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AMERICAN MESSENGER -- JULY, 1850
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Behold, I Bring You Tidings Of Great Joy, Which Shall Be To All People. -- Luke 2:10

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INTRODUCTION TO THE DIGITAL EDITION OF THIS PAPER

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

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

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01 -- TO SAVE A SOUL

Who is able? Not an angel. No, not an the angels in heaven. Yet God has said, "He that converteth a sinner from the error of his way, shall save a soul from death." God permits us to be instruments, and gives us means to use for that end. We may use them and do good. There are many that have never made a trial They do not work with these means, nor for this end. They will work for a dollar, for a salary, for honor, for advancement of political interests, for very many things. There are Christian men who will give attention to improvements in society, feel concerned about the sick, are ready to help the poor, and in a hundred ways to show kindness; but it never seems to enter their minds that they have any part or lot in the work of saving souls. Their neighbors, their tenants, their work-hands, their servants, their children and family, all under their influence, would receive it kindly; yet not one word is said, not an effort made to save one of them.

The cost. At what little cost of money or labor we can bring the subject of a man's salvation before his mind. Some think it is lost labor, money badly spent. Suppose it all results in saving one soul. Will not that pay?

Will it do for a Christian to say, I have done nothing, I can do nothing to save a soul from death? Have you tried? Some one has said, "[the words] I cannot" will do nothing, but 'I'll try' has wrought wonders." Will you try? Begin then at once. What can I do? Are there any children in your

neighborhood that do not go to Sabbath-school? Can you not gather and teach them? Are there not persons in your neighborhood who do not go to the house of God? Can you not persuade them to go? Did you ever try? Perhaps there is no church near you. By your exertions one might be built. Begin no matter in what way, but begin to do something to save souls. Look to God for grace and strength, and for the guidance and influence of his Holy Spirit; and with his blessing you may be instrumental in saving a soul, perhaps souls, from death. "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death."

One word fitly spoken has been, in the good providence of God, the word of salvation to a guilty sinner. How can you tell what word it will be, or whose word, or when spoken? "Blessed are they that sow beside all waters." "Be steadfast, immovable, always abounding in the work of the Lord." The opportunities which we have we must use as they pass, or we may never have them again. Today you can speak to a man about his soul, or give him tract or a book; tomorrow he may be in eternity, and, all the sermons and exertions of Christians be in vain. A plank given today by a child to a drowning man, may save his life; an hour hence, life-boats and a hundred skillful boatmen could do nothing. Keep in mind that the present is your time for exertion; you may never have another opportunity to do good or to use your influence to save a soul. If you have the opportunity, embrace it. Don't wait for a better, for while you wait, your only one may be gone.

O how often, when death has suddenly taken away one we knew, have we mourned that we did not embrace the last opportunity to speak to him about his soul. We were awakened to a consciousness of our neglect when it was too late even to speak to him. If we would do any thing to save a soul, we must do it now. "In season, out of season," with whatever means and opportunities we have, must be our principle, and, with God's blessing, we shall be instrumental of saving souls.

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02 -- JONAH IN NINEVEH

One of the most singular proofs of the truth of scriptural history has just come to light. Mr. Layard, while prosecuting his researches on the site of Nineveh, has found the name of Jonah inscribed upon the ruins. The Bible reader will recall the woes denounced by the prophet against the wicked city; the conversion of a portion of the population; the consequent suspension of the divine judgments; and the reverence in which the name of Jonah was held. It was common in the East to inscribe the names of distinguished men on the walls of public edifices; and thus the record made by Assyrian hands nearly 3,000 years ago, is made to confirm the faith of the Christian church in these latter days, and to furnish a demonstration of the accuracy of biblical history. Many more such discoveries may follow the vigorous efforts of Mr. Layard in his excavations, sustained as he is by British wealth and power.

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03 -- PRIVATE PRAYER FOR THE COUNTRY

The duty of praying for the government is acknowledged by everybody, except infidels; but somehow or other, we have come to think that it is to be done only in public. It forms a part of all rightly ordered Sabbath worship; but the object is too dear to us to be confined to "the great congregation." If anything is much on our hearts, we shall be much in prayer for it, at the social meeting, in family worship, and in our closets. "I will, therefore," says the apostle Paul, "that men pray everywhere, lifting up holy hands without wrath and doubting." Just before, he had been suggesting subjects of prayer, and among these had said that supplication should be made for "all that are in authority." It will never be known in this world how many national blessings have been procured, and how many state troubles prevented, by the secret intercessions of poor widows and other despised believers.

When lately attending the funeral of an eminent minister of Christ, once my preceptor, who lived to the age of more than fourscore, it was brought forcibly to my remembrance that he once said to me, in a confidential interview, "So high is my estimate of the importance of such intercession by private Christians, that no day passes in which I do not pray for the government of the United States in my secret devotions." -- A.

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04 -- I WILL

During the recent revival in Nassau Hall, an excellent young man, the son of pious parents and the subject of many an agonizing prayer, was deeply concerned about his soul. He was asked to seek Christ immediately, but he replied that he had often made good resolutions, and had broken them all. One of his friends then asked him, "Did you ever make a resolution, and seek the assistance of the Holy Spirit?" He replied in the negative. "Then," said his friend, "you have never sought aright. We are weak, but Christ is mighty; resolve now, with his assistance, to seek the salvation of your soul."

The young man seemed deeply absorbed for a few minutes, when suddenly he raised his arm and made an emphatic gesture, accompanying the action with the words "I will." He soon burst into tears, sad asked his friends to pray for him. Next morning he was rejoicing in the hope of eternal life. A few days ago he said to me, "I am just beginning to live. I shall never regret my resolution. Christ is worth living for."

Nothing short of a sincere "I will" can secure the prospect of salvation to a sinner. The life-boat is sent to our rescue; we must "will" to get in, or we are lost. -- E. E. R.

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05 -- HEAVEN TAKEN BY VIOLENCE

An ancient writer, Paulin, ingeniously explains what Christ teaches in the gospel, when he says that heaven is taken by violence. Do violence to God, says he, seize the kingdom of heaven; he that forbids us to touch another's goods, rejoices to have his own invaded; he that condemns the violence of avarice, praises that of faith.

Tertullian says something like this of the prayers that the primitive Christians made in common. We meet together, says he, as if we conspired to take by our prayers what we ask of him; this violence is pleasing to God. -- T. S.

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06 -- PREMIUM ARTICLES

The Committee of Award on articles written for the American Messenger, as announced October, 1848, having examined the pieces submitted to them, decide as follows:

1. "The best authentic narrative suited to lead the impenitent to the cross," they judge to be the piece entitled "One Honest Effort," by Rev. Thomas S. Malcom, of Philadelphia.

2. The best article on "the duty of individual Christian effort for the salvation of souls," the piece entitled, "Saving a Soul from Death," by Rev. J. U. Parsons, Athens, Ga.

3. The best article on "novel-reading," that by Rev. W. C. Jackson, Lincoln, Mass.

4. The best "religious anecdote," that entitled, "The Death of Saladin," by Rev. John S. C. Abbott, New York.

It is but justice to the various writers for the premium to remark, that in respect to several of the approved pieces, the selection was made with some hesitancy; and that in one or two instances it might have been different, but for a failure in articles intrinsically excellent to meet the specific terms in which the topics were announced.

Asa D. Smith, G. Thurston Bedell, R. S. Storrs, Jr.
Committee
New York, May, 13, 1850

The Messenger for November, 1848, contains "The Death of Saladin;" the number for September, 1849, "Saving a Soul from Death;" the number for February, 1850, "One Honest Effort;" and the present number the article on "Novel-Reading."

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To Correspondents

Our limited columns, and the strictly evangelical character which we wish the Messenger ever to sustain, forbid the insertion of many articles received, especially numerous poetical effusions. The narrative by H. D. O. is better adapted to a paper admitting a wider range of

subjects. That by L. A. S. we hope soon to insert. We do not wish to multiply accounts of death-bed conversions.

* * *

Evangelical Pastors

Evangelical Pastors are reminded that original authentic narratives, or anecdotes, of events which God often brings before them, illustrating his word, providence, and grace, are especially acceptable in the Messenger. They may thus enlarge their congregations to 160,000 families, and preach by the pen as well as the living voice.

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Faith

Faith is the hand by which we lay hold of Christ, and it is also the hand by which we cling to him, and hold him fast unto salvation.

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07 -- HYMN OF TRUST

My God, I would not doubt
Thy wisdom or thy grace,
although the clouds may sometimes veil
The brightness of thy face.
I would not dread the hand
That doth my life control,
Even if the instruments are sharp
That search and try the soul.
I would not shrink to yield
The treasure or the friend,
That in thy plenitude of love
Thou didst vouchsafe to lend.
I would not dare resist
Thy counsels or they sway,
Beggar, and borrower on thine earth,
And soon to pass away.
I would not e'er forsake
The strength that cannot fail,
A poor, blind wanderer of the dust,
An atom on the gale.
I would not plant my hope
Where all things change and die;
But, anchored on thy word of truth,

Look upward to the sky.

-- L. H. S.

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08 -- CHEERS FROM ONE UNKNOWN

If any of the readers of the Messenger would see what good and wise men are doing to make truth and virtue beautiful, let him step, as I did one day last week, into the American Tract House, and his eye cannot fail to rest on many things to gratify a man of taste, and a lover of his country and his kind. I was myself in quest of their beautiful "Pictorial Primer" -- a work in which the first steps up the hill of knowledge are so skillfully graduated, and so beautifully decorated by art and taste, that I have known ignorant persons to set about and persevere in learning to read by this book, for the very pleasure of the thing, charmed up the ascent: as it well by the beauty of the flowers which are here strewed along their path. I carried some of these with me in my last summers excursion, and having given one of them to a sailor who was unable to read, he set about it with the utmost eagerness; and others who got a sight of it were so waked up by the speed and pleasure with which he advanced, that I was importuned by several for a gift of the book, and was soon obliged to replenish my stock from New York.

