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**AMERICAN MESSENGER -- AUGUST, 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 -- A TRIUMPH OF GRACE

During the winter of 184? the writer was residing in the city of S\_\_\_\_, whither he had gone to enjoy the advantage of a Southern climate.

In the month of December, the minister of one of the churches requested him, with a companion, to visit a sick person whom he had discovered in the outskirts of the city.

We promised to comply with his request, and forthwith set out on our mission. Passing the residences of the better classes, we at length came to a wretched suburb whose miserable huts were to all appearance the abodes of poverty and vice.

In a low shanty we found the object of our search, a man about forty-five years of age. We learned from him that he had one been quite athletic, but from his occupation as a wood-cutter, he had often stood in the water in the swamps, and this, some ten years previous, had contracted a disease which had wasted his body and was now fast hurrying him to the grave. His mind was weak and uncultivated; he could not read, and as he had seldom, if ever, been to church, he seemed to have not the slightest knowledge of the gospel plan of salvation. Besides, he had been in a great

measure deprived of his hearing, and it was only by placing the mouth close to his ear and speaking in a loud tone, that any communication could be made to him in addition to this, there was an utter indifference to the subject of religion, and as if to get rid of us he said it was of no use to talk to him for he had not sense enough to understand about the Saviour. Our only plan was to teach him orally, and this we did by having him repeat after us the great truths of the gospel.

Week after week we visited him, and were almost disheartened to perceive how mechanically he repeated our words, and how little he understood of their meaning; it indeed seemed that he had not mind enough to comprehend the way of salvation, simple as it is. By degrees, however, he understood more of our teachings, but then was manifested that disposition so natural to the carnal heart, a reliance on his own righteousness. Again and again did we explain its insufficiency to meet the law of God; but to our question, Can you reach heaven by doing good? he invariably answered, Yes.

After some two months the light dawned in that darkened heart; the Spirit revealed to him his vileness and led him by faith to rely on his Saviour and on him alone. He obtained a hope of pardon, and enjoyed that sweet peace which flows from a sense of acceptance with God. From this time his views were clear and his evidences bright; he became like a little child; such was the simplicity and sweetness of his piety, so naturally did he express the feelings of the renewed heart, that, in the language of Christian friend whom we took to visit him, it was a pleasure and a privilege to converse with him. He was permitted publicly to profess Christ, and received into the church of God.

On one occasion, when asked where he would look to obtain one deepest sense of the odiousness of sin, he replied, "To the Saviour." Doubting whether we understood him he was requested to explain, and we found that he indeed meant that on the cross was the guilt of sin displayed in its blackest hue.

By the month of April his disease had progressed so far that it prevented his lying down at night -- he said to us that as he sat sleepless by his fire "all my study is about Christ." In expressing the preciousness of his hope, he said he would not part with it for the whole city of S

I. F\_\_\_\_ lived about a year after this, manifesting in his life the reality of his conversion, and then, we cannot doubt fell asleep in Jesus. His body rests among the graves of the poor; no stone marks the spot, no inscription tells of his humble piety, but his record is on high, and he shall be the Lord's in that day when he makes up his jewels.

"We have in the history of the conversion a triumph of divine grace.

1. A triumph over circumstances most unfavorable -- a man ignorant, enfeebled in mind, cut off in a great measure from conversation, yet changed and exhibiting a degree of intelligence which seemed hardly possible in his case. Truly this scripture was fulfilled," The entrance of thy words giveth light: it giveth understanding to the simple." Here was "an enlargement and elevation of thought in an uncultivated and unintellectual mind -- an earnest of the restoration of man to his original glory, when every intellectual power, as well as every spiritual faculty, is filled with 'all the fullness of God.'"

2. A triumph over the power of sin and Satan. For nearly fifty years had the strong man armed kept his palace and his goods in peace; but a stronger than he came upon him and overcame him, took from him that ignorance and indifference in which he trusted, enlightened the dark mind, softened the hard heart, and made this precious soul a trophy of redeeming love,

3. A triumph over doubting and unbelief. More than once had we almost despaired of doing this poor man any good, so difficult seemed the work. God rebuked our want of faith, and glorified the power of his grace. There is no ignorance obstinacy or hardness of heart, which is beyond the mighty power of the grace of God.

