the price of his books, pointed to "Daily Food for Christians." "Ah, just the thing to suit you," he said; "a man needs food for his soul as well as his body, I always carry one with me, so as to eat along the road," at the same time producing one from his vest-pocket; "cheap food, and good too, for ten cents."

Presently she asked the price of "Bunyan's Pilgrim's Progress." "That is a capital book," he answered, "a beautiful book, a good book," emphasizing the words, "a lovely book; isn't it, Mr. W.?" "Yes," I replied, "I value it next the Bible." "You've hit it exactly: the Bible is like a large bowl of milk, where all can come and drink to their heart's content; but Bunyan found there was cream on the milk and took it off, and here it is," said he, at the same time handing the lady the book. -- C. F. W.

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## 09 -- THE RAIL ROTTED AND FELL

One sunny day in spring, as I was passing an old rail-fence, one of the rails, untouched by any apparent force, broke and dropped down. I stopped and gazed. The simple incident, speaking loudly of universal decay, made a deep and peculiar impression on my mind. I called at the house of a Christian friend, and related the circumstance as speaking very plainly of the certain decay of all things, and reminding us that we must all soon die, that we are dropping down, dropping away. As we conversed, the wife's brother, an uncomforted man, who was working near the door, inquired what I had been telling. I informed him, and then went on to speak of the importance of preparation for our approaching change. He appeared to feel that it was a serious matter. All had now become interested, and prayer was proposed. I asked the wife, who for years had been a backslider, if she was willing that her brother should be saved. With tears gushing from her eyes, she said she was. We knelt, and while praying the brother wept and cried for mercy. It was late in the afternoon, but at the request of my friend we went out and called on his neighbors from house to house. Everywhere I related that simple fact, the rail rotted off and fell, and everywhere it preached effectually. We had interviews of deep interest both with the pious and ungodly throughout the neighborhood, until a late hour. From that day a powerful work of grace began and extended through that community. I have since had a letter from my friend giving an account of that precious revival, which God in his wise providence thus brought about through a series of apparently trivial means. Be ours the lesson to watch unto prayer. -- C.

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Volunteers in different parts of the country are adopting the Baltimore plan, mentioned in the Messenger for March. We have received the subscriptions of six individuals in a little town in Illinois, who each contributed five dollars, intending "to continue and increase it as God shall give ability, and it shall appear to be duty." Are there not some in every town in the Union who will do likewise? We hope that the "1,000 donors" called for will respond before the close of the year.

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### Singular Calculation

The Rev. Mr. Gannet, of Boston, reckons that each individual averages three hours' conversation daily, at the rate of a hundred words, a minute, or twenty pages of an octavo volume in an hour. At this rate, we talk a volume of four hundred octavo pages in a week, and fifty-two volumes in a year.

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## 10 -- STATISTICAL RESULTS OF COLPORTAGE FOR 1849-50

Including fifty-seven colporteurs for the German, French, Irish, Spanish, Welsh, and Norwegian population, and exclusive of students in their vacations, the number of colporteurs in the Society's service, for the whole or a part of the year, has been 377. In addition to these, fifty



colporteurs have performed more or less labor during the year, whose statistics are not embraced in the tabular list, and thirty-seven colporteurs were commissioned previous to April 1, whose terms of service date subsequent to that period; and the results of whose labors will be reported the next year. The number of colporteurs in commission April 1, was 324. Besides the above, 131 students have been employed for their vacations; making, with 377 above, 508 colporteurs who have labored for a longer or shorter period of the year, and whose services have been distributed as follows: Vermont, 4; Rhode Island, 2; Connecticut, 6; New York, 80; New Jersey, 8; Pennsylvania, 65; Delaware, 1; Maryland, 18; Virginia, 49; North Carolina, 12; South Carolina, 9; Georgia, 24; Florida, 1; Alabama, 11; Louisiana, 10; Texas, 5; Mississippi, 4; Arkansas, 2; Tennessee, 21; Kentucky, 16; Ohio, 56; Indiana, 33; Illinois, 21; Missouri, 16; Iowa, 4; Wisconsin, 10; Michigan, 13; Minnesota, 1; Canada, 2; Mexico, 3; California, 1.

The whole amount of time devoted to colportage during the past year, notwithstanding the large proportion of brief agencies of students for their vacations, is more than equal to the labors of one man for two hundred and thirteen years. The statistical tables only present the periods of actual service reported. The colporteurs of the American Tract Society, Boston, are not included.

The aggregate number of families visited by colporteurs during the year, has been four hundred and twenty-eight thousand three hundred, embracing more than two millions of our population, and exceeding the previous year by more than eighty thousand families.

Religious conversation or prayer has been held with more than two hundred and seventeen thousand of these households. The degree of skill and fidelity with which this duty is performed will be as varied as the characteristics of the laborers, and the circumstances of the visit. And in all cases it is an incidental part of the duties of a colporteur-his primary work, as an agent of a publishing institution, being the circulation of printed truth. But the evidences are abundant, that the interviews between the Christian visitor and the impenitent household are often seasons of liveliest interest, and they are referred to in numberless eases as the turning-point in the destiny of souls. It is not clear that the entire expenditure of effort and money in the colporteur enterprise might not be demanded, if there were no other relation than the direct, oral communication of religious instruction by the firesides of the careless and neglected. But this is not the only relation.

The number of volumes sold by colporteurs during the year, estimating the average price of the books at twenty-five cents, has been 417,939; exceeding the sales of the previous year by 40,681; while the total circulation of volumes from the depository is 939,602, and of tracts, 6,958,190. The number of books thus placed in the hands of the people in a single year is believed to be greater than the aggregate of volumes in all the public libraries in this country. That they are generally read and valued, is placed beyond doubt by the statements in the Society's correspondence, and by the manifold evidences of their usefulness.

The number of books granted to destitute families, estimating them at one-sixth of a dollar each, is equal to one hundred and thirteen thousand eight hundred and ninety-one; which, with the tracts circulated by colporteurs, makes an aggregate of more than thirty-five millions of pages of gospel truth, of the pecuniary value of more than \$23,000, gratuitously placed in the hands of the people in a single year. Thus, through one channel of circulation, more than half a million of

religious books of the most sterling excellence, in a great variety of languages, have been deposited in the abodes of men of every shade of opinion, and in every condition of life.

In connection with this broadcast sowing of the seed of the word, besides the stated concert of prayer each Sabbath morning, colporteurs have held payer-meetings in destitute neighborhoods, or addressed public meetings to the number of twelve thousand two hundred, or an average of two hundred and thirty-four each week.

The statistical tables do not exhibit the number of Sabbath-schools organized. But the correspondence of the year shows a gratifying zeal in this incidental work, especially in those wastes where no previous attention had been given to this useful instrumentality, and where there was no present prospect of any other agency for promoting it. In one state, no less than 283 Sabbath-schools have already been formed, and partially supplied with libraries; and hundreds of schools have sprung into being in various parts of the country, in connection with the self-denying exertions of the colporteurs. A demand for juvenile reading, and for the appliances for Sabbath-school instruction, has thus been created and supplied, in a good degree, by other institutions. While it is expected that colporteurs will adhere to the prominent work before them, the supply of families with religious reading for parents and children, we cannot and would not repress their zeal in the promotion of popular education, but would rather encourage and incite them to befriend and foster every good work legitimately within their scope, especially in remote and neglected districts, where there are few intelligent friends of religious institutions, and no authorized agents of kindred charities.

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#### Presbyterial Resolution

"The presbytery of West Jersey having seen the beneficial results of the American Tract Society's efforts in sustaining a faithful colporteur within our bounds: and in the liberal grants of publications in our missionaries, we hereby render our thanks to the Society, and express our desire that they will continue their cooperation, and we cordially commend the cause to the prayers and benevolence of our congregations."

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#### 11 -- NEW YORK, JUNE, 1850 -- AMERICAN TRACT SOCIETY

On Sabbath evening previous to this Society's 25th anniversary, the Rev. Gardiner Spring, D. D, at the request of the Executive Committee, delivered an able quarter-century sermon in the Reformed Dutch church, Lafayette-place, New York, a copy of which has been requested for the press. On Wednesday, May 8, after a preliminary meeting in the Tract House, which was opened with prayer by Rev. Howard Malcom, D.D., of the Baptist church, Philadelphia, the Society assembled in the Broadway Tabernacle at 10 o'clock, A. M., the President, Hon. THOMAS S. WILLIAMS, LL. D, late Chief-Justice of Connecticut, in the chair, supported by Chancellor Walworth of New York, Chief-Justice Hornblower of New Jersey, and other Vice-presidents, and Rev. Dr. Knox, chairman of the Executive Committee. After prayer by Rev. Benjamin Tappan, D.