It has been said, and truly, that he is a benefactor of the race who makes two blades of grass grow where but one grew before. Certainly then, to bring in a human mind, which, with all its deep and rich capabilities of yielding the "fruits of immortality," was before lying waste and sterile is an aim worthy of a benevolent mind. This may be done, as I have had occasion to experience, by a kind word and an outlay of ten cents in the purchase of a "Pictorial Tract Primer."

While I was inquiring for this book, my eye fell on a volume entitled "Pictorial Narratives." And really, Mr. Editor, I have seldom had so vivid an impression of what the divine book calls the "beauty of holiness" as while I was looking over these charming stories, some of them from the most eloquent and fascinating writers in our language, and all of them impressing on the heart the most important and salutary principles of morality and religion, decorated, too, by pictorial illustrations which for spirit and delicacy it would be difficult to match in volumes of twenty times their cost, for if I remember right, the price of the volume in paper is 25 cents, and in neat cloth, 35.

To every parent and head of a family I would say, let these "Pictorial Narratives" lie on your parlor-table, for they would adorn the most elegant one, and they will convey the most precious and enduring lessons to the minds of children and guests. Let them go down into the humble circle of your domestics, for they will diffuse there a spirit of contentment, cheerfulness, and fidelity, indispensable to domestic comfort and enjoyment. Deal them out with a liberal hand to rich friends and visitors, and poor dependents -- to emigrants, to prisoners, to sailors, to everybody -- for everybody will read them that can read, and those that cannot will soon learn, and to every heart and every abode to which they come they will bring a blessing, and return it, with usury, to you. As an American, I would say to all who desire a glorious future for our country, uphold by free and bountiful contributions this noble Society, which has done, and is doing so

much, by its labors of publication and colportage, for the diffusion of knowledge in its purest, most efficacious, and ennobling form, through the masses of our population down to the profoundest depths of society. -- Civis

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09 -- WHO WILL ACCEPT THE DRAFT?

A home missionary in Sheboygan, Wisconsin, desirous of supplying the destitution of the population about him with religious reading, sends the following earnest and stirring appeal. "In the condition of your treasury, I know not how to call upon you for a considerable donation, on the other hand, in view of the wants of our population, I know not how to refrain. The population which formerly came regulated in some degree by the cart-load, are now, in consequence of Indian treaties and new surveys and projected improvements, pouring in behind us by the avalanche. What shall I do? If the following draft is paid, I shall by the earliest mail give an order for such a selection as will meet our pressing necessities. If the draft is dishonored, I will still beg and collect, and buy and distribute as I can. My heart swells with the wish that the waters of the Tract House could be made to flow more freely and adequately for the supply of the nations upon our prairies. I want Sabbath Manuals in English and German, I want little books for children; I want Flavel on Keeping the Heart, for Christians; I want -- everything. -- Sheboygan, March 1, 1850.

\$25. Rich or liberal Disciple -- For the love of Christ, pay to the American Tract Society twenty-five dollars for the benefit of the German, English, Dutch, French, and Welsh destitute readers in Sheboygan county, Wisconsin, and 'you shall in no wise lose your reward.' -- H. L., a Missionary

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Belgium

Capt. F. Webber Smith, an intelligent Christian, who has resided some time in Belgium, states, there is great encouragement for tract and other evangelical operations there. At Louvain, a stronghold of Popery, twenty miles from Brussels, a chapel has been recently opened for Protestant worship, which was attended by large audiences, and the Holy Spirit was evidently moving on the minds of many: and awakening serious inquiry for the true and only way of salvation.

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An esteemed missionary in Northern India requests a copy of the Messenger to be sent regularly to his son in Philadelphia, and another to his son in England. "I look on this paper," he says, "with peculiar interest, and think it an excellent means of grace."

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A Sabbath-Keeping Boy

A wicked man said to his son, who attended the Sabbath-school, "Carry this parcel to such a place." "It is the Sabbath," said the boy. "Put it in your pocket," said the father. "God can see into my pocket," the little boy answered.

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10 -- NEW YORK, JULY, 1850 -- GREAT ENTERPRISES

The men of this generation seem to be staggered by no projects, however gigantic, which look to the advancement of individual wealth or national glory. Prophetic language finds its fulfillment, in one respect at least, as physical difficulties yield to science and to the demands of the age. Every valley is exalted, and every mountain and hill is made low, and the crooked is made straight, and the rough places plain, as the path of the rail-way stretches from the lakes to the gulf, and from the Atlantic to the Mississippi -- ere long to span the continent. Deep answers unto deep in the instantaneous, but noiseless whispers of the telegraph. The ocean steamer forming a weekly ferry between New York and various European and Central American ports -- "Art thou not it which hath dried the sea, the waters of the great deep? that hath made the sea a way for the ransomed to pass over?" Next in the order of great enterprises, may be a marine telegraph, that shall connect England and America. And a project is already said to be in agitation for a rail-road from Calais to Mooltan, in India, via Pesth and Constantinople; thence through Turkey in Asia, passing the ruins of Nineveh, Babylon, and Baghdad, and reaching the Persian gulf; thence again along the Persian coast through Beloochistan to Scinde, or through the wilds of Afghanistan to the Punjaub district of the British possessions -- a continuous line of 3,800 miles. The tunneling of mountains, bridging of oceans, and spanning of continents, goes forward as steadily as if it were the purpose of worldly men to bring the antipodes into fraternal neighborhood, and to multiply the facilities for the speedy and universal diffusion of the elements of a higher civilization and a purer Christianity for the whole earth. It is thus that "the earth helps the woman" -- that the enterprises undertaken with purely worldly purposes are made to subserve the great ends of the kingdom of Christ.

We have introduced this topic for the sake of saying,

1. If there is money enough to prosecute such gigantic worldly enterprises, there is enough to carry forward all the schemes of Christian benevolence on a scale vastly greater than that on which they are now planned.

2. If worldly men are unconsciously erecting a stupendous scaffolding, and employing mighty enginery for the temple of grace, it is folly and madness for Christians not to employ all the facilities thus afforded for building up the glorious edifice, and getting ready for bringing the top-stone from the quarry, with shoutings of "grace, grace unto it."

3. If no physical difficulties deter men of this generation from attempting projects which would have been declared impracticable half a century ago, will not the moral difficulties in the way of the world's conversion vanish before the faith and zeal of the Christian church, as she moves forward, in the strength of the Most High, to conquest and to victory?

4. If the vast achievements of the present day are the offspring of voluntary, united action, will not the same elements of efficiency, sanctified and applied to Christian enterprises, accomplish results that isolated or constrained effort could never effect?

5. If worldly enterprise is making such amazing strides, is there not reasonable ground of apprehension lest it should outstrip and leave far in the background the agencies for evangelization; so that ere long the mighty forces of earth may be found arrayed in hostility to the gospel, and the vantage-ground now possessed may be lost? Will it answer for Christian institutions to creep along at the old pace, while all secular enterprises rush on with locomotive speed, and herald their march by lightning messengers? Has not the period arrived for forming and executing benevolent plans more commensurate with the spirit of the age, and the wants of our country and the world? Will not the friends of truth cheerfully sustain the missionary and publishing institutions in every onward movement that Providence indicates? Shall not the wealth that is pouring in upon the churches be sanctified and sent abroad in wider, deeper streams of blessing for the race? Shall not the work of this generation be done by and for the generation? Nay, shall not the great enterprise that enlists the feelings and calls forth the resources of Christendom be, the conversion of the world to God? There are men enough: there is money enough: there are divine promises enough. God speed the work!

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11 -- AMERICAN BENEVOLENCE

There has been a gratifying increase during the past year in benevolent contributions -- especially in the missionary department -- for which we would bless God. The following is a statement of the donations to some of the principal Societies and Boards for 1849-50.

* * *

Donations To Foreign Missionary Organizations

American Board of Commissioners (for 1849,) -- \$291,705

Presbyterian Board of Missions -- \$126,075

Baptist Missionary Union -- \$105,829

Protestant Episcopal Missionary Society (1849) -- \$27,263

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Donations To Domestic Missionary Institutions

American Home Missionary Society -- \$157,391

Methodist Episcopal Board (partly foreign) -- \$107,835

General Assembly's Board, (Presbyterian,) about -- \$75,000

Episcopal Domestic Missions -- \$28,662

Baptist Home Missionary Society -- \$26,443

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Donations To Publishing Institutions

American Bible Society, (total receipts, \$284,614) -- \$117,794

American Tract Society, (total receipts, \$308,266) -- \$105,894

American Sunday School Union, (total, \$167,652) -- \$35,533

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Miscellaneous

American and Foreign Christian Union -- \$58,885

American Education Society -- \$32,754

Probably the aggregate donations to all the charitable institutions in this country for 1849-50 would not exceed one and a half million dollars, or an average of less than half a dollar for each member of the church! Not as much, all told, for the conversion of the world, as one of our lines of railway receives for the business of the year! Not as much as it is said the Pacific Steamboat Company have earned in their first year's business! Not as much as a single shipment of gold dust from California! Not as much, perhaps, as the annual cost of the theaters in a single city! Not as much as is smoked away in cigars! Not a fiftieth part of the cost of the war with Mexico! Not a fifth part of what it should have been!

It will be noticed that the donations to the foreign missionary cause are more than twice as large as the whole amount given for the Bible, Tract, and Sunday-school departments. And the home and domestic missionary cause has received more than 50 per cent larger donations than the publishing societies. While our noble missionary organizations should be urged forward with increasing energy, there is occasion for vast expansion of the enterprises employing the press.