And lastly, we have an illustration of the importance of the aggressive principle in religion. Had not Providence led us to search out this poor man, to visit him repeatedly, to tell him of the Saviour, in all probability he would have perished in his sins. He is but the representative of a lane class in cities and in the country who are unable or unwilling to read the Bible and to hear the gospel, and who if they are ever to be benefited, must be sought out in our lanes and alleys, and unfrequented neighborhoods. The gospel must be carried to their houses, and Christian men and women with hearts of love and words of kindness, must tell them of their perishing need, and point them to "the Lamb of God that taketh away the sin of the world."

Reader, here is a field of usefulness open to you. Though you have but one talent, it may here be so employed that it will bring a rich return. "To him that knoweth to do good and doeth it not, to him it is sin." This is the field occupied by the American Tract Society; thus "to the poor the gospel is preached." -- I. A. S., Macon, Ga.

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## 02 -- TOO ACTIVE TO FREEZE

I looked to nature. It was a clear, cold, bright winter's day. The crisp, untrodden snow which covered the landscape, sparkled in the sunlight, as if with millions of gems. The little stream, that in summer was always dancing and singing by the wayside, Has now completely frozen over, silent and still under its icy covering; but as we approached the mill, where a little fall was visible in its channel, there it was leaping and sparkling as merrily as in the midst of a summer's day. Cold as it was on every side, and frost-bound as the stream was above and below, here it was too active and busy to freeze!

From nature, I turn to history. It is sunset on the Alps. A traveler is descending from the summit, when a storm arises, and the winds blow; and the snow filling the air, rapidly buries all traces of his path. He struggles on till his way is lost, and night sets in in its horrors, when bewildered, discouraged, exhausted, he sinks down to die. The last thought has been given to home and kindred and friends, and his soul commended to its Redeemer, and the numbness is already stealing on his senses and limbs, when a sound of distress is borne on the tempest to his ears. It is an appeal to his humanity, that rouses him even from the stupor of death itself. With an effort he rises and follows the sound as it is repeated, and soon finds a fellow-traveler like himself benighted and exhausted, and lying down to be wrapped in the winding-sheet spread by the

tempest. Earnest for his brother's safety, he puts forth every effort to rouse and animate and aid him; and his exertions are crowned with success. His activity has kept himself from freezing, and saved a fellow-being from death!

From nature and history, I turn to the church. A disciple who has every motive to faithfulness is getting cold, indifferent, unspiritual. He has entered the backslider's path, and is making rapid progress in it, when by the providence of God, and a word from his pastor, he is led to become a tract distributor, and a teacher in the Sabbath-school. Before he was in danger of freezing -- of becoming cold himself, and like a mass of ice, diffusing a chilling influence around him. But now, he is too busy to freeze. Activity is giving him a glow. Motion is developing heat; and already others are gathering warmth from his example, and led by it to effort in the cause of Christ, and for the souls of men.

The water, the traveler, the disciple, each" has a voice for us. We must be diligent, devoted, earnest in our Master's service, if we would be kept from being cold and lifeless and useless. We should aim to be too active to stagnate, too busy to freeze. We should endeavor to be like Cromwell, "who not only struck while the iron was hot, but made it hot by striking" -- like the missionary who said, "If there be happiness on earth, it is in laboring in the service of Christ" -- like the blessed Redeemer, whose meat and drink it was to do the will of God. The vineyard must be cultivated; and the command is, that we enter it and work. There is work enough to be done, and the injunction is, that we do with our might what our hands find to do. To be healthful, we must be active; to be happy, we must be useful; to receive the promise, we must have done the will of God: we must be diligent, active, earnest, if we would make our calling and election since, and have at last an open and abundant entrance into the kingdom of our Lord and Saviour Jesus Christ. "Be thou faithful unto death, and I will give thee a crown of life." -- E.

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### 03 -- TEXTS IN THE MEMORY

Many blessed consequences flow from having the words of Scripture in the memory. We cannot always have our Bibles in our hands; especially if our calling leads us to manual labor.

When you walk by the way, good thoughts will be promoted and evil thoughts will be shut out by some good word of God turned over in the mind. Choose your text in the morning with this view.

When you are at work, you may derive unspeakable profit and comfort from ruminating on some savory promise. It may, by the blessing of God, do you as much good as a sermon.

When you are at prayer, texts of Scripture in the memory will aid your devotion, by awakening right feelings, suggesting reasonable requests, and prompting to suitable expressions. Thus you join "the word of God and prayer."

When you retire to rest, or lie awake during the night watches, or sit beside the sick or dying, you may taste the sweetness of many a gracious promise; and may say, "In the multitude of my thoughts within me, thy comforts delight my soul."