D, of Augusta, Maine, the Treasurer's report was presented by Moses Allen, Esq.; an abstract of the Annual Report was read-Publishing and Foreign Departments by Rev. William A. Hallock, Colportage by Rev. R. S. Cook, Secretaries; and the following resolutions were presented and unanimously adopted: namely,

On motion of Chancellor Walworth, seconded by Hon. Heman Lincoln of Boston,

Resolved, That the Annual Report, an abstract of which has now been read, be adopted and published under the direction of the Executive Committee; and that the Society recognize with devout gratitude the proofs it affords of the increasing usefulness of the Institution, under the blessing of the Triune God.

On motion of Chief-Justice Hornblower, seconded by Rev. Seth Bliss, Secretary American Tract Society, Boston,

Resolved, That under a popular government, and with a free press, the influence of a purely Evangelical Literature universally diffused, is indispensable to the permanence and well-being of our social, civil, and religious institutions.

The congregation then united in singing the hymn,

"God is the refuge of his saints," etc.

On motion of Rev. J. B. Shaw of the Presbyterian church, Rochester, New York, seconded by William B. Crosby, Esq., of New York,

Resolved, That in the rapid increase of Emigrants from Europe, and the obvious adaptation of Colportage to their spiritual necessities, we find urgent incentives for the speedy and universal application of this system to that class of our population.

The Rev. William S. Plumer, D. D, of the Presbyterian church, Baltimore, on rising to offer a resolution, after a few remarks, proposed that the Society pause and unite in thanks to God for his smiles on the past, and invoking his blessing on its future operations. The Society concurring in the suggestion, the Rev. Thomas De Witt, D. D, of the Reformed Dutch church, New York, offered prayer; when, on motion of Dr. Plumer, seconded by Rev. J. McCarrell, D. D., of the Associate Reformed church, Newburgh, N. Y, it was

Resolved, That the enterprising frontier settlers, scattered over half the continent, are entitled to our earnest endeavors for their salvation.

On motion of Rev. William M. Thompson, missionary from Syria, seconded by Rev. Amos Sutton, general Baptist missionary in Orissa,

Resolved, That the Christian press in Foreign and Pagan lands requires constant and increasing support; and that, in view of its claims, not less than \$20,000 are demanded the coming

year for Tract operations in Papal and other nominally Christian countries, and at the mission stations aided by the Society.

On motion of Rev. George W. Bethune, D.D., of the Reformed Dutch church, Brooklyn, N. Y., seconded by Rev. Benjamin C. Cutler, D. D., of the Protestant Episcopal church, Brooklyn,

Resolved, That the providence and grace of God are gratefully acknowledged in the harmony, prosperity, and usefulness of the Society during the past Quarter of a Century; and that its future interests are joyfully confided to His keeping who sees "the end from the beginning," and whose "mercy endureth for ever."

On motion of Rev. John S. Stone, D. D., member of the Executive Committee, seconded by Rev. Otto Tank, Moravian missionary from Surinam, the officers of the Society were reelected for the ensuing year, the Rev. Dr. Spring being elected a Vice-President in place of the Rev. Dr. Miller, deceased, the congregation united in singing the Christian doxology, and the public exercises were closed by the apostolic benediction, pronounced by Rev. Dr. Stone.

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## 12 -- ADDRESS OF REV. J. B. SHAW

The Rev. Mr. Shaw supported his resolution in a speech of great beauty. He divided our foreign population into three classes. Some came to this country from necessity; they must come or die. They came to better their condition. Another class came out of a sincere preference for republican institutions not for wealth or for power, but to live and die freemen -- to be wrapped in a freeman's untaxed shroud, and lie in a freeman's honored grave. A third class came here to escape from crime. The first thing that should reconcile us to the presence of these foreigners here is, that they have a right to be here. Our fathers achieved independence not for themselves and their posterity alone, but in the name of humanity and for all mankind. They sent out their invitation for the world to come and reap the fruits of their labors. Shall we stand on our fathers' graves and take all this back? Shall we shut the door that they have opened? If we do, our fathers' shades will haunt us. Another thing that should reconcile us to their presence, is the fact that they teach us a lesson which we might have to learn in a more expensive way. As the spectacle of a blind man by the wayside teaches us all the value of sight, and what our eyes are worth, so these foreigners come here, God-commissioned, to show us what freedom is worth. As we look at them -- the bound, the burdened, the broken-hearted -- we can appreciate the superiority of the institutions under which we have been reared. Another reason is, that we need their help. We have a great work to do. We have forests to clear up, marshes to drain, mines to quarry, cities to build, roads to make. These laborers add to the wealth of the country. A strong arm is so much capital in the country. Money is not the only capital, but money is considered every thing. In our inventory of national wealth, we never add, as we should, so, many strong, able-bodied men. The old world is poorer and the new world richer by every industrious emigrant that comes. Instead of sending them back, I would write over every gateway to this asylum of the nations, "And yet there is room." God, in sending them here, calls on us to bestir ourselves for their salvation. We must exert all our power to deliver them from the dominion of sin, and make them good citizens and good Christians. This the American Tract Society proposes to do, and this it is well fitted to do. We cannot get ministers

who shall meet all their wants, but we can supply them with books and tracts, and that next best agency to the ministry, the single-eyed, and single-hearted colporteur. I bless God, said Mr. Shaw, that the system of colportage has been devised, and that it has been engrafted into this goodly tree. The speaker closed by beautifully tracing the analogy between the Society and the tree seen by Nebuchadnezzar in his vision.

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### 13 -- REV. DR. PLUMER'S ADDRESS

Rev. Dr. Plumer of Baltimore remarked, that it was 25 years since he first landed from sea, coastwise, in this city, and learned that God in his providence had directed the hearts of pious men to found the American Tract Society. He heard much debate among good men about the possibility of its success. But we have seen God's providence over it. We have lived to see results from it that have filled our minds with astonishment. Although he knew that it was dangerous to change the order of exercises of a meeting, he proposed to do it; for in view of what God had done, he was sure that the pious servants of God would rather unite in offering thanks for the past, and supplications for the future, than in listening to his remarks. He therefore moved that we pause for a moment, and that Dr. De Witt be requested to lead the devotions of the assembly.

After a fervent prayer by Rev. Dr. De Witt, Dr. Plumer resumed his remarks.

One of the profoundest European writers on benevolence, said Dr. P., divides the friends of God and man in the work of benevolence into three classes: 1st, such as are chiefly engaged about the past, who study and think about their ancestors; admiring their virtues and trying to copy them; 2d, those who are of the present generation, who study the past but little; nor are much concerned about the future, but are busy about our own times; 3d, those who constantly conjecture, and are filled with anxiety about the future. To which of these three classes does the American Tract Society belong? To the first? Surely. If they neglect the lesson taught by the first, their sun will go down. We ask the past to love it. Shall we give it to the present? Millions on millions look up to it for nearly all their light to aid them in groping their way to the judgment of God. But we must not confine it to the second; for the future is larger than the past or present. I am not fifty years of age, and yet I was in Cincinnati when all the houses there did not cost so much as this single edifice. In 100 years, San Francisco will be more important to the destinies of mankind than New York is now. At the close of Jefferson's administration, St. Charles in Missouri was the extreme western post. Now, when you get 500 miles beyond that in Missouri, you have but just begun to enter the West; and then you can go thousands of miles before you reach the Pacific. The territory that has been acquired in the last five years is more than 120 times the extent of Vermont, and is filling up as God filled up this land when he first settled it -- sifting the old settlements to get the best men. He graphically pictured the character of the men who go to settle our new countries, where every one is active about something, earnest about every thing. These new states and territories are sure to rule us. This last winter, in some cabin, perhaps in Minnesota, might be seen studying by the light of his pine torch, a boy who is yet to be President of these United States. These new countries whose whole character is yet to be developed, are to rule us. With their vast dimensions, inexhaustible resources, bold independence of character, and the corrupt influences among them, it behooves us to bestir ourselves. If the Tract Society and other institutions forget the

West, God does not. God has it in his keeping. Men there have hearts, spirits, consciences, and will do something on a great scale. If you will help them, they will make good use of your help; if you will not, they will help themselves.