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12 -- TWENTY-FIFTH ANNUAL REPORT

This document of the American Tract Society has just been issued. It occupies 256 pages 8vo, and is an elegant specimen of typography. It furnishes a very complete and condensed record

of the proceedings of the Committee in the publishing, distributing, financial, colporteur, and foreign departments and contains such evidences of the necessity and usefulness of the work before the Society as cannot fail to impress the Christian heart.

The quarter-century reminiscences will furnish important data for the future history of the institution, and show clearly the connection of the divine hand with the successive stages of its progress. And the sketch of the origin of the London Religious Tract Society, drama from the "Jubilee Memorial," just issued, will be read with interest. The tabular lists furnishing the statistics of colportage, the memorandum of grants, the complete record of life members and directors, the amount of each book and tract printed from the beginning, the catalogue of publications, etc., are important for reference, and embody a vast amount of accurate information. The list of the names of members and directors, of which there are more than 10,000, occupies nearly 60 pages, and is issued in a complete form but once in five years.

Whoever gives an attentive perusal to this Report will be impressed with the minute accuracy in details, the comprehensiveness of plans, and the simplicity and unity of purpose with which the Society moves forward in the glorious enterprise of proclaiming Christ and him crucified in all languages and in all lands.

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13 -- NOVEL-READING

Is the practice of reading novels to be justified, or condemned? Some would argue in its behalf, from the benefits that such writings offer to the student, the beauty in which they clothe the events of history, or the vivid delineations they draw of human character. But it is not in these things that most readers find their chief attractions. It is rather fit the surprising incidents, the complicated movements of the plot, the striking characters, with their misfortunes and successes, their enjoyments and sorrows, their crimes and noble deeds -- it is in these that lies the charm which hurries them away with book in hand to some retired spot, and which holds them there till the volume is completed. In these, if in any thing, consist the benefits of reading novels. It affords pleasure. Let me now ask: -- At what price is that pleasure to be purchased?

1. Novel-reading produces undue mental excitement. This is evidently a leading design with most novelists. Their exciting scenes come up in an almost unbroken succession. Suppose they copy flora nature and real life. They are prone to leave out the things that but calmly address themselves to the understanding, and to extract whatever most strongly appeals to the feeling. And even such an extract is too insipid; after the most careful distillation, the beverage is still not sufficiently stimulating. It must be spiced with the creations of an overheated fancy. Of such a preparation let the unguarded reader taste, and his appetite is whetted for more. Unsatisfied with a moderate draught, he hastens on with the story, from page to page and from chapter to chapter, forgetful of other engagements and regardless of the passing hours, his mind all the while steeped in a most delicious intoxication. It is well, when occasion requires, to feel emotion; but is it well for the noble mind of man thus to squander its emotions upon vanity, and burn with a concentrated excitement over scenes that never had existence?

2. Novel-reading enfeebles the mental powers. This is done by the excitement above described. Let the feelings be thus overwrought, let them be drawn up to their highest tension for hours together, and let this be repeated day after day, and a reflection must at length ensue. The mind will, in most instances, settle down into a stagnant, imbecile state, or else become a prey to a morbid irritability of the most painful character.

This kind of reading enfeebles the intellect. It leaves the reader little room for the investigation of truth or the exercise of a discriminating judgment. It saves him the trouble of thinking for himself. He is apt to acquire a distaste for solid instruction, and to content himself with but the show of knowledge. He becomes the mere slave of feeling, and his intellect languishes amidst the sickly sentimentalism, the dreamy extravagance, of the romantic world.

The voluntary powers are also enfeebled. The feelings and emotions, when awakened by the novel, are not followed by their appropriate action. Exciting scenes in real life call forth the high resolve, the energetic effort. Pity strives to relieve; fear searches for a refuge; desire toils for acquisition. But let the novel-reader's feelings be ever so deeply moved, he never forms a purpose, or puts forth a volition. He only reads; content to leave all other action to the persons represented in the story, and loving, himself, to lie passive in the arms of his author. And one who has long been accustomed to look, in this inert manner, upon scenes that call for effort, is apt to become weak and irresolute in every thing, to stumble at the veriest trifle, and to be ever reaching out his hand, like a little child, to be led by another.

3. The novel-reader is apt to imbibe erroneous and corrupt sentiments. From the representations of the novel, he draws opinions of human character. But who ever found in real life, such strange characters, who ever saw such wonderful men and women, as those who are there introduced to his acquaintance? Where do we witness such deep and long excitements, such all-absorbing love, such self-sacrificing friendship, such unsleeping hate, such paroxysms of grief, or of joy, as the novel brings to view in its delineations of human passion?

The novelist, in constructing the characters of his heroes and heroines, finds plain human nature all too tame. It may furnish the outlines, but he must have recourse to beings beyond this world of sense -- let them be angels, or devils, or the dwellers in fairy land -- to borrow what he thinks needful to give completeness and ornament to his portraits. And how numerous are the readers who, in their simplicity, take these as the choice patterns of mankind!

A novel-writer has peculiar facilities for inculcating whatever sentiments he pleases. However erroneous or corrupt, they may be so interwoven in an ingenious narrative, or acted out by an interesting character, as to gain free access to the unwary reader's mind. What are then the moral sentiments taught in our most fashionable novels? They are often sentiments both erroneous and corrupt. Virtue is confounded with prudery, and piety with fanaticism. Crime is varnished with the name of honor, and the lust of the sensualist is clothed in poetic beauties. To the models of uprightness must be given a sprinkling of vice, as discords are used in music to add sweetness to harmony. But oftener, vice preponderates over virtue. The most imposing characters of the romance, rendered so by their genteel exterior, their high professions, and a few deeds of generosity and valor, are within but a mass of the rankest corruption. The thin robe of seeming

goodness which they wear deceives the reader, and so increases the pernicious influence which his acquaintance with them exerts upon his moral sentiments and feelings.

4. Novel-reading tends to unfit one for a happy and useful life. It may do this by producing the evils already named, by enfeebling the mind, perverting the taste, corrupting the sentiments. It may do it, moreover, by putting the reader into ill-humor with the world. He finds the world is not what the novel has led him to expect. His high hopes end in disappointment and chagrin. He is dissatisfied with the dull routine of life; though at home, he feels like a stranger and an exile; perhaps he gives himself up in disgust, to a life of misanthropy and solitude.

It is no better with him who still believes the world to be as the romance describes it. As he looks at the world, it is dressed in the tints of the prismatic glass; of course it is all beautiful and enchanting. And his aim is to lead, in the world, a life of romance -- to be passionate, and generous, and sentimental, and chivalrous, after the pattern of some favorite hero. The result is, he walks through life as a man walks his dreams. At every step, some unfortunate mistake is made; he becomes an anomaly in human society, an affliction to his friends, and a dupe of ill-designing men.

5. The practice of novel-reading unfits one for the duties of religion. This is its greatest evil. Its tendency is to destroy the soul. Take the reader who has been long reveling in the creations of Bulwer and Dickens, and raking through the dens and sinks of Eugene Sue and George Sands.

How pernicious to his immortal interests is the influence of such writings. "Can we take fire into our bosoms, and our clothes not be burned?" Can we hold familiar converse with the knaves and blasphemers we there meet so often, and yet contract no spiritual pollution? If, even in our reading, we converse with vice because of her alluring dress, if we listen to the polished language of her ungodly lusts, and admire the adroitness with which she secures their indulgence, is there no danger, meanwhile, that we shall embrace her as our own, and be enticed by her siren voice to tread, with a quicker and quicker pace, the downward way of death?

It is the undisguised aim of many novelists, to treat religion with disrespect. They labor to excite the reader's laughter, by associating it with ignorance and oddity, or they would expose it to his contempt by making it the cloak of vain pretension and refined villainy. It is easy thus to fill his mind with prejudice against religion, and in consequence, to deprive his soul of its priceless benefits.

What is the effect of novel-reading on religious devotion? Does it leave the mind susceptible to the truths and warnings? Does it leave the mind susceptible to the truths and warnings of God's word? While our feelings are yet warm, and our imagination yet busy with the scenes of the novel, are we prepared to visit the closet, or the sanctuary, and render acceptable worship to Him who looks upon the heart? Or let us approach the dying hour with our spirits attuned to the enchantments of romance, are we fit to enter upon the solemn realities of another world? How unsavory would be the most beautiful passages of a novel, to one who possessed the proper feelings of a dying man! And if this practice is so unsuitable for the close of life, can we esteem it less so for any part of life, when we consider how stealthily, yet surely, its end is

approaching, and how necessary it is that the summons of death, whenever it comes, should find us prepared?

Are we not then called to renounce this practice -- to decide, not in view of the gratification it promises, but of the evil fruits it threatens to yield us -- to decide, in view of our accountability to God for the improvement of our time and the employment of our minds, and of the duty we owe to our own souls, to abstain from whatever goes to cast an obstacle in the way of their everlasting well-being? -- W. C. J.

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14 -- PICTURE OF DESTITUTION

No one can contemplate the moral condition of a portion of country like that described by a colporteur at the Southwest, without feeling the imperative necessity for such labors as those in which he is engaged. "This is almost entirely a new field," he writes. "I have had to work my way without much aid from ministers or private Christians. I found many families who had never before seen a variety of religious books, and others have thought my tracts were very curious, supposing they were loose leaves of books. An astonishing prejudice and ignorance exists in reference to all benevolent institutions, and the importance of Bibles and religious books. Many have refused to receive my books as a gift, fearing that they would have to pay for them afterwards; and others have demanded their share, saying that they had paid for them in their taxes, and the government had sent me to distribute them. I visited thirteen families in one day who had no Bible. Often those who are destitute and able to buy, require much persuasion before they will buy one. Others who have a Bible and hymn-book, think they are well supplied and need no other books. One preacher whom I believe to be a good man, and the pastor of several churches, said he did not approve of reading any book but the Bible.