When you are in pain, fear, sorrow, or sudden peril, one verse of the Bible may be like a star to the benighted mariner.

O be persuaded to make it a part of every day's duty, to commit to memory at least one new verse; and fail not to store up like treasures in the minds of your beloved children.

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#### 04 -- A PILLOW FOR THE NIGHT

To sleep well, lay these things under your head:

1. A precious promise out of Scripture.
2. A sweet verse of some evangelical hymn.
3. A hearty prayer to God.
4. A good conscience, purified with Christ's blood.
5. A feeling of forgiveness and charity to all mankind.
6. A resolution to serve God on the morrow.
7. A glance of faith at the cross.

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#### 05 -- THE GOSPEL

Yes, the gospel of Christ finds man in his depraved state, reveals to him a Saviour, opens and sanctifies his vile heart, makes him a new creature, fills his soul with the love of Christ, leads him through the different changes of his earthly pilgrimage, comforts him in the hour of trial and affliction, supports him in death, and points to the tomb as the pathway to heaven, to happiness, to a blissful immortality. His soul catches the beams of the Sun of righteousness, his ears hear the songs of the redeemed, his eyes behold the Lamb of God upon the throne, radiant with glory, surrounded by myriads of the holy. His soul is full of light and love. He shouts, in transports of joy, "O death, where is thy sting? O grave, where is thy victory?" 'Tis done. The curtain drops. Time ceases. Eternity, a blissful eternity, commences. Blessed gospel; well mayest thou be styled Glad Tidings, of Great Joy. -- T. S.

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## 06 -- COWPER'S CONVERSION

At the age of thirty-two, Cowper's ideas of religion were changed from the gloom of terror and despair to the brightness of inward joy and peace. This juster and happier view of evangelical truth is said to have arisen in his mind while he was reading the third chapter of St. Paul's epistle to the Romans. The words that riveted his attention were the following: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Romans 3:25 It was to this passage which on runs so lucid all exposition of the gospel method of salvation, that, under the divine blessing, the poet owed the recovery of a previously disordered intellect, and the removal of a load from a deeply oppressed conscience; he saw by a Jew and powerful perception how sin could be pardoned and the sinner saved -- that the way appointed of God was through the great propitiation and sacrifice upon the cross -- that faith lays hold of the promise, and thus becomes the instrument of conveying pardon and peace to the soul." -- Grimshaw's Life of Cowper

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## 07 -- ANOTHER EXAMPLE OF BENEFICENCE

Facts daily coming to light show that God has been inclining many of his children noiselessly to pursue a system in giving, and with the happiest results. This is a striking evidence that the law of beneficence given on the inspired pages is adapted to reach the consciences and hearts of men; and great benefits would doubtless result from its being adopted by all, old and young, rich and poor, as inculcated in the able premium essays.

A liberal donor, in enclosing \$100 to a sister institution, but strictly withholding his name, says, "When I began business it was with the intention and hope to become rich. A year afterwards I became, as I trust, a Christian, and about the same time met with 'Cobb's Resolutions,' which I adopted. Some four or five years later, I read 'Normand Smith's Memoir,' and also Wesley's 'Sermon on the use of Money,' which led me to devote all my gains to benevolent uses, reserving to myself \$5,000 while I remained unmarried, part of which I have bequeathed to relatives, and the remainder to benevolent societies. Up to this time -- about sixteen years -- by the grace of God nothing else -- I have given about \$24,500 to benevolent purposes, and lent about \$500 to those in need, which has not been returned; making in all about \$25,000."

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## 08 -- A LITTLE BETHEL

On the morning of the first Monday of the month, fifteen or twenty persons met as fellow-passengers on a canal-packet. During the day the pleasing fact was discovered that nearly all were Christian brethren. In the evening it was agreed that our prayers should mingle with those of our fellow-Christians throughout the world for the conversion of sinners and the universal triumph of the Redeemer's kingdom. The time, the place, the circumstances gave a peculiar interest to the scene. God was with us; it was good to be there. Addresses were made, warm, eloquent, and

beautifully appropriate; and the prayers and praises brought vividly be the mind that blessed abode where there are no stranger, and where God is worshipped in the beauty of holiness. Why cannot such scenes more frequently occur? Why do Christians ever stand aloof from one another while traveling? Brethren, think of these things. -- C.