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#### 14 -- REV. WILLIAM M. THOMPSON'S ADDRESS

Rev. Mr. Thompson said, that in a recent "question meeting" at the West, a gentleman had sent him the inquiry, Do you regard the operations of the press as important to success in the foreign field? It is not necessary to prove that the press is a mighty engine; he wished to illustrate the fact that it was as powerful in heathen countries as in Christian lands. He stated a most interesting fact concerning an Arabian who, when a boy, was led to determine that he would get an education, from being brought in contact with Jonas King, who was his father's guest. He mastered all the books that came in his way, and then went to Egypt to continue his studies at the schools of Mohammed Ali. He returned to his home thoroughly educated, but a confirmed infidel. In the providence of God, a copy of Keith on the Prophecies fell in his way, which led him to the study of the Scriptures, as the result of which he was converted. This book waked up and called back to God the first mind in Arabia, a mind that now exercises more extended influence over his countrymen than any ten or twenty missionaries possibly could do, and is the cause of almost all that mighty wave now heaving and swelling against the walls of superstition in that land. If we wish to know the power of a battery, we must not ask those who are wielding it, but those who receive its discharges. The enemies of the gospel are afraid of the press. They have sought to put it down in continental Europe. And so when this Arabian commenced a series of tracts refuting the heresies of the Oriental churches, so effective was it that the aid of Russia and of Austria was invoked to put down his press. There has hardly been a movement in Syria that is not to be traced directly or indirectly to the operation of our mission press. It should be carried forward with a far greater power and energy.

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#### 15 -- REV. AMOS SUTTON'S ADDRESS

Rev. Mr. Sutton commenced by relating the remark of a Christian native preacher in Orissa, who was speaking of his wish to visit England and be present at one of the great meetings. Mr. Sutton asked him what he should say. The first thing, said he, would be to wish them ten thousand loving salutations. What next? After thinking a little while, he said. "It wont come!" And, said Mr. Sutton, I confess that in rising to address this assembly, I find myself very much in the condition of that dear native brother; I can wish you ten thousand brotherly salutations, but what to say beyond, out of all that crowds upon my mind, I know not.

He proceeded to express his emotions on visiting the United States for a second time -- (Rev. Mr. Sutton was on the Society's platform 16 years ago) -- and witnessing the improvements. He then turned to his own field of labor, which is in the immediate neighborhood of the great temple of Juggernaut. He told of the difficulties they encountered, the discouragements presented by those who thought it impossible ever to plant the gospel or make converts among that people,

and the length of time they labored on without seeing a single convert. But at length their success commenced, by the conversion of one who had remained faithful and had proved a most eloquent and successful preacher. He recited the circumstances of some of the earlier conversions, as illustrative of the benefits of the circulation of tracts. There are now many Christians in that part of India. A deputation of brethren of other societies from Calcutta have lately reported that they found at Cuttack the largest worshipping assembly, the most numerous body of native Christians to be seen in India. They also described a beautiful Christian village, where they saw the people coming from their neat dwellings, along clean streets, to a comfortable house of worship, and heard an excellent gospel sermon from a Hindu pastor, Mr. Sutton described the purchase of that site, when it was all a wild jungle; it had been cultivated and made a beautiful village.

Thus is the wilderness and the solitary place made glad. He heard of very little success that had been gained without the use of tracts. He lived at the head-quarters of idolatry in India; he had seen 250,000 people at once bowing down to the idol, and the country around made like a Golgotha by the dead bodies thrown out to the dogs and unclean birds, 150 in one instance, 100 in another, 50 in another, etc. There were no other missionaries in that province. Besides the Orissa people, they are near the Khunds, a people who offer human sacrifices -- children who have been kidnapped from other provinces. The British government has recently taken notice of the practice, and rescued 500 victims within the last two years; 150 of whom are placed in the mission schools of Orissa.

He closed with an importunate plea for continued and enlarged appropriations to support their tract operations, and with an affecting appeal to the audience to receive the gospel into their own hearts, and then to consecrate themselves and their means to the universal diffusion of the truth through all lands.

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#### 16 -- REV. DR. BETHUNE'S ADDRESS

Rev. Dr. Bethune made the closing address. But it is impossible to follow him in a report.

Some of his thoughts and illustrations were brilliant as light.

Our creed, said he, is, "Faith cometh by hearing, and hearing by the word of God." "The simple truth that Christ came to the world to save sinners, God in his wisdom has chosen, and in his power made efficient to the salvation of men. This the Society preaches. Our understanding of the word "preaching" is that it should be done by authorized heralds of the cross; but our apostle Paul, when walking in his prison-chamber and dictating his tracts to his secretary, always imagined himself preaching. It matters not whether it comes from the lip or the page, it is preaching, if it is truth. It is one of the wonders of Providence that so much has been effected by so seemingly an unpromising agency as the ministry. But this Society preaches in every sentence it publishes, in which the truth of Jesus is made known. The word of life has such vitality, that break it as you will, it contains life in all its fragments. It is not necessary to commit the whole Scriptures to memory, or even to read them all, to know the sweetness and preciousness of the power of redeeming love. One drink of the water of life, one draught imbibed into an honest heart, shall

become a fountain for ever welling forth religious comfort and joy. Christ has given a precious promise to those who give a cup of cold water in a disciple's name I and I never see a tract brimming over with the simple gospel of Jesus, but I see you handing a cup from which some soul may drink. You have accomplished a greater and better miracle than did Moses when he smote the rock and the waters gushed forth, at which the hosts of Israel slaked their thirst. They perished in the wilderness, but those whom you lead to these waters shall live for ever. Therefore should we love this Society, every page of whose publications by the divine blessing is able to save a soul. There is a great variety of publications, but there is not one who does not believe that the truth as published by you would, by the blessing of God, save all mankind. They contain enough gospel for the salvation and evangelization of the world. When the Society was organized no one anticipated a tithe of the influence it was called to exert, nor that which will yet be exerted by it. We greatly mistake when we leave out of our account the power God has over the physical operations of the world. In this connection he spoke with great power of the changes effected by the invention of printing, and the application of steam to the propulsion of machinery, and gave a graphic description of the recent sailing of the first American Liverpool steamer "Atlantic," comparing it to a mighty shuttle passing across the ocean to Weave the web of national amity. He referred to the character of the publications of the Society, and stated with great emphasis, that he considered them the most valuable and the best theological library that a man can have for practical use.

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## 17 -- ASPECTS OF COLPORTAGE

Colportage cannot longer be regarded as an experiment. The demonstration of its necessity, safety, efficiency, and economy, is clear and unquestionable; and it is believed to be almost unquestioned. The vastness of our territory, and the sparseness of the population; the enormous increase of foreign emigration; the inadequacy of ministerial instruction and other means of grace; the meager supply of religious reading; the prevalence of vicious books; the neglect of Christian duty in visiting the abodes of the destitute; the existence of error in numberless forms, all demand the employment of a system combining catholicity, itinerancy, directness, and permanence. The sanctified press and the consecrated tongue addressing men at the fireside, through the eye and the ear, on the one subject of Christ and him crucified, are indispensable to the complete evangelization of our country; and they may be employed on a vast scale, as auxiliary to other important agencies, so as to add strength and efficiency to them all.

Under suitable regulations, colportage has all the safeguards that surround any human instrumentalities. The most careful scrutiny as to the character and qualifications of colporteurs; watchful supervision of their labors; systematic reporting of proceedings and results, and the very nature and condition of the work, almost necessitate an adherence to rules, which, by the divine blessing, have hitherto secured the enterprise from all collision with the ministry and with other institutions, and have preserved it from any serious drawbacks to its direct usefulness. We regard it as an occasion of thankfulness, that in the employment of mere than a thousand different laborers, speaking different languages, and with various degrees of fitness for the work, scarcely a complaint has been made of the imprudence or unfaithfulness of the colporteurs in the service of the Society. Such a fact reflects honor on the fidelity and discrimination of the ministry under whose training these men have been reared, and by whose agency, in a great degree, they have



been brought to the notice of the Committee, and on the ministers and missionaries who have cheerfully counseled and cooperated with them in their work. And it may suggest the feasibility and expediency of giving more full employment in this and other relations to the slumbering talent and rusting piety of the members of the churches of Christ in our land.