"The sparseness of the population, the difficulty of traveling except on horseback, and the numerous streams often too deep to be forded, necessarily limit the preaching privileges of this region. Many families only hear a few sermons a year, and these from men who labor hard during the week, and on the Sabbath pretend to preach what God puts into their minds at the time. The want of proper instruction causes many professors of religion to fall into errors of doctrine and practice. Men of the world see their inconsistencies, and bearing more said about controverted tenets than practical piety, become disgusted and imbibe skeptical opinions I am inclined to think that there are more skeptical men in this region in proportion to its population, than in almost any other.

"Eleven persons in one neighborhood professed religion soon after I had distributed books, five of whom were parents who had no Bible until I supplied them. A number of professors have become more regular in holding family prayer and in attending to other duties. A number of intemperate men have been reformed by reading the Temperance Manual, and a multitude of children have received their first impressions of religion's truth by reading our narratives and juvenile books. I know several who have committed to memory nearly the whole of the Tract Primer, and others who can answer nearly all the questions of the Peep of Day series."

* * *

Romanism Renounced

A colporteur in Western New York gave the "Spirit of Popery" to an Irish Catholic, who gave it to a young man who had been educated in a Catholic seminary in Ireland. At the time he read it, a series of meetings was held in the village by two clergymen, who preached on alternate evenings. One overlong this young man attended and was deeply impressed. The next morning the clergyman called upon him, and found him under deep conviction of sin. He said he had determined to renounce Romanism; that the book told the truth in regard to the practices of Catholics, for he had seen them in Spain, Portugal, and South America. The clergyman urged him to receive Christ cordially as his Saviour. After a short season of deep distress, he became a zealous, warm-hearted Christian. His great solicitude now is, that his parents, who are still in Ireland, may be brought into the liberty wherewith he has been made free; and especially that his mother, who formerly was a Protestant, but by his influence had become a bigoted Catholic, might be convinced of the error of that system and redeemed from it.

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15 -- ADDRESS OF REV. MANTON EASTBURN Delivered Before The American Tract Society, Boston

Mr. President -- I appear on this platform this evening, not, I can assure you, with the object of simply performing a part which I have been requested to perform, but sincerely, heartily, and because I rejoice in what this Society is doing from the very bottom of my soul. And I will take the liberty of detaining you, and this assembly, for a few moments, with a statement of the grounds upon which, as it seems to me, rest the claims of this great national institution to our honor and support.

In regard to Bible Societies, their object -- that of disseminating the unadulterated word of God -- commends itself at once to every man's cordial approval. In regard to any other association, having for its professed object the diffusion of scriptural truth, our attachment should of course be in exact proportion to the fidelity with which, in that which it circulates, it adheres to what scripture contains. Now, sir, the ground on which I stand, and on which all can stand, in cordially and affectionately supporting the Society whose anniversary we are celebrating, is this: that it is an institution which, in its publications, sends forth the simple gospel of redemption by the propitiatory blood-shedding of our Lord Jesus Christ. It is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

The truth of God, sir, has, at different periods of the world, had different enemies with which to contend. Sometimes it has had arrayed against it the strong arm of authority, claiming not only to be the infallible interpreter of the word, but to keep shut up from human inspection, and under the tyranny of a priesthood, that blessed revelation which was intended by its gracious author to go forth free as the air -- the universal bread of life for all the hungry -- the unrestricted and accessible well, open to the lips of the thirsty beneath every sun. And here -- as was said by the distinguished individual who addressed the meeting of the Massachusetts Bible Society on

Monday last, and that, too, with a scholar-like array of facts, and a music of language peculiar to himself -- here, said Mr. Everett, there seems to have been always an instinct, so to speak, in men, and at all events, a signal interposition of Providence, by which, when one class would confine the Bible to themselves, the people determined to have, and would have this blessed book translated and known. This then, sir, was the mode in which one enemy was successfully encountered.

And then at other times, as during the eighteenth century, there was the general prevalence, both in the pulpits of the church of England and in this land, of mere ethical disquisition, and how did it please God to meet this adversary to his saving truth? It was by raising up faithful proclaimers of the gospel, not only in the regular laborers within the establishment, but in the person of Wesley and his followers, preaching a Saviour in the villages and hamlets of England, and in the sending forth of Whitefield across the water, rousing, like a clap of thunder, formal churches from their slumbers.

Well, sir, and what is the form of error with which the simple doctrine of Christ crucified is now impeded, on its march to universal dominion? We have now abroad the rationalizing tendency. And I do not here use this term in that degree of meaning which reaches to infidelity, properly so called, or the entire substitution of reason for revelation in settling our duty and our destiny. Neither do I refer to that spirit which develops itself in avowed rejection of some of the fundamental articles of the faith once delivered to the saints. I speak of another and lower degree of the rationalizing propensity, and yet partaking fully of its essence, which is to be found, there is too much reason to fear; in nominally sound pulpits of the present day, that spirit which leads to the modifying and explaining away of the scriptural doctrine of justification; the effort to make it more palatable to the popular mind, by throwing into the shade the two connected and humbling facts, that man is a condemned criminal at the bar, and that the Lord Jesus Christ is his satisfaction and his surety the smoothing down of the offense of the cross into the representation of it as nothing more titan an exhibition of the moral character of God, and being thus remedial not by what it has done for us in the righteousness of the Redeemer, but only by what the contemplation of the transaction effects within us; in a word, the acting out of the idea, that the good old doctrine of Christ crucified has been preached long enough, and must give place to another. Now, sir, I would, in a spirit of affection, in a spirit of humility, in a spirit of Christian simplicity, I would ask you, and I would ask my Christian friends on this platform, and in this assembly -- and if my own apprehensions are ill-founded, I shall rejoice to be corrected-but I will ask, Has not the preaching of this land become infected widely with this spirit of departure from the simplicity that is in Christ? Is preaching, as it ought to be, fragrant with the sweet savor of his name? Is that voice which is sounded in New England an echo of the voice which St. Paul sent to Rome, "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord?" And may it not be partly in consequence of this substitution of the muddy streams of human philosophy for the pure waters of life, that the Spirit of God is now giving so few tokens of his converting power, and that so many of God's professed people are "lovers of pleasures, more than lovers of God?"

Now, sir what is the remedy for this evil? Some seek it by rushing out of the region of rationalism into the embraces of superstition; and disgusted because Scripture is explained away, would bring back, as an offset, the ceremonials, the idolatry, and the sacramental justification of ages of darkness. While some dilute scripture, they would bury it. Now, all that need be said of this attempt is, that both extremes touch, and in different forms, both agree in putting out of sight the

name of Christ, as "the only name given under heaven whereby we can be saved." But I ask again, what is the remedy? The first great remedy is, of course, in the return to scriptural preaching; and when from every pulpit in our land shall be heard that "faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners," then the Spirit of God, in accomplishment of his own promise, will "come down like rain upon the mown grass," and will accompany the word with signs following. And meanwhile, as one important and blessed instrument for diffusing the simple, saving truths of Scripture, I look to that great national institution, whose work of distribution we are this evening met to encourage and uphold.

Mr. President, I have for years been more or less familiar with the tracts issued by this Society; but very lately I have been at the pains to give an attentive examination to these publications; and I must say, that considering the marvelous changes of theological opinion in this day, and the lamentable extent to which old scriptural truths have been abandoned, I have been both gratified and surprised to perceive the fidelity with which these pages, all along the line of their succession from first to last, have adhered to the simple setting forth of that vicarious and propitiatory Saviour, who is the Sun of the Christian system. Whether it be in the language of familiar dialogue—whether it be in the form of heart-affecting narrative -- whether it be in the regular and systematic treatise, I find this same glorious feature in all that they set forth. I find in these publications the sinner portrayed in all the helplessness of his condemnation, just as the Bible portrays him. I find him described as justified, acquitted, and accounted righteous in the good old sense, through the satisfaction offered on the cross once for all, just as the Bible describes him. Now, this being the fact, I feel that this Society must do good. I feel that God will bless it, because it proclaims what he has promised to bless. Sir, I remember a young candidate for the rite of confirmation, who came to me many years since while I was a resident in New York, to seek my counsel. "Well," said I, "my young friend, what are your views, in regard to the important subject of confessing Christ before men?" "I feel," said he, "that I am a debtor, and have nothing to pay, and that Christ has paid the debt?" No, sir, this is the gospel. And nothing but this is the gospel. And this it is which this great institution, with its countless tracts and countless books, is scattering over the land; awakening the self-righteous, bringing joy to the broken-hearted, and lifting up as an ensign that precious Name, of which we are told, "If I be lifted up from the earth, I will draw all men unto me."