The efficiency of the system of colportage, through His grace which alone is life, is increasingly apparent. It explores unfrequented wastes. It presents the gospel on the crowded thoroughfare. It meets the immigrant on the wharf, and tracks him to his forest home. It penetrates the ranks and invades the dominions of popery. It doubles the Cape, and makes its influence felt in the region of gold. All the states and territories of the Union, and the provinces that border it, have found a new leaven cast into the elements forming their society. And it is a working leaven. It stimulates Christian zeal. It unfolds to the eye of Christian compassion such moral desolations as were not supposed to exist. It helps to fill the sanctuary. It contributes to form and foster Sabbath-schools. It multiplies common schools. It aids in rescuing the holy Sabbath from profanation. It strives to make men temperate in all things. It presses home the claims of God, and unfolds the riches of Christ in ten times ten thousand abodes; and in every habitation it leaves some message from God in a permanent form, for young and old. By the tongue and the tract, by books and Bibles, by example and precept, by prayers and tears, it warns, invites, entreats, with all long-suffering and patience; making personal religion a personal concern with all the millions it reaches in its mission of love. Nor is such labor lost. The Holy Spirit has placed his seal on the truth thus communicated, and has made many a heart glad, and many a cabin resound with notes of praise. The pathway of colportage might be traced over the land by the light shining from family altars newly erected, and spiritual affections quickened, and by the glad songs of new-born souls.

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## 18 -- COLPORTAGE ECONOMICAL

The economy of the system of colportage is demonstrated by the fact, that the salaries of very nearly seven-eighths of the colporteurs have been but \$150 per annum. Including the whole cost of supervision, the average payment for each year of colporteur service, exclusive of traveling expenses, has been less than \$200. And the entire average expense of visiting each family has been about fifteen cents. The only perquisites of the colporteur are the trials and rewards of his work. He circulates no other than the Society's publications, except the Bible, and for these he must accurately account, without discount or commission. His salary is his sole pecuniary remuneration. It has never been intimated that it was too large. The Committee having the utmost desire to employ the charities of the people of God with a wise economy, see not how any retrenchment can be made in this department without diminishing the numbers or oppressing the families of their fellow-laborers.

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## 19 -- RANGE OF COLPORTEUR FIELDS

More than ever colportage has been directed the past year to the newly settled and destitute districts. While nearly all the states have shared in the increase of laborers and the distribution of

publications, the frontier states have been specially cared for, and now Missouri and Wisconsin are among the most efficiently manned and thoroughly cultivated. Texas, Iowa, Minnesota, and California are receiving increased attention; and Canada and Mexico are not forgotten. It would be far easier, and less expensive, to hover around the communities now enjoying some of the means of grace, and where a ready circulation of books could be effected; but the Committee cannot disregard the more pressing wants of the border population, and they believe that the friends of the Society will cheerfully sustain them in the effort to convey the gospel to the "poor," whether they are found in the wilds of Nebraska, or among the gold-heaps of California.

Next to our native destitutions, the German population have had the most care in the arrangements of the year. Their vast and rapidly-increasing numbers entitle them to it, while their impressive character, and reading, reflective habits invite it. It is probable, that taken as a class, the German colporteurs are at least as intelligent, devoted, and useful as those speaking our own tongue. They are more persevering, many of them having continued for years in the service. As the list of valuable German books increases, the extent of circulation is greater, with the same amount of labor, and in due time may equal that effected by the same number of American colporteurs. The Committee regard the German field with increasing interest, and desire to bring the influence of the Society to bear on every part of it without delay. The great centers of the German interest, such as New York, Albany, Buffalo, Milwaukee, Chicago, St. Louis, New Orleans, Evansville, Cincinnati, and Pittsburgh, are indeed supplied with colporteurs, one or two in each city containing thousands or tens of thousands of Germans; and the German agricultural districts in Pennsylvania, Ohio, Indiana, and Missouri are partly furnished; but if the number were tenfold, it would not meet the present and prospective demand.

The operations among the Germans in Canada, numbering about 40,000, have been persevered in, with gratifying results. And Providence seems to be preparing the way for the application of colportage to the Canadian provinces generally.

The French population, especially in Louisiana, have been more generally visited than during previous years; and there have been indications of good in this direction. The spirit of inquiry has been awakened to some extent, and a desire for the Scriptures manifested, in spite of priestly remonstrance.

The Irish population is receiving increased attention, and there are hopeful appearances of amendment in the spiritual condition of many of this warm-hearted and much-abused race. More publications have been placed in their hands than during any previous year, and a greater disposition to read than heretofore has sprang up. The difficulty of procuring suitable laborers for this class is the most serious obstacle to the evangelization of the Irish.

The Norwegian population, located chiefly in Illinois and Wisconsin, continues to receive attention. The colporteur who began the labors among his countrymen, has now become the pastor of the first evangelical church for Norwegians in this country, and is richly blessed in his labors. His successor in the colporteur service continues his work with some encouragement.

A colporteur has braved all dangers, and continued his labors during most of the past year in the states of Tamaulipas and New Leon, Mexico, with considerable success, notwithstanding the

attempts of the priesthood in the city of Mexico to arrest its progress. Another colporteur, who left Mexico in the early part of the year, and completed his medical education in New York, has been commissioned to return, with the expectation of establishing himself permanently in the heart of the republic, and laying out his strength for the diffusion of the gospel there.

Early in the year it was apparent that California presented one of the most important fields for the application of the colporteur system. A colporteur who had been employed for some months at the east, with a view to ultimate labors on the Pacific coast, sailed in August in "The Mechanic's Own" for San Francisco. His passage was generously tendered to the Society, with the expectation that he would exert his influence on shipboard for the spiritual good of passengers and crew. He reached his field January 25, and has entered vigorously on his labors. One of the early fruits of his mission, in connection with the efforts of a few tried friends of the Society, is the organization in San Francisco of "the Pacific Tract Society," with the purpose of prosecuting the colporteur enterprise efficiently in that important field. Although advices are not late enough to develop other results of his labors, it is obvious that no spot on the globe more imperiously demands the general employment of colporteurs than California. The peculiar character of the population, and the nature of the occupation of most of the emigrants, renders it indispensable to apply an itinerant, book-bearing system to the evangelization of the people. And the accumulation of adventurers speaking a great diversity of languages, would also point to the many-tongued press as an agent for spreading the gospel there. Orders have already been received for publications in the Spanish, German, French, Danish, and other European languages, and even for Hawaiian and Chinese tracts, to be sent across the isthmus.

There is encouragement to continue the efforts in this department on thoroughfares. Besides counteracting some of the mischiefs of a vicious press, and directing the thoughts of the traveler to the things of eternity, it is an effective method of sending religious truth to distant homes. The neat and attractive form of the Society's publications facilitates the sales to those who are able to purchase, while the colporteur meets multitudes of needy emigrants who must be supplied gratuitously. The circulation on steamboats and rail-cars, at New York, Buffalo, Cleveland, Sandusky, St. Louis, Cincinnati, and Pittsburgh, has been very encouraging. One of these colporteurs has visited no less than 2,265 steamboats. All the prominent thoroughfares of the country should be reached, so that every traveler for business or pleasure should be made to feel that his spiritual interests are cared for, and that the claims of God meet him at every turn of the road of his pilgrimage.

Theological students have performed much valuable service, as heretofore, during their vacations. Who can estimate the amount of good to themselves and others, of the active employment in the great work which is to engross their energies for life, of one hundred and thirty-one students, connected with ten evangelical denominations, and associated with twenty-nine different collegiate or theological institutions, as follows: Dartmouth College, New Hampshire; Yale College and Theological Seminary, Connecticut; New York University, Union Theological Seminary, Hamilton College, Madison University, and Auburn Theological Seminary, New York; Princeton Theological Seminary and Rutgers College, New Jersey; Washington College, Gettysburg Seminary, Marshall College, Lewisburg College, Jefferson College, and Associate Reformed and Western Theological Seminaries, Pennsylvania; Delaware Seminary, Delaware; Oglethorpe University, Mercer University, and Emory College, Georgia; Columbia Theological

Seminary, South Carolina; Center College, Kentucky; Lane Seminary, Salem Institute, Miami University, and Western Reserve College, Ohio; and Wabash College and Hew Albany Theological Seminary, Indiana.

The statistical results of colportage by students are as follows: number of months' service, 251; families visited, 49,501; conversed or prayed with, 24,406; volumes sold, 49,827; volumes granted, 13,086; prayer-meetings held, etc., 850; families neglecting evangelical preaching, 6,577; Roman-catholics, 2,764; families destitute of religious books, 4,591; and of Bibles, 1,944.

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## 20 -- SPIRITUAL CONDITION OF THE POPULATION REACHED BY COLPORTAGE

Eighty thousand and thirty of the families visited the past year, habitually neglect attendance at the sanctuary where soul-saving truth is preached! Families -- not individuals; habitually -- not casually! And this statement does not include the tens of thousands of families who hear the gospel at long intervals, perhaps of months. Nor does it embrace families, any member of which is a regular attendant at the house of God. The fact that four hundred thousand souls have been found in a single year in America, who habitually absent themselves from the place of prayer, is at once an evidence of the most appalling destitution, and an illustration of the indispensableness of more aggressive efforts in our plans for evangelization. In the light of such a fact, is there any room for doubt of the necessity of colportage?

Forty-four thousand eight hundred of the families visited during the year were Roman-catholics. By whom else have they been visited? How else have they been shown the better way of salvation by grace? Do they enter our sanctuaries? Are they taught the truths of the Bible? Can we do less than seek them at their homes, and by oral and printed truth strive to save them from the errors of their faith, and deliver them from the oppressions of their priesthood?

Fifty-five thousand two hundred families were found destitute of all religious books except the Bible. This record does not include the numberless families possessing one or two old volumes, which may have been a family heir-loom, or a book or two distributed previously by colporteurs or others. But it brings before us a population nearly equal to that of Connecticut utterly destitute of spiritual authors, and as little profited by the cheap press of our day, as if the art of printing were an unknown invention. The truth is, that the agricultural masses of our population are generally remote from bookstores and other means of supply, and not one family in ten is possessed of any thing like an adequate stock of religious reading. And but for some scheme that shall bring religious books to their doors, and urge them on their attention, the great majority will remain unblest by the writings of the great and the good for successive generations. The duty of sending the bread of life to those hungering souls is as imperative as is the supply of the famine-stricken and the dying with bodily sustenance.

The destitution of the Scriptures has been less carefully investigated than other points, inasmuch as comparatively few of the colporteurs have been able to supply the destitution when found. Nevertheless, twenty-seven thousand four hundred families are reported as destitute of the

Bible; and the colporteurs have supplied twelve thousand seven hundred families with Bibles or Testaments. Were they generally furnished with the word of God, it is believed their usefulness would be much increased, and that thousands of families would hear the voice of God who will never otherwise have the message.

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## 21 -- FOREIGN AND PAGAN LANDS

Commerce in its ramifications penetrating every habitable corner of the earth; the intercommunication of the nations; the rapid diffusion of intelligence by the press, itself propelled and its issues spread by agencies of which man a few years since had not dreamed; and the Spirit of God accompanying his truth, are waking a slumbering world, and "preparing the way of the Lord." On every Christian, every minister, every missionary, and every benevolent institution, are devolved new and high responsibilities. The American Tract Society has been attempting in some degree to meet these responsibilities; thankful for what God has enabled her to do; sorrowing that she has done no more, and with an eye no more single to the glory of the Redeemer.

In this work, the Society's relations to all kindred institutions, missions, and laborers abroad, and to all our highly respected foreign missionary boards connected with the several Christian denominations, are cordial and fraternal; the Society wishing, in its sphere, as far as possible to occupy providential openings; and the missionary boards and missionaries cheerfully employing their efficient agency in applying the Society's appropriations, and diffusing the truths issued as far as God gives them access to perishing men. This kind Christian cooperation, so essential to the usefulness of the Society abroad, the Committee notice with especial gratitude to esteemed beloved brethren and to God.

In view of all the light communicated during the year, from foreign stations and our respective missionary Boards, and amid claims of unparalleled extent and interest from our own country, the Committee rejoice that they have been enabled to pay over for foreign lands the total sum of \$15,000, which has been carefully distributed as it appeared to be the most urgently needed for immediate use; though they are compelled to state, that recent communications show that at several important mission stations the sums given will not meet the demands of the year; it having become distinctly evident, that while the foreign press is in its present state of efficiency, no sum less than \$20,000 will supply the annual want in this department of the Society's labors. The sums granted have been distributed as follows, viz.:

For Toulouse, \$300; Paris Tract Society, \$500; Strasbourg, \$100; Baptist Mission in France, \$300; Belgium, \$200; Italy, through the Italian Society at Geneva, \$500; Hungary, \$200; Bamen, for Baxter's Call or Pilgrim's Progress, \$100; Hamburg, American Baptist Mission \$700, Lower Saxony Tract Society \$200; Denmark, \$100; Sweden, \$100; Russia, \$500; Greece, Protestant Episcopal Mission \$200, Mission of Board of Commissioners \$300; Armenians, \$1,000; Syria, \$500; Nestorians, \$600; Bombay, \$500; Madras, \$1,200; Ceylon, \$900; Telooogoos, Lutheran Mission \$100, Baptist Mission \$300; Orissa, \$200; North India Missions, \$2,000; Assam, \$200; Siam, Baptist Mission \$300, General Assembly's Board \$400; China, Canton, Board of Commissioners \$800, Southern Baptist Board \$100; Hong Kong, \$300; Ningpo, General

Assembly's Mission \$300, Baptist Mission \$100; Shanghai, Southern Baptist Mission, \$200; Sandwich Islands, \$700. Total, \$15,000.

The Society and the institutions it aids have issued publications in one hundred and eleven different languages and dialects.

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## 22 -- THE BOHEMIANS IN AUSTRIA

In order to gain access to millions in Austria, a member of the Committee of the Lower Saxony Tract Society at Hamburg, visited that country, and spent a month. For his use, 24 tracts were translated into Bohemian for 4,000,000 in Austria speaking that language. These and some German tracts were printed at Brunn, the capital of Moravia and the center of the Bohemians, amounting to 180,000 tracts, or 1,680,000 pages, and a colporteur was engaged to superintend their distribution. Among the factories, proprietors were found with 400 to 600 families dependent on them, who not only became active distributors, but subscribed to the funds of the Society. It is hoped that in the ensuing summer a similar visit may be made to carry on the work among the Bohemians. The expense of publishing these tracts for the Bohemians alone was ú75, or about \$360.

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## 23 -- COLPORTEUR AND CHRISTIAN LABORS IN GERMANY

The Rev. J. G. Oncken, of the American Baptist mission at Hamburg, writes, that during the last year 112 converts had been added to the church, and that about 40 missionaries and colporteurs, nearly half a million of tracts and other publications, and 22,000 copies of the holy Scriptures had disclosed the untold tale of Christ's love to sinners among the millions in Germany, Denmark, Sweden, Hungary, Austria, Holland and Switzerland. The churches are becoming organized into associations for spreading the gospel, and it is recommended to every church to appoint brethren to supply every member each month with a suitable number of tracts for distribution. Of the converts added to the church, not a few were convinced of the error of their ways by reading tracts thus circulated.

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## 24 -- AINTAB, SYRIA

The Rev. Mr. Schneider, of the mission recently established among the Armenians at Aintab, writes that there is now a school there of 100 pupils, a Sabbath-school of 60, a Bible class, a temperance society, a weekly female prayermeeting and sewing circle, and a church of 20 members laboring to bring in those around them who are far from God. The Sabbath congregations number from 150 to 200, the truth is listened to with deep interest, often with tears, additions to the church are frequent, and the spirit of inquiry continues.

"Now what will interest you," adds Mr. Schneider, "is the fact, that the commencement of this work is traceable chiefy to the influence of Bibles and tracts. By their means, in connection with some native agency, the fallow ground was broken up, and the way prepared for the labors of missionaries. The influence of Jones' Summary of Christian Theology in instilling gospel principles into the minds of the youth, and also of adults, I contemplate with great interest."

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## 25 -- NEWS FROM CALIFORNIA

By a recent steamer, dispatches were received from the Society's colporteur in California, which show that the prospects in that new state are encouraging. He writes, "We are building a depository for temporary use, until we can obtain a suitable lot and build larger. It is 16 by 24 feet, of one story, and contains two rooms, nearly completed. The Baptist church in San Francisco have generously given us the free use of a sufficient portion of their church lot, commodiously situated, until we can arrange differently." The whole amount contributed to the funds of the Pacific Tract Society in the first five weeks after its organization, was \$1,310 62.