And, sir, I feel that if any of us cannot sympathize with the doctrines which this Society disseminates, that very fact shows something wrong within ourselves. If the church with which we are connected holds Christ as the great foundation, we cannot but desire that the pages of this institution may cross every hill, and be floated over every sea. And therefore it is, that as an Episcopalian, I feel myself free to invoke the divine benediction on its gigantic labors. Whenever I am called upon to join an association of men for the professed object of diffusing truth, the first question I instinctively ask, and which I am bound to ask, is, Does that association conflict with those truths which, by my ordination vows, I am pledged to maintain? Now, sir, I have asked this question in regard to the case before us; and I find, that so far from conflicting with, and so far from being only not adverse to that church to which I account it my privilege to belong, it fully harmonizes with the doctrine of Christ crucified, as the expiatory sacrifice for guilty man, which breathes through the prayers, and is embodied in the thirty-nine articles put forth by the great reformers of the church of England. I can from the heart commend this Society to every Episcopal clergyman within the limits of this state of Massachusetts, "which forms the diocese of which

Providence has given me the oversight. Do these tracts represent man as guilty before God? You know, sir, that in our liturgy we every Sunday confess that "there is no health in us," and that our ninth article speaks of that "corruption of nature which, in every person born into this world, deserveth God's wrath and damnation." Do these tracts present one way of escape -- Christ's perfect righteousness paying the penalty of transgression, and reckoned to us by faith? You know, sir, that every time we enter the sanctuary, we ask for pardon only "according to the promises declared unto mankind in Christ Jesus our Lord;" and that in our eleventh article, it is said in so many words, that "we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith. I feel then, sir, that while these tracts and books are doing their work over the land, they are doing part of the very work which the standards of my own church are doing; publishing abroad, far and near, not human speculation, not philosophy falsely so called, not modification of scripture truth, but that very truth for which Latimer and Ridley bled, and which, in harmony with the teachings of the continental reformers, is an echo of that inspired annunciation, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins."

Sir, I will no longer task your attention, and that of the assembly before me. When we look round at the mass of spiritual ignorance which covers this land when we think upon the thousands and tens of thousands in the far-off wildernesses of this country, who are living without a part in the covenanted mercies of the Captain of salvation -- and when we look at the vast work which this Society is doing, in infusing into this widespread corruption the leaven of the gospel of Christ, may we not rejoice with unfeigned joy? In view of the results of such labors, how little seem the poor pleasures and objects which are occupying the world. And, sir, we are living in an age of convulsion. God, we may be sure, has his own objects to accomplish in these events. But he works by means. And blessed will you be blessed will this Society be, blessed will any of us be, if we shall be found hastening on the triumphs of Christ, by helping in all lawful ways the universal knowledge of those tidings of joy, that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

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16 -- AMERICAN TRACT SOCIETY, BOSTON

In the Tremont Temple a vast assembly met on Wednesday evening, May 29, joyfully to celebrate the thirty-sixth anniversary of this Society, the Hon. Simon Greenleaf in the chair; prayer offered by Rev. Mr. Vaill, of Seiners, Conn.

The chairman congratulated the Society on the favorable auspices under which, through the blessing of God, they were met; the results to be reported being greater than in any former year. It was wonderful how God was making the press subservient to the conversion of the world, while that very press in the last century had been relied upon by infidels for the destruction of the Christian religion. The American Tract Society had put in circulation more tracts the past year than Voltaire and his associates did in half a century.

The receipts for the year amounted to \$60,024 28, donations contributions, and legacies, \$31,877 32; from sales, \$27,982 96. The expenditures for publications were \$32,735 20; for

colportage, \$17,141; for foreign lands, \$1,000. The gratuitous distributions amounted to \$3,936 77. This Society in eight years has paid, through the American Tract Society at New York, for colportage at the West and South, \$60,434, and for foreign land, \$15,000.

Twenty-five colporteurs, employed an average of six months of the year twelve in Maine, four in New Hampshire, four in Vermont, and five, two of whom are Germans; in Massachusetts -- report 35,726 families visited. With 16,829 of these families they held religious conversation, or offered prayer; 4,068 did not attend any place of public worship; 2,369 had no religious book except the Bible, and 448 had no Bible, sold 31,636 volumes, grants, 6,207 volumes, besides tracts; sold 2,244 Bibles. Whole amount of sales, \$6,367 59. Grants, \$1,034 62.

The immense congregation now united in a full chorus of praise to God in the 117th psalm, when the two following resolutions were offered, and ably supported by the Rev. Dr. Caruthers, of the Congregational church, Portland, Maine; Bishop Eastburn, of the Protestant Episcopal church, Boston, and Rev. Dr. Baron Stow, of the Baptist church, Boston:

Resolved, That the gift to this country of the freedom of the press demands our unceasing gratitude to God, and devolves on the friends of civil and religious liberty a solemn responsibility to use it vigorously in the universal dissemination of the gospel.

Resolved, That gratitude is due to God for furnishing in this Society a bond of Christian union, that cordially add strongly unites his people in efforts for the higher objects of their earthly mission.

The Rev. Dr. Caruthers dwelt forcibly on the one great object of the Society to diffuse a knowledge of the gospel of Christ, to save men from everlasting woe, and raise them to the bliss of heaven. This object was stated in the original address of the Society, and to this it had steadfastly adhered. To be the author of a tract that should save an immortal soul, was a greater honor than accrued to the greatest philosopher that ever lived. He enumerated the great doctrines of the gospel stated in the original address. Here it was shown that there could be an evangelical alliance of Christian doctrine. It had been heart-cheering to him to see with what calm steadiness this Society had held to the great doctrines of the gospel, as the only remedy for the evils that afflict mankind. We could not reform the work of omnipotence, or tell any reason why the gospel of God should be thrown aside, and human wisdom substituted in its place. He could not believe that there could be any progress in the gospel. The sun shone as clear the first day as ever, and so it was with the Sun of righteousness; and we could not make it more perfect than it was. In accordance with these sentiments, Bishop Eastburn then delivered the admirable evangelical address inserted above.

The Rev. Dr. B. Stow made a cordial and animated address, on the second of the above resolutions -- the bond of Christian union. This was an institution in which all who agree in the general object of diffusing the gospel could harmoniously engage. It diffused those truths which the Spirit of God employed in the conversion and salvation of souls. Gabriel could desire no other work. It was not to form and discipline churches, but to seek the conversion of men, and their preparation for the church. Here was a platform broad enough, to which no one was called upon to descend, but to ascend, because it was higher than that which they usually occupied. He had been for several years associated with the Executive Committee of this Society, and he could testify that

they were all Christian men, manifesting a Christian spirit. He had yet to learn the first word to indicate the denomination to which they belonged. He saw a secretary of the Society of New York on this platform. He recollected, several years ago, remarking to him that he did not know to which branch of the church he belonged. He did not tell him, and to this day he did not know. He appealed to the chairman to know if the system did not work well.

"Have you yet heard the first note of sectarian discord?"

The Chair -- "Never."

Dr. Stow went on to exhort the members of the Society to go forward with greater zeal. Let us have a Doddridge's heart, a Legh Richmond's heart, an Edwards' heart, a Brainerd's heart, a Payson's heart, and we shall engage with more and more efficiency in this work.

Another hymn was sung by the congregation, and the benediction was pronounced by Bishop Eastburn.

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17 -- COLPORTAGE FOR CANADA

A pastor in Canada East calls attention to the eastern townships of that portion of Canada as a field for colportage. They contain a population of 50,000 or 60,000, principally emigrants from the United States, or their descendants. It is rich in agricultural resources, contains more of the genuine Saxon element than any other district of the provinces, and is a promising field for colportage. It is also a very necessitous field, as books, especially religious books, are very scarce.

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18 -- OREGON TRACT SOCIETY

We have received the Annual Report of the Oregon Tract Society from the secretary, Rev. Geo. H. Atkinson. "The Society's volumes have been widely scattered," says the Report, "and we trust they are read with profit by many families. They meet with a ready sale. The opportunities for usefulness are increased. The people have the means of buying our books, and if we act vigorously and systematically, we may forestall evil, and prevent its influence upon many minds by making a deep impression of good. These publications will not only arouse the careless, rebuke the vicious, and recall the backslider, but they will instruct and strengthen the members of all our churches. They are particularly useful to those who cannot attend Sabbath worship. They are as valuable to the mind as the heart. Shall we not disseminate them? Shall we not prepare the mind and strengthen the heart by them against infidelity and vice? The field is ample and encouraging. We have resolved to do what we can this year."

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19 -- CALL FROM PANAMA

A correspondent of a secular paper, en route for California, closes a letter from Panama, as follows: "And now, Messrs. Editors, here is a wide and an open door for an evangelical colporteur and missionary, with Spanish tracts. We want somebody to come here, where, in his own hired house, our own American people may assemble to worship their fathers' God. There is a great field of usefulness open, and it is all-important that an effort should be made. The natives are all anxious to become acquainted with our language and people. In one little shop where we went we found they had two books, trying themselves to learn our language, as is the case with our landlord and his family. The schools here all teach both Spanish and English to their children."

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Religious Tract Society, London

The total receipts in the fifty-first year, just closed, were ú61,327 8s. 8d., (about \$294,370.) The benevolent income amounted to ú5,994 6s. 2d.; the grants to ú8,159 8s 6d. Grants of publication in Great Britain 3,133,165 copies. Libraries granted for destitute districts, schools, national and British schoolmasters, and union houses, 657. Issues from the depository during the year, 19,245,441 publications, making the total circulation, at home and abroad, amount to about 523,000,000 publications, in about 110 languages.

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20 -- THOSE 1,000 VOLUNTEERS

The suggestion of a gentleman in Baltimore, that 1,000 persons should contribute five dollars each to the American Tract Society the current year, ten dollars the succeeding year, increasing the amount annually as God shall prosper them, has called forth many cordial responses. Some of these have been chronicled. The most recent and encouraging comes across the Atlantic. Two American ladies, one the wife of the consul at Liverpool, have remitted their quota, and one of them has added the amount -- ten dollars -- for whether year, "feeling deeply the importance of sustaining the work, and that ere another year she may be deprived of the privilege of giving."

Are there not hundreds of our readers who will gladly enlist in this corps of "volunteers?" They may feel assured that their cooperation is greatly needed, and will be cordially welcomed.

An unknown friend in Richland district, S. C., has sent a donation of \$50 to the Tract Society for the "colporteur effort."