In reference to the character of the people, and the kind of laborers needed, the colporteur says, "This people, as a whole, are the most intelligent population, the most energetic and enterprising that can probably be found on earth; and none but men of like capacity can exert any efficient influence here. Incapacity here would be trodden under foot and annihilated on the very threshold of benevolent or Christian enterprise. Men are wanted here who have the power to wield and influence and control a mighty mass of mind, or, if you please, a mass of mighty minds. People here will not stop in their headlong career to hold up by the chin an unpracticed, feeble swimmer, but every one must possess within himself the necessary bone and muscle and skill to buffet the raging billows for himself, and to control the furious and boisterous elements around him. Men who engage in colportage here, must do it for the love of it Money must not be the object, and they must be able to withstand the temptations which beset one's path at every step. With the ordinary blessing of Providence, I could clear my ten thousand a year in business in this city, but that was not my errand; and I would not exchange the labors of my mission here, although extremely arduous, for any other position or employment on earth."

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## 26 -- IMPORTANT PRINCIPLES ILLUSTRATED BY FACTS

An interesting fact from the experience of a faithful colporteur, forcibly illustrates the thought, that good books exert an influence, effective, yet often secret, and that never will be revealed until the day when all secrets shall be made known. "I learn that there have been more than 500 converts in the field through which brother R. has traveled. Though I cannot say that this is the result of the books he has circulated, I shall ever believe that his example has made a lasting impression upon the minds of people. know something of the influence of such an example accompanying these books, by what I saw and experienced ten years ago, when they were first brought into the neighborhood where I lived. A young lady was in the habit of gathering a little

company about her, and after reading a portion of Baxter's Saints' Rest or Pike's Persuasives, would, with a feeling heart and gentle voice, beseech the listeners in Christ's stead to be reconciled to God. This resulted in the addition of twenty souls to the church. I was of the number, and remember that I used to retire to my room, and there, alone, spend the day in reading these books and in prayer. I believe they exert a secret influence of which few are aware.

"The impression that may be made upon the minds of a family, in some retired spot, by a stranger who can have no object in view but the good of souls, thus to enter their cabin, converse on things that make for their eternal good, pray with them, and give them books, must be deep and lasting. If this will not make them feel and think, I know not what will. Even I, who am the least of all you have in the field, have often seen the tear steal down the cheek, while endeavoring to point my fellow-sinners to the Lamb of God. The harsh and abrupt voice with which I was at first accosted is now changed into melody, and a solemn awe seems to pervade the place which was before filled with mirth and levity. Yes, my own soul has feasted while conversing with the poor off-cast from the world, in the cottage on the mountain-side. In one case I spent half a day with such a family, for it appeared so much like a little heaven below that I could not leave."

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#### 27 -- LOG-CABIN BENEVOLENCE -- THE COLPORTEUR'S SONS

"I visited a son of Rev. Mr. F\_\_\_\_, who before his death was a colporteur of the Society, and found him living in a rudely constructed cabin, with no floor, save poles that he had cut from the forest, and with but a single room. He needed books, for he was destitute, but he wanted to contribute something to aid the Society, in the service of which his good father died. He said he had a little money, and though it was some self-denial to live without butter, coffee, and sugar, it was more to be deprived of the blessed privilege of doing good by giving. He cheerfully gave all the money he had. His brother, who was much pressed in pecuniary matters, said he had a little money, for which he had worked fin harvest, but he would rather live without the luxuries of I life, than the luxury of doing good. I state these facts, not as singular, but as instances among many, showing that the people here are willing to make sacrifices to aid in this work

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#### 28 -- A SOUTHERN SKETCH BY A SOUTHERN MAN

What a picture of domestic indifference to mental cultivation is presented in the following sketch. How unlike the many happy firesides where true comfort is daily derived from the mutual enjoyment of the rich stores of truth in books. A southern colporteur who found among the 919 families whom he visited during the past year, 376 that had no religions books but the Bible, and 216 destitute of the word of God, says, "Through all the section that I have explored, I have found but one store in which any religious hooks were kept except the Bible and hymnbooks, and not more than four or five that had them. Though my report of destitution may appear almost incredible, it does not give a correct idea of the number of families who never read a religious book, for some may have a piece of a catechism or an old book which has not been read for years, and these I cannot report as destitute. As an illustration of how seldom some read, a man who had



been married four or five years did not know whether his wife could read or not. He said she could not read, but his parents immediately replied, 'Yes, she can. She is a good reader; she can read better than you can.' He was evidently surprised and ashamed at the discovery. They were both members of the church. He was not, as you might imagine, living in a log cabin in the hollow of some mountain, but his father owns the best brick house that I had found in a section of twelve miles, and is said to be worth forty thousand dollars."

Another dark shade is added to this picture by the fact stated by the colporteur, that of 900 families he has visited, not more than three observed family-worship. There were no Sabbath-schools except those he organized.

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#### Another Colporteur Fallen

Rev Chauncey Eddy, general agent on the Western Reserve, after speaking of Mr. Asa Smith, one of the Society's faithful colporteurs in that part of Ohio, says, "Deacon Smith is now dead. He died as you would have him, blessing God for the inestimable privilege of spending the last year of his life in colporteur labors. His estimation of the work and his zeal in it increased as he drew near to his account. He said that he had hoped to live to get one more Annual Report. He loved to bear of the advancement and extension of the blessed work, but the Lord knew what was best, and all was well." Mr. Dresel, a valuable German colporteur, died recently at Buffalo.

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#### A Commendable Example

A Sunday-school teacher in Indiana has ordered a copy of the American Messenger to be sent to each minister of the United Brethren in Indiana for one year.

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An auxiliary Tract Society has been formed in Syracuse, N. Y, Rev. E. D. Maltbee, President; Alfred Pinney, Corresponding Secretary.

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The annual meeting of the Ladies' Tract Society of New Orleans was held Feb. 26, and was addressed by Rev. Mr. Williamson of the Episcopal church, and Rev. Mr. North of the Presbyterian church. From the report it appears, that 45 individuals have been engaged in circulating tracts. Tracts have been distributed on the Sabbath at the hospitals, prisons, and railroad stations, and among seamen. Over 100,000 pages have been distributed during the year.

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## New Postal Treaty

By the new postal treaty between France and England, the postage on all letters over the United Kingdom, as well as those passing through England from the United States or elsewhere, is to be reduced from twenty to six pence. There is also to be an assimilation of weights similar to what exists between England and the United States.

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## Munificent Bequest

Benjamin H. Punchard, Esq., late of Andover, has bequeathed to the town \$60,000 for the endowment of a free public high-school, to be located in South Andover, and be under a Christian but not sectarian influence. Mr. Punchard left an estate of \$200,000, making the Episcopal Missionary Society his residuary legatee.

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## A Thought For Lovers Of Gold

The superintendent of the Massachusetts Insane Hospital says, that in all the cases of insanity that have come under his notice produced by the fear of coming to want, the patients have been rich men. In no case has the man of humble means been visited by this form of insanity.

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## New England Influence

Rev. Mr. Hamlin, Missionary to Turkey, writes that the influence of New England on Western Asia is exerted mainly through her missionaries and her rum. "The words 'Boston rum' have passed into the languages of this part of the oriental world, and the only idea which multitudes have of the city of the Puritans, is that of a vast collection of rum manufactories, capable of supplying the most distant parts of the world." He then mentions facts to show the deplorable progress that intemperance is making. The Mohommedans being forbidden to drink wine, have taken to the use of rum.

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## Power Of Interest

The island which now constitutes the city and county of New York, was purchased of the Indians in 1626 for twenty-four dollars. This seems cheap; yet, if that sum had been invested at compound interest, at 7 per cent., the accumulated capital would now amount to sixty-five millions of dollars, or more than the city and county of New York is now worth, deducting what has been expended on the real estate since it was purchased from the Indians.

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### Underground Population

By returns lately made to the chief of police, it is ascertained that over 18,000 persons in New York city live in underground basements, averaging about five persons to a basement.

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### American China

China services for dinner and tea are now gilded and painted in New York, in a style almost equal to that of Sevres.

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### Turpentine In Georgia

The Savannah Republican states that the product of Georgia in turpentine this year will probably reach 25,000 barrels, and that of Florida 5,000; the number of producers is only fifteen or twenty.

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### Is It Wise?

It is estimated that the emigrants to California from Iowa this spring will take out of that state property to the amount of \$1,050,000.