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21 -- WHO WILL TAKE THIS STOCK?

Will not some benevolent Christian respond to the following earnest and direct appeal of an Illinois colporteur? "I need not go out of the house in which I am writing to find a witness of the

blessing of God on a little tract, where preaching and prayers and tears had before been unavailing. I staid last Sunday with a good brother who was brought to a discovery of himself by reading a tract. He then gave it to a friend, and it resulted in his conversion. He is an active member of the church, and a Sabbath-school teacher. No one can tell bow much good he will do in instructing these youth. Now, if one tract can accomplish so much, how much will a whole package do? and if the blessing of God on one package will do great things, what will \$100 worth do? Will you not make my request known to some of your able men, and try to make them willing to grant a donation to the Society for the express purpose of furnishing me with a quantity of the best practical books for gratuitous distribution? Tell them that I will make the best possible use of them, and at the end of the year I will report the good that has been accomplished as near as I can ascertain."

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22 -- ITEMS AND INTELLIGENCE

California Postage

The total amount of postage received at the New York post-office, for letters to and from California since December 1848, is \$137,289 12. It has increased from \$553 in the month of December, 1848, to \$23,081 in March, 1859. The aggregate received in this country and California more than equals the amount received from the old world.

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New Coins

Specimens have been issued from the mint of the new three cent piece, composed of three fourths silver and one copper, and of the new cent, containing a small proportion of silver. The cent weighs 25 grains, and has a circular hole in the center.

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Newspapers In New England

Where are 371 newspapers printed in New England states, divided as follows: Maine, 35; New Hampshire, 36; Vermont, 39; Massachusetts, 177; Rhode Island, 21; Connecticut, 46. In New York state there are 460, or 89 more than in all New England.

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Musical

In Boston, New York, Philadelphia, and Baltimore, no less than 18,000 piano fortes are manufactured and sold yearly.

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Opening Of A Mummy

A mummy case was recently opened in Boston by Mr. Gliddon, the oriental traveler, from which a mummy was taken swathed in linen, that was smooth and but slightly discolored by the lapse of time, and on which were inscribed hieroglyphics, of a fresh slate color, as distinct as if they had just been painted. When the numerous bandages were unrolled, which occupied about half an hour, a scarabaeus, or winged beetle, and a papyrus, or book of the dead, such as were usually deposited with corpses by the Egyptians, were discovered. The papyrus antedated the period of the sojourn of the Israelites in Egypt. The body, it was found, had been embalmed by being dipped in boiling bitumen, so that the face looked as if carved out of anthracite coal.

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American Baptist Missionary Union

The income of this Society for the last year, was \$104,837. The number of missions is 17, stations and out-stations 329. There are 56 missionaries, of whom 52 are preachers; and 57 female assistants. Whole number of laborers 323. Number of churches 151, with 12,290 members; of schools 105, with 26,848 pupils. The number of additions to the churches on profession is 1,236. In connection with the society's labors more than 12,000 have been hopefully converted. The New York Recorder, alluding to the parting address given by Governor Briggs of Massachusetts, the President of the Union, to the sixteen missionaries who were set apart at the annum meeting in Buffalo, says, "No civic honors ever shone with purer luster than when the chief magistrate of a state which stands on the brightest margin of Christian civilization, thus for the time disrobed himself of official position, and in the assembly of his brethren in Christ, uttered their voice to those who go with the light of life to the region and shadow of death."

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Connecticut School Fund

The capital of the fund at present is \$2,076,602 75. The amount of disbursements during the year, in dividends to schools and expenses of the office, was \$214,669 80.

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New York

A daily paper states, that there are in this city more than 230 places of worship, 120 newspaper offices, 50 free schools and 56 primary schools, 1,000 police, 18 station houses, 400 streets, the longest being three miles, 35 banks exclusive of savings' banks, 62 fire insurance companies, 25 marine, and 50 lines of steamers.

It is stated that there is over \$1,000,000 deposited in the Seamen's Savings-Bank of New York to the credit of seamen.

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Immigration

The influx of foreigners this spring has been large. In one week the arrivals at New York averaged 2,543 a day.

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New Version Of The Bible

The American and Foreign Bible Society have rejected, by a very decisive majority, the proposal to change the received English version of the Scriptures.

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Papal Estimate Of Free Schools

The Freeman's Journal, the organ of Bishop Hughes, noticing the fact that the legislature of Mississippi had appropriated \$200,000 for free schools, calls it a "tax for the propagation of infidelity!"

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Commerce Of The Western Rivers

The net value of the commerce of the Ohio and Mississippi rivers and their tributaries for 1849, is estimated at \$256,233,820, and the value of vessels employed therein at \$18,661,500.

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Ohio

The secretary of state estimates the population of Ohio in 1850, at two millions and sixty thousand.

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A Mammoth Cave

A mammoth cave near Madison, Wisconsin, has been explored by a party, who remained therein five days, and emerged by an opening several miles from that by which they entered. They

found in heir journey 200,000 tons of fine lead ore, 11 pounds of silver, specimens of copper, crystals, stalactites and stalagmites, a waterfall, and a lake 37 feet 4 inches deep.

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Worthy Of Imitation

The state of Texas has not a theater within its bounds, while it has more than a hundred church edifices. Would that this were true of every state in the Union.

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A Village Without A Rum-Shop

The trustees of the "Presbyterial Academy" at Waveland, Indiana, feeling a "great want of religious books fur the culture of the heart of pupils," and applying for a donation of the Society's books, state, that the school is located in a village where there has never been a grocery at which liquor has been sold, and the community is truly temperate. We wish there were many such villages in our land.

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Wheelbarrow Line For California!

A gentleman writes from Northern Missouri, "The number emigrating to California is fully twice as large as last year. They are going with oxen, mules, horses, cows, and in every possible shape. One man passed through St. Joseph a week ago with a wheelbarrow, on which he bore his all, for the land of gold." The emperor of China has forbidden any of his subjects to emigrate to California.

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Balance Due

It is estimated that the value of exports to California from the states amounts to fifty millions of dollars, while the imports of gold thus far in payment are but fifteen millions, leaving a balance yet due of thirty-five millions of dollars.

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The Press In California

Editors receive \$6,000 a year; city reporters, \$3,600; marine reporters, \$6,000; foreman, \$5,000; and compositors, \$4,000. These are the actual prices paid by the Pacific News for the daily matter prepared for that paper. The expenses of the year reach \$100,000.

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The Search For Sir John Franklin

Twelve British and two American vessels are searching for this missing navigator in the northern seas.

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Railways

The entire amount of capital invested in railway communications in all the countries of the world, is estimated at three hundred and sixty-eight millions and a half. Upwards of 18,600 miles of railway have been constructed, The capital to be invested in 7,800 miles in progress, will amount to nearly \$147,000,000.

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Present To The Pope

The republic of Chili has sent to the pope, as a specimen of her metallic riches, a mass of silver, worth from \$30,000 to \$40,000.

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My Own

A little heathen child was inquired of by her teacher, if there was any thing which she could call her own. She hesitated a moment, and looking up, very humbly replied, "I think there is." "What is it!" asked the teacher, "I think," said she, "that my sins are my own."

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I Am But One, But I Am One!

These are the words of a Christian minister. The whole of the sentence runs thus: "I am but one, but I am one. I cannot do much, but I can do something; and all I can do I ought to do, and by God's grace will do."

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The Fool

The man of learning without piety is a fool, because he knows every thing in heaven and earth but himself. T. S.

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Why This Difference?

Captain Pakenham, in a recent speech before the British and Foreign Bible Society, in speaking of his visit to the Waldenses, says, "There are 22,000 Bible-readers, and among these there has not been one homicide in a hundred years; while at Rome, the headquarters of Romish infallibility and of the pope, there are more than a hundred homicides every year."

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23 -- FOREIGN

Queen Victoria gave birth to a prince on the 1st of May.

The question between England and Greece is settled.

Eugene Sue is elected by 8,000 majority. The garrison of Paris has been reinforced by 15,000 men.

An attempt was made to assassinate the king of Prussia by a sergeant of artillery, who shot his majesty in the arm.

The Pope is accused of attempting to escape from Rome, and wishing to place himself again under the protection of Austria, but is closely watched by the French. The pope becomes more and more unpopular. He has determined to confiscate the property of all the deputies to the Roman Constituent Assembly, amounting to about eleven millions of francs.

The fate of the Hungarian refugees is decided. They are to be kept in confinement nine months from the 11th of July, after which they are to be allowed their liberty. The American minister, Mr. Marsh, has proposed to the Porte to send them to the United States at the expense of his government, where they should remain on their parole of honor, and not leave the country for a year. The French and English ministers not being opposed to it, the Austrian minister acceded, but it was rejected by the Hungarians themselves.

An unprecedented fact in the annals of Islamism has just occurred at Constantinople. The Sultan has decorated eight Greek archbishops, in satisfaction for their zeal in the discharge of their duties.

One of the last acts of Sir John Franklin before leaving England, in 1845, was to obtain an ample supply of Bibles and Testaments from the British Naval and Military Bible Society for the seamen under his command.

The new steam-ship Asia, of the Cunard line, made its first passage from Liverpool in the unprecedented short time of eight days and seventeen hours.

* * *

Death Of The Emperor Of China

Tankwang, or the Glory of Reason, the sixth of the Teing or Manchu dynasty, which has reigned over the celestial empire since 1644, has recently died. He ascended the "dragon's throne" in 1821, and was 69 years of age.

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The British Press

It is estimated that the newspapers published in the United Kingdom during 1849, would cover a surface of 33,658 acres; or if joined together, would extend 138,843 miles, or nearly six times encircle the earth at the equator.