At a recent auction sale of lots in San Francisco, Rev. Mr. Wheeler stated to the crowd, when a particular lot was named, that he wished to purchase it to be reserved sacredly for a Baptist church, and that he would give \$200 for it. The general disposition seemed to be to let him have it, but a Mormon preacher bid \$250. It was then run up until it reached \$400, when it was struck off to a gentleman from St. Louis, who immediately upon the announcement told Mr. Wheeler that the lot was his at his first bid; that though he was a Presbyterian, he was educated in a Baptist college, and would have given \$1,000 rather than had any one else get it. He afterwards sent word that if Mr. Wheeler would give the names of the men whom he wished to hold the property in trust, he would make the deed, and give them the lot.

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### Salt Mine Discovered

A salt mine has been discovered near Woodstock, Lower Canada. It is said the mine will yield sufficient to supply the whole of Western Canada.

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### Cost Of The Late Troubles In Europe

It is estimated that the reaction in 1849 cost Europe 111,932 men and \$1,832,000,000. A French paper says this calculation is below the actual cost, as the war of Schleswig Holstein is not included, which was very bloody and expensive.

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### Heroic

Jenny Lind has been offered £30,000 to sing at the imperial concerts at the court of Russia. Her reply to the dazzling offer was, HUNGARY!

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### An Elegant Definition

The best definition of the universe is that given by Pascal: "The center of the universe is everywhere, and the circumference of it nowhere."

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### Working Men

A Massachusetts minister found a promising young man in a paper-mill who wished to obtain an education, but was poor. He took him into his family and instructed him several months, when he was taken under the patronage of a church, who aided him in his college course. He has since been a professor in one of our New England colleges, and for the last 15 years has been a professor in a western theological seminary. Few men have done more for common-school education, for sacred literature, and training young men for the ministry, than this youth who was taken from the paper-mill 30 years ago.

A pious lady had carefully watched the devotion and talents of a blacksmith's apprentice, and, persuaded that he would be useful in the ministry, told him that he must obtain an education. He replied that he could not, as he was poor. She gave him fifty dollars, which decided him to consecrate himself to the work of the ministry. This young man from the anvil is now the pastor of one of the principal churches of Connecticut. In his 30 years' ministry, 1,236 members have been admitted to his church.

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It is reported that the mission of the pope to Sardinia have been instigating the government to suppress the liberty of the press. All ecclesiastical privileges have however since been abolished, and the papal nuncio has consequently demanded and received his passports.

The Tuscan government has refused to accede to Lord Palmerston's demand of indemnity, for losses sustained by British subjects at Leghorn last year. The difficulty has been submitted to the arbitration of the Sardinian government. Lord Palmerston has refused to refer the indemnity question.

Diplomatic relations have been broken off between Prussia and Wurtemberg.

Berlin is to be surrounded with fortified barracks, which have been commenced near one of the gates of the city.

Kossuth and the other Hungarian refugees are to be taken to Kutahia, in Asia Minor, where they are to be confined five years. The leaders of the Hungarian revolution having been summoned to surrender within 90 days, all who have not done so have been sentenced to death for contumacy. Kossuth is among them. The pope has returned to Rome.

The reports from France indicate a very critical state of affairs. The Socialists, as the elections draw near, evince most deadly hatred towards the present government, and have nominated Eugene Sue as their candidate for Paris. Large bodies of troops in the provinces show strong symptoms of insubordination.

The Roman-catholic religion has been proclaimed as the predominant religion of Malta.

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#### Island Of Haiti

The Protestants meet now with no hindrance from government in preaching, or in visiting from house to house and distributing the Bible. On the contrary, the emperor has the most liberal views. Though he has been requested to interfere officially to prevent the spread of Protestantism, he resolutely refused, declaring that the Protestants were among his best subjects.

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#### Bread And Liquor

Parliamentary statistics state, that while the annual expense for bread in Britain is about \$130,000,000, the consumption of liquor is about \$250,000,000. Over \$30,000,000 worth of grain is annually converted into intoxicating drinks. The dram-shops and taverns in England amount to 110,000. London has 5,000.

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## Cost Of Funerals

In England and Wales it is said the expense of funerals in a year amounts to the enormous sum of twenty-five millions of dollars.

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## Popery And Freedom

Since the restoration of priestly rule, or rather mis-rule in Rome, it is said that the cardinal triumvirate have sent into exile one-fourth part of the entire population.

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## The Opium Trade

Notwithstanding the Chinese government has for fusty years endeavored to arrest the traffic in this demoralizing drug, it was never in a more thriving condition than at the present moment. More than 50,000 chests are now annually shipped to China, taking off in return \$35,000,000. According to the most recent intelligence, the sale will reach 60,000 chests the present year.

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## Departure Of Missionaries

Rev. E. E. Bliss, wife, and two children, Rev. H. J. Van Lennep and wife, and Rev. J. W. Parsons and wife, recently left Boston for missions at the East. -- Rev. T. W. Tobey and wife, of the Southern Baptist Convention, recently arrived at New York from Shanghai, China.

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## 31 -- THE FAMILY CIRCLE

### The Sensitive Plant

My mother and her three children came back to live with grandfather. The children were very glad to leave the city and go into the country, where the large green fields were, and shady trees to play under. Grandfather had a beautiful garden, he loved a garden dearly, and he had taken great pains to fill it with fine fruits and flowers. It stretched to the brink of a small creek. Here was a summer-house covered with woodbine. It was very cool and pleasant in the summer-house.

Grandfather gave Robert and myself a little spot for our garden. We were very much pleased to have a little garden of our own; every morning and evening we worked in it. Grandfather once said, he thought it was the nicest looking corner in his great garden. This made us very glad.

One day a gentleman came to see us from afar. He visited the garden, and talked a great deal about gardens and flowers. We thought he loved them as much as grandfather and mother did. When he went away, he patted me on the head and said, u I will send you some seeds of the sensitive plant, my child, to plant in your dear little spot."

The seeds came, and mother kept them carefully for next spring, when we took more pains than usual in making our garden, on account of our beautiful new plant. No sooner was it planted, than we longed to see it up every morning we ran to look for it. "I hope it don't mean to cheat us," cried Robert, after waiting long in vain. Mamma said she did not think it meant any such thing; perhaps it was waiting for more sunshine.

After many days, something began to turn up the earth. "It's come, it's come! the sensitive plant has come through," I cried in joy, racing to mamma's chamber; "it's got here at last; come and see, mamma." Never was flower-plant watched with deeper interest.

As the weather became warmer, small branches came out of the parent stem and grew rapidly. One day as Robert and I worked in our garden, by chance he brushed his hand rudely against it. Lo, the little leaves folded themselves suddenly together, and shrunk down towards the earth; it looked abashed and frightened. "See the sensitive plant," I cried I "Robert, you have killed it." "It can't be," said Robert. We looked at it in wonder. "Let's go and tell mamma, and ask what it means." Robert ran for her. Meanwhile I hung over the plant with the greatest curiosity; it began to stir itself again.

"It's not dead, it's only terribly frightened," I cried, as Robert and mother came down the walk. Then she told us it was for this reason called the sensitive plant, because it shrunk so timidly from the touch, modestly hanging down its little leaves and branches. It seems to have the power of feeling in a great degree, in this respect differing from many other plants. As we stood and looked, the little thing raised itself up and opened its leaves: mamma touched it again with her finger; it shrank away from her instantly. "This is queer enough," cried Robert; "I am glad the gentleman sent it." Robert was for showing it to every body; indeed he was never tired of trying its wonderful properties, and whether it did really feel or not was, a question we talked over a dozen times a week. It was a wonder to all the children round. At length some one told us it would lose its sensitive power, if we tried it too often. Henceforth we began to be very choice of it.

One day I came home from school very ill-humored. I ran through the long entry into the garden. Catching a view of mamma at our garden, I ran across the beet-beds towards her. She was handling our sensitive plant. "Oh," I cried, "you are always hurting my sensitive plant; you shan't." She looked up into my face. "The cow has been in the garden," she said, then arose and walked away. I bent down. Behold, the print of a cow's hoof directly on the spot where it grew; one side of it was torn and broken, but the dirt had been carefully brushed off and the stalk set erectly up. And mamma in her thoughtful love had gone to its help.

How had I spoken to her; how had I repaid her care. Her look of sad surprise and mild rebuke pierced my heart. I would have given any thing to recall those angry words. I wanted to run and throw my arms around her neck, and ask her forgiveness. Standing on tiptoe, with the tears blurring my sight, I looked anxiously around the garden to find her. She was gone. No good

opportunity came that afternoon of seeking her forgiveness, and if it had, perhaps I felt too much ashamed of my wicked conduct to speak of it. That night I lay down upon my pillow with a great weight upon my heart.