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Crime In London

A commentator upon a volume recently published on the Prisons of England, says, "London has not, and never will have, room to lock up her rascals." Another calculates that there are thirty thousand children "for whom the law is the only instructor, and the jail the only school."

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Health Of English Ladies

The healthy appearance of English ladies is in a great measure owing to their passion for gardening, to which all classes are devoted.

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Railroads And Horses

It has been found by a late census, that in consequence of the introduction of railroads, the number of horses in England has been reduced from 1,000,000 to 200,000. It is computed that it requires as much land to subsist one horse as it does to subsist eight men. Consequently, it would appear that the 800,000 horses displaced by railroads make room for an additional population of 5,400,000.

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Manufacture Of Diamonds

M. Despretz of Paris has succeeded in melting charcoal, which up to the present time chemists have considered an impossibility. As the result of tiffs discovery, he has produced a tolerably sized diamond of great luster, of the quality known as the black diamond, a specimen of which was once sold to the Duke of York for twelve thousand pounds.

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The French And Foreign Bible Society

The French and Foreign Bible Society during the past year distributed 87,849 copier of the Scriptures, 35,000 of which were purchased by the British and Foreign Bible Society for distribution for France. The two societies united distributed 160,000 copies. The French Tract Society circulated 825,000 tracts during the year.

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Something Desirable

The Belgian courts have decided that Roman-catholic priests may lawfully enter into the bonds of wedlock. Let this decision be complied with throughout the Papal church, and many of its evils and corruptions would be done away.

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The Alps To Be Tunneled

A commission of the Piedmontese government has decided in favor of the project of making a railroad tunnel through the Alps, between Chambery, in Savoy, and Susa, in Sardinia, about seven miles in length, 19 feel high and 25 feet wide, admitting a double track. The estimated cost is about three millions of dollars. Mount Genevre, which it is proposed to penetrate, rises to an elevation of 10,000 feet.

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Telegraphs Abroad

The emperor of Russia has decided on I plating St. Petersburg in telegraphic communication with Vienna and Berlin. Before long, London will doubtless be connected with Russia by means of the electric telegraph.

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Turkey

A Paris journal, the Witness of Truth, says, There I are now eight Protestant churches in Turkey. Some of these, it is true, are but thinly attended; but they are, nevertheless, spreading l

abroad zealously a knowledge of divine truth, and experiencing no opposition except on the part of Roman-catholics.

* * *

The Jews

It is stated that the Jews have obtained a firman from the Porte granting them permission to build a on Zion The projected edifice is to equal Solomon's temple in magnificence. Millions of money are said to have been collected for this purpose in America alone.

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Rays Of Light

The first copy of the "Rays of Light," a newspaper in the Syrian language, published at Ooroomiah, Persia, by the Nestorian mission, has just reached this country. There is not another newspaper in all Persia, containing a population of ten millions of souls.

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Proofs Of Brotherly Love

The Protestant Armenians of Aintab have formed a Mutual Aid Society, the object of which is to furnish the poorer class of mechanics with a little capital, that they may prosecute their work to greater advantage. They raised more than a thousand piastres in the first two mouths, and loaned the money to nine different men. The money is never to be returned to those who loan it, but is to accumulate into a fund for budding a church at some future day. What a beautiful illustration of the scripture text, "We know that we have passed from death unto life, because we love the brethren."

* * *

Plows In India

The London Times, speaking of the efforts made by the East India Company to compete with the United States in raising cotton, says, "The one great element of American success-American enterprise -- can never, at least for many generations be imparted to India. It is impossible to expect of Hindus all that is achieved by citizens of the States. During the experiments to which we have alluded, an English plows was introduced into one of the provinces, and the natives were taught its use and superiority over their own clumsy machinery. They were at first astonished and delighted at its effects, but as soon as the agent's back was turned, they took it, painted it red, set it up on end, and worshipped it."

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A Chinese Geography

A geography in the Chinese language, written by the lieutenant-governor of one of the provinces, has recently been published, which is much more accurate than any hitherto published among that bigoted people, and contains a more correct and extensive account of the history and institution of Christian nations than has before been published by any heathen writer in any age of the world. Great good is anticipated from its circulation among the people.

* * *

Missionary Intelligence

Rev. Henry Ballantine, with his wife and six children, from the Ahmednuggur mission, and Rev. Henry Cherry, wife and three children, from the Madura mission, recently arrived in New York. The health of both these missionaries had become enfeebled, that of Mr. Cherry by severe and long-continued attacks of the jungle fever. Rev. A. Hodge, son of Prof. Hodge of Princeton, has returned, after several years of missionary labor in India. A native Hindu accompanied him. Rev. Mr. Baker and four children have also arrived from Assam. Intelligence has been received of the severe illness of Rev. Dr. Judson, at Maulmein, and great fears are entertained as to the result.

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24 -- THE FAMILY CIRCLE -- THE HOLY COAT

"Children, have you heard about the holy coat?"

Holy coat!" you will exclaim. "I know about coats, but not holy ones; we don't call coats holy."

"I mean the holy coat which, the Romanists say, cures lame, and blind, and sick people."

"No, indeed! A coat turned doctor? a new thing indeed a coat cure sick folks! what can you mean? There is no such coat really, I am sure; is there?"

"Let me tell you about this coat, said to be so wonderful. There is a Roman-catholic city in Germany called Treves, -- perhaps you had better find it on the map; it contains a large Roman-catholic church many hundreds of years old, with an archbishop at the head of it. A few years ago the bishop was out of money, and how he should get some was a very important question. I suppose he was in the same plight pope Leo was, three hundred years before. The pope was poor, and wanted money. Do you know what plan he hit upon to fill his purse? 'I will make people pay me for pardoning their sins,' said he; 'a pardon for small sins, I will sell cheap -- large sins must cost more.' Now the Bible was a very scarce book; so the poor people were ignorant, and believed the pope could pardon their sins. A great many pardons were sold, and the pope became very rich. But the affair made a great stir in some quarters, and well-nigh overturned the pope's authority. The archbishop of Treves did not like to pray that game ever. 'Ah, I'll show the holy coat, and cause the people to come and confess their sins to that and get healed,' said he; 'yes, and pay for the sight too.'

The holy coat, the Romanists declare, is the seamless robe which Jesus Christ wore when he lived upon the earth, and which the soldiers cast lots for at his crucifixion. You remember about it, do you not? The arch-bishop of Treves said he had that very coat sacredly stowed away in the church. So he caused it to be published, far and wide, that in the summer of 1844, the holy coat was to be exhibited over the high altar of the great church, and that whoever desired to be blessed by looking at it, or cured by touching it, must come ready to pay for so great a privilege. It seems strange to us that people could believe in such things even from the mouth of a bishop. But they did, because their minds were blinded by idle stories, instead of being enlightened by true Bible knowledge. As soon as the news passed from village to village, the men could think of nothing else; they began to leave their farms and work-shops, the women their houses and babies, and scraping together all the money they could, flocked towards Treves.

The roads in all directions, east, west, north, and south, were crowded with pilgrims -- some sick, some lame, some infirm -- all eagerly longing to behold the holy coat, and all expecting to be made better by the sight. The city was filled. At certain hours the great doors of the church were thrown open, and the people marched in solemn procession up to the altar, where the robe in a glass frame was hung up in broad view. On casting their eyes upon it, 'Holy coat, hear us,' 'holy coat, save us,' 'holy coat,' issued from their lips: they stop a moment, look anxiously at it, then fling down their money to a priest who stands near to receive it, pass around and go out; So great was the press that the church was open from morning to midnight, and every day there was an enormous heap of money collected, which showed that the coat was a very profitable one at least. It was calculated that more than a million of men, women, and children, paid a visit to this relic, and a great many stories were told of the wonderful cures wrought by touching it; but I believe it was always very difficult to hunt up the cured people: they were not to be seen, as those were whom the Saviour cured in so sudden and wonderful a manner. If you asked, 'Where are they? I want to talk with somebody whom the holy coat has healed,' you would be told, 'Away off somewhere; could not say certainly just where.'

"How did it look, the holy coat?' some one may ask. It was of a reddish brown color, stretched over a piece of white silk in the form of the letter T. It seemed to have been made of flax, with no collar, and, a hole for the head to pass through, and the whole was cased in glass, as I just told you.

"Thus this vast body of people were led to forsake their farms and families, and in the summer also when the fields and flocks needed their care, and take a long and tedious journey, a great number of them on foot, to Treves, to be pardoned and blessed by the sight of an old coat. Pardon and blessing can only come through the knowledge of Jesus Christ and the influence of the Holy Spirit; an old coat can have nothing to do with it. But such, children, is the ignorance and folly in which Romanists are brought up. How much we ought to pity them, and how anxious ought you and I to be to give them the word of God, not the word of priests and bishops, in order to make them truly wise.

"But how came the holy coat at Treves? what story do they tell about that?' some one may ask still.

"I will tell you, if my story is not already too long. More than three hundred years after Jesus Christ died, when a Christian empress named Helena began to think the forms of religion more important than piety in the heart, she paid a visit to Jerusalem for the purpose of hunting up relics of Jesus. It was pretended that among other things, his cross and coat came to light. Jerusalem, after his death, was totally destroyed and trodden under foot by the Roman soldiery. How these, for so long a period, and through such rough times, had been preserved from decay and from harm, is something which the Romanists do not pretend to account for. They say that Helena placed the cross in her own church at Constantinople; and the coat she presented to the church at Treves, because, as some say, she was born in that city. This same coat it is pretended, has been kept in secret cells in and below the church, and after 1800 years was still in good preservation, and in 1844 was exhibited as I have told you.