"Mamma, dear mamma, I did not mean to," I sobbed aloud; when the lamp was taken away and it was dark. Alas, she did not hear.

During the week I tried all I could to be a dutiful, obedient child, in the hope of making up for my angry words; but they had been spoken; and could not be unspoken. I remembered them, if she did not. The sensitive plant never looked to me as it had done.

Twenty years passed away from that summer, and I was then away in a distant part of the land. A letter was brought to me one evening, saying that my mother was very ill. I went to my chamber with an aching heart. The thought that I might never see my mother again, filled me with grief. In the night I awoke thinking of it. "Mother, dearest mother," I cried, "would that I were near you." Then came vividly to my mind the angry, unkind words which I had spoken twenty years before. It added to my sorrow I thought of all her tender love, all the happy and beautiful hours which we had passed together. I tried to comfort myself with thinking how happy I had made her, how much I had added to her enjoyments, but alas, it could not make up to my own heart for the angry, harsh words spoken twenty years before. I could not forget them; I could not blot them out; they came and doubled my grief. I had often remembered them before, but now they seemed sharper than a two-edged sword.

Harsh, unkind language to my mother, my dearest and best friend, she who loved me so dearly, who bore so patiently with all my faults, who with such a kind and steady hand led me in right paths, who nursed me in sickness and cared for me as no one else could. I could never repay her. Even now, whenever I sit down and call to mind what a dear, good mother she has been, I weep for the sin of those wicked words. I wish I could forget them. Oh, I wish they had never, never been said. To this day I cannot look at a sensitive plant but with sadness. Sin casts long, dark shadows on all our pleasures.

Should any children read this story, I hope they will learn a sad and solemn lesson from it. If you would not lay up in your heart sorrows for future time, which will never heal, be kind, obedient, respectful to your mother, to your father. At best, you can never repay their love. Strive to do what you can. Make them happy; watch your lips lest any word escape that will wound their feelings; if once said, it can never be unsaid. Always bear in mind the command given by God himself, "Honor thy father and thy mother."

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Be Happy

A little child seven years old one day said to her mother, "Mother, I have learned to be happy, and I shall always be happy." "My dear," said her mother, "how can this be done?" She said, "It is by not hearing anything about myself, but trying to make every body else happy."



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### 32 -- GOOD ADVICE TO EVERYBODY

If wisdom's ways you wisely seek,  
Five things observe with cure:  
Of whom you speak, to whom you speak,  
And how, and when, and where.

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### 33 -- WOMAN

Under God, I owe my early education -- nay, all that I have been or am, to the tutelage of a pious mother. It was -- peace to her sainted spirit -- it was her monitory voice, that first taught my young heart to feel that there was danger in the intoxicating cup, and that safety lay in abstinence.

And as no one is more indebted than myself to the kind influence in question, so no one more fully realizes how decisively it bears upon the destinies of others.

Full well I know, that by woman came the apostasy of Adam, and by woman the recovery through Jesus. It was woman that imbued the mind and formed the character of Moses, Israel's deliverer. It was woman that led the choir, and gave back the response of that triumphal procession which went forth to celebrate with timbrels, on the banks of the Red sea, the overthrow of Pharaoh. It was a woman that put Sisera to flight, and composed the song of Deborah and Barak the son of Abinoam, and judged in righteousness for years the tribes of Israel. It was a woman that defeated the wicked counsels of Haman, delivered righteous Mordecai, and saved a whole people from their utter desolation.

And not now to speak of Semiramis at Babylon, of Catharine of Russia, or of those queens of England whose joyous reigns constitute the brightest period of British history, or her, the young and lovely, the patron of learning and morals who now adorns the throne of the seagirt isles -- not to speak of these, there are others of more sacred character, of whom it were admissible even now to speak.

The scepter of empire is not the scepter that best befits the hand of woman, nor is the field of carnage her field of glory. Home, sweet home, is her theater of action, pedestal of beauty, and the throne of her power. Or if seen abroad, she is seen to the best advantage when on errands of love, and wearing her robe of mercy.

It was not woman who slept during the agonies of Gethsemane: it was not woman who denied her Lord at the palace of Caiaphas: it was not woman that deserted his cross on the hill of Calvary. But it was woman that dared to testify her respect for his corpse, that procured spices for embalming it, and that was found last at night and first in the morning at his sepulchre. Time has neither impaired her kindness, shaken her constancy, nor changed her character.

Now, as formerly, she is most ready to enter and most reluctant to leave the abode of misery. Now, as formerly, is her office, and well it has been sustained, to stay the fainting head, wipe from the dim eye the tear of anguish, and from the cold forehead the dew of death. -- Rev. Dr. Nott

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### 34 -- HELP ONE ANOTHER

A traveler who was crossing the Alps, was overtaken by a snow-storm at the top of a high mountain. The cold became intense. The air was thick with sleet, and the piercing wind seemed to penetrate his bones. Still the traveler, for a time, struggled on. But at last his limbs were benumbed, a heavy drowsiness began to creep over him, his feet almost refused to move, and he lay down on the snow to give way to that fatal sleep which is the last stage of extreme cold, and from which he would certainly never have waked again in this world.

Just at that moment, he saw another poor traveler coming along the road. The unhappy man seemed to be, if possible, even in a worse condition than himself, for he, too, could scarcely move, all his powers were frozen, and all appeared to be just on the point to die.

When he saw this poor man, the traveler, who was just going to lie down to sleep, made a great effort. He roused himself up, and he crawled, for he was scarcely able to walk, to his dying fellow-sufferer.

He took his hands into his own and tried to warm them. He chafed his temples; he rubbed his feet; he applied friction to his body. And all the time he spoke cheering words into his ear and tried to comfort him.

As he did thus, the dying man began to revive, his powers were restored, and he felt able to go forward. But this was not all; for his kind benefactor, too, was recovered by the efforts which he had made to save his friend. The exertion of rubbing made the blood circulate again in his own body. He grew warm by trying to warm the other. His drowsiness went off, he no longer wished to sleep, his limbs returned again to their proper force, and the two travelers went on their way together, happy, and congratulating one another on their escape.

Soon the snow-storm passed away; the mountain was crossed, and they reached their home in safety.

If you feel your heart cold towards God and your soul almost ready to perish, try to do something which may help another soul to life and make his heart glad; and you will often find it the best way to warm and restore and gladden your own.

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A colporteur at the West says, that in one county containing over 1,100 square miles, there is but one small bookstore. In another county containing 576 square miles there is but one, which is kept in connection with a drug-store.

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### Irish Wit

An Irish colporteur in New York conversing with a Papist on the doctrine of purgatory, supported his assertion that St. John declared that there was no purgatory but the blood of Christ, in the following ingenious and effective manner. "An Irish officer wrote to his general, after conquering a detachment of French soldiers, 'I have killed all the French, and taken the rest prisoners.' Now if he killed all the French, that is, all the soldiers who fought against him, how many could he take prisoners?" To this the Papist replied, 'Why, none, if he killed them all.' The colporteur continued, "Now we will come to the point at once, but bear that in mind. St. John says that the blood of Jesus Christ the Son of God cleanseth us from all sin. Now bear in mind what the officer said, and what your priest would say, 'The blood of Christ cleanseth us from all sin, and purgatory takes away the rest: So you see that purgatory has as many to cleanse as the officer had to take prisoners after he had killed all. He killed all, and the blood of Christ takes away all. The remainder of all the French are prisoners. The remainder of all the sins are to be 'taken away' in purgatory!"

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### Fashions Of The Japanese

It is said that in the island of Japan a change in the fashion of dress has not occurred during a period of two thousand five hundred years.

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### Tea

The amount of tea consumed in 1849 was 50,100,000 lbs., being 1,700,000 lbs. above the quantity consumed in 1848.

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### 35 -- OMITTED ITEMS

RECEIPTS OF BENEVOLENT SOCIETIES

REMITTANCES FOR THE AMERICAN TRACT SOCIETY

BOOKS RECENTLY ISSUED BY THE AMERICAN TRACT SOCIETY

LATE TRACTS

THE AMERICAN TRACT SOCIETY

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

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

FORM OF A BEQUEST

THE AMERICAN MESSENGER

\* \* \* \* \*

THE END