"But what is still more curious, there are two other churches in Europe, each of which claims to possess the same coat, and at various times there have been hot disputes carried on between the three coats; each claiming to be the genuine seamless robe of Jesus, and each calling the other a shameless interloper, a pretender, a false coat.

"This is what is called a belief in relics, a part of the Romish system. There are various kinds of relics; such as the holy coat, pieces of the cross, the tears of the Virgin Mary, St. John's hair, Peter's toes, Stephen's skull. Some of these have been sold and resold at great prices. It is said that wood enough has been sold as the cross of Christ, to build a great seventy-four gun ship of war. These relics are foolishly supposed to heal the sick, and preserve their possessor from all the ills of life. Men and women believe these things; and yet, in a country where the Bible is read and studied, there is not a child in the Sabbath-school but knows enough to laugh at such idle stories: they know it is only God in Jesus Christ who can pardon sins, who can raise the sick, and defend us from harm -- not an old coat, or a piece of wood, or saints' toes. Thank God, children, for the Bible, for it brushes away all such cobwebs from the mind, and points you to the blessed 'Lamb of God, who taketh away the sins of the world.'" -- H. C. K., Portsmouth, N. H.

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25 -- TEACH THE CHILDREN HYMNS

There is a chord in every human soul which is touched by poetry; hence the magical power of ballads, national songs, and religious hymns. Listen to the snatches of popular ditties which you hear in the streets from passers-by, after you have gone to bed, and you will own that meter and music have avenues to human souls, and consequently that they should be largely employed in religion. There is reason to believe, to at versified truth has peculiar force upon the common mind; as it is certain that it affords aid to the memory. Luther and the other refreshers felt this, and hence arose the wonderfully rich collection of hymns in the German language, to which there is perhaps nothing comparable on earth. To this stock Luther himself contributed much. He was aided by Hans Sachs, the poetical shoemaker. In a later period came Paul Gerhardt, the greatest hymn-writer of Germany, if not of the world. Wherever there are pious Germans, you find them with their beloved hymn-books; and from frequent use, they generally know great numbers of these hymns by heart.

It is an error to confine children to the learning of children's hymns, because, when they become older, these will have lost much of their fitness. Why should we not fill our children's minds with the choicest evangelical hymns in the language? These they will remember after we are dead and gone. They should not merely be learned once, and then left for others, but repeated again and again, and sung over, in order to fix them in the memory, and to lay a basis for the most lasting associations. The old words, and the old tune, come back on us with indescribable tenderness. Let the pious mother, when causing her boy to learn some sacred song, say to herself, "Perhaps, years hence, my son will remember the saving truth of this hymn, as having been taught him by his mother." -- AE. AE. AE.

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26 -- THOUGHTS BESIDE A CRADLE

This babe is God's gift, and is bone of my bone and flesh of my flesh. It will live eternally in heaven or hell. Its immortal soul is committed to my charge; and its salvation may depend, under God, on my teaching, example, and prayers. But am I myself reconciled to God through Jesus Christ? Is my life such as this child, when it grows older, may safely imitate? Lord, help me to be indeed a Christian parent.

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27 -- THE DIVINE LAW OF BENEFICENCE

A clergyman who had read this one of the three premium treatises on Systematic Beneficence issued by the American Tract Society, says, "It is admirable. May such treatises, expository of God's will on this great subject, be multiplied until all Christians come to believe and enjoy the blessedness of practically complying with it:

"Allow the suggestion to ministering brethren. Might they not greatly increase their own usefulness, and the piety and prosperity of their flocks, by promoting the circulation of such treatises in their congregations? How long shall God's people rob him? When shall the bringing of all the tithes into God's storehouse prove him whether he will not open the windows of heaven and pour out a blessing?"

"The Illustrations of Systematic Benevolence,' in the example of Nathaniel Ripley Cobb and others, are not the least important part of the book. Would you have another to the praise and glory of sovereign grace?"

The writer proceeds to state, that soon after he dedicated himself to the service of Christ, he resolved, as Jacob did long before the Levitical law of tithes was promulgated, "Of all that thou shalt give me, I will surely give a tenth unto thee." Of the first \$500 he earned, he gave \$130, and in such a way that it incited a wealthy friend to give several hundreds more, including a donation of \$100 to this clergyman himself. For four years, the clergyman says, "my expenses were small, my habits economical, and the only luxury in which I indulged was the luxury of giving. In the two first of these years I was permitted to give \$500," "On a review of my ministry of about sixteen

years," he adds, "I find God has graciously permitted me to give to the cause of my Redeemer nearly \$1,200, by which amount about forty life memberships have been created in various evangelical societies. During all these years God has prospered me; has given me almost uninterrupted health; has surrounded me with sweet domestic ties; and my congregation, by means in part perhaps of a steady example, have given more in these sixteen years than in all their long previous history. May God forgive my short-comings, and O, may he not give me my 'portion in this life.'"

This clergyman acted substantially on the principle of the premium essays, which is embodied, for the convenience of all, in the following form of a brief pledge or covenant.

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

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Maryland Tract Society

The sixth Annual Report of this auxiliary shows, that during the last year they employed seventeen colporteurs, who visited eleven counties in whole or in part, reaching 25,000 families; performing an amount of labor more than equal to the labors of one individual for ten years. The receipts of the Society were \$12,899 70, of which \$5,230 61 were from the sales of publications.

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28 -- NEW VOLUME

Baxter's Reformed Pastor; Or The Duty Of Personal Labors For The Souls Of Men. Revised and abridged. With an Introductory Essay, by Rev. Daniel Wilson, D. D., bishop of Calcutta. Pp. 355, 12mo, price 45 cents. The Reformed Pastor has been long known and cherished by ministers of the various evangelical denominations, as among the most inspiring, solemn, and glowing works ever written on the duties and responsibilities of their office. Many of them have found its perusal affecting their own souls and their ministrations, much as they might suppose the coal flaming from God's own altars did the lips of the prophet. And although more immediately addressed to pastors, the lessons of the volume may, in their measure, be applied to all Christians upon whom God has bestowed the opportunity and means of influencing others. This work has been chiefly circulated in various abridged editions, in reference to which Orme, in his Life and Times of Baxter, says, "A much improved revision and abridgment of the work by the Rev. Dr. Brown of Edinburgh, with an admirable introductory essay by the Rev. Daniel Wilson, (new bishop of Calcutta,) has been recently published by Collins of Glasgow. Both the abridgment and

the essay are in all respects worthy of Baxter, and deserving of the widest diffusion." The present edition has been revised and somewhat abridged from that of Dr. Brown.

A Summary Of The Principal Evidences For The Truth And Divine Origin Of The Christian Revelation. Designed chiefly for young persons. By Beilby Porteus, D.D., late bishop of London. Pp. 96, 32mo. This little work is written with the distinguished evangelical author's well-known simplicity and clearness of thought and style, and conclusiveness of reasoning; establishing twelve foundation principles or facts, on which the structure of Christianity immovably rests.

Illustrated Family Christian Almanac, 1851. Adapted For Use Throughout The Country. This Almanac is now issued, adapted to the whole United States, including Oregon and California. The astronomical matter is complete, with much important and reliable statistical information, and the reading matter rich in entertainment and instruction.

It is also ornamented with an attractive frontispiece and eight other large and beautiful American engravings, all designed and engraved expressly for this work: namely, the Capitol of the United States, the First Prayer in Congress, the Bunker Hill Monument, the Wire Suspension Bridge at Niagara, the Smithsonian Institute at Washington, Daniel Boone penetrating the wilds of Kentucky, the Capture of the Whale, and the Spearing of the Buffalo on the Western Prairies. These illustrations alone, in the useful information they contain, and in improving the taste of the young, are worth much more than the cost of the Almanac.

Every thing in this Almanac is chaste, and such as an intelligent Christian parent would wish to have daily in the hands of his children. It is sold at 6 cents single, 50 cents a dozen, \$3 50 a hundred, \$30 a thousand -- a price at which it could not be issued but for the immense circulation, which for 1850 exceeded 300,000 copies. It is issued early to give time for transportation and sales in distant parts of the country.

This Almanac is based on the fact that the sun and moon rise and set at the same moment by the clock on the same parallels of latitude throughout our country and around the world. It contains four complete calendars, exactly adapted to Boston, New York, Baltimore, and Charleston, with the states named at the top for which each calendar serves; and the eclipses are given accurately for every prominent city and town.

For the reading matter and statistics, we are indebted chiefly to the Rev. Tryon Edwards, D. D., New London, Conn., and for the engravings to Childs. Astronomical calculations by David Young.

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Publications of the American Tract Society may be had at the Society's house, 150 Nassau-street, New York; or of Rev. Seth Bliss: Sec'y, 28 Cornhill, Boston; Gilbert Richmond, Providence, Charles Hosmer, Hartford; J. B. Peck, Union-street, opposite Railroad depot, New Haven; E. H. Pease & Co., 82 State-street: Albany; R. Wasson: 186 River-street: Troy; Seward & Thurbur, 137 Genesee-street, Utica; L. Danforth & Co., 230 Main-street, Buffalo; W. H. Flint, 18

North Fifth, near Market-street, Philadelphia; Rev. S. Guiteau, 2 Franklin Buildings, Baltimore; H. Packard, 114 St. Charles-street, Now Orleans, William A. Bulkley, Louisville, Ky.; Seely Wood, agent, Walnut-street, near Fourth, Cincinnati; Rev. H. Lawrence, 40 Superior-street: Cleveland, Ohio; Rev. Charles Peabody, 73 Market-street: St. Louis; and in other cities and principle towns.

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29 -- OMITTED ITEMS

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

ACCEPTED IN THE BELOVED

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

FORM OF A BEQUEST

THE AMERICAN MESSENGER

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THE END