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## 09 -- INCIDENT IN PASTORAL EXPERIENCE

"One day this week an elderly woman, a stranger, entered my study, and remarked, 'I suppose we cannot get any more of those papers now, can we?' It did not for the moment occur to me what papers she meant, and I asked her. She replied, 'Those little papers we get every month.' Oh, the Messenger,' said I. 'Yes, that's it.' I told her, 'If you want one, I will try to arrange it,' To my surprise, she handed me a dollar, and said her daughter, who now takes it, found an article in one of the last numbers about doing good personally, and began to ask, 'Is there not something I can do?' Things did not seem at first to favor an affirmative response; she is feeble and poor, and is obliged to earn her living by sewing. She lives two miles from church, and though her father is an owner of a horse, he is an irreligious man, and will not help her out to meeting. But she thought of a few families in the edge of a neighboring town who pay too little regard to their souls and religious ordinances, 'Can't I do something for them?' thought she. The Messenger caught her eye, and the problem was solved. Through that she could preach once a month to each family, and preach faithfully too.

"The dollar enclosed is this poor girl's gift for this purpose; she does not know how to get the papers around, but believes the Lord will show her away. And he will. It is nobly done, she does not know that any one but her mother is acquainted with the facts.

"Can we not all do more of this preaching? If she out of her need can do this, can not we do more out of our abundance? And is it not true, that if there is a heart to do good, opportunities wilt be sought and discovered?" -- A Berkshire Pastor

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## Annual Reports Requested

Any person having a copy of the 18th or 20th Report of the American Tract Society, for 1843 and 1845, will confer a favor by sending it by mail, addressed to the "American Tract Society, 150 Nassau-street, New York." A single copy of the 1st, 3d, 6th, or 8th Report will be very gratefully received.

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## 10 -- PERFECT PEACE

"Thou wilt keep him in per feet peace whose mind is stayed on Thee." Isa. 26:3.



The rains descended, and the floods  
My soul's foundations tried,  
While one by one each cherished hope  
Like waning rush lights died,

And, lone and desolate, I heard  
The elemental din;  
Yet light amid the darkness broke --  
A sunbeam shone within.

Out on the crested surge I rode,  
When the great sea arose,  
And challenged with its thunder-cry  
The stormy winds as foes;

Then barks were wrecked, and men went down  
Beneath the billowy brine,  
But in that tempest of despair,  
The sunbeam still was mine.

The trust in God -- I'll hold it last,  
In peril and in pain,  
Until that glorious Sun arise  
That ne'er shall set again.

Oh when, by death's grim phantom led,  
I tread the shadowy vale,  
Still may that perfect peace be mine,  
Though flesh and heart should fail.

-- L. H. S., Hartford, June 21, 1850

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### Confess Christ Before Men

I find many indulging hope in Christ who do not confess him before men by uniting with his church. To such I would say, you are not in the way of your duty. If Christ has spoken peace to your soul, confess it to the world. Are you ashamed of him? Then you are none of his. "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory." Luke 9:26. Does Satan tell you that you can as well enjoy religion and be as useful out of the church as in it? "Resist the devil, and he will flee from you?" Do you feel yourself unworthy? All true Christians feel the same. Are you afraid of being a stumbling-block to others? It will stimulate you to more watchfulness and renewed exertion, and may be the means of giving you more light and enjoyment.

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### Anecdote -- Lending To The Lord

As a series of religious meetings was held in a Baptist church in \_\_\_\_\_, and the hearts of God's people were greatly encouraged, the church was consumed by fire. It was proposed to continue the meetings in the Congregational church, but the workmen were coming the next morning to demolish and rebuild it. It was then proposed to hire the workmen to delay, that the people might assemble for three days more, but nothing was done; when the Congregational pastor walking his study, and thinking that some souls might be gathered in, went to the workmen, and handed them \$10 from his own pocket, which he could ill afford; the meetings were continued, and a number of souls hopefully converted to God. The day following, as he passed the house, the man to whom he paid the \$10 called to him, and constrained him to receive back the whole amount, saying it was of no value compared with the saving of a soul. -- H.

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### 11 -- WHAT HAS POPYRY DONE?

You (Jesuits) claim the liberty to instruct. For some centuries you have held in your hands, at your discretion, at your school, under your ferule, two great nations -- Italy and Spain, illustrious among the illustrious; and what have you done with them? I am going to tell you. Thanks to you, Italy, of which no one can think nor even pronounce her name without inexpressible filial grief -- Italy, that mother of genius and of nations, which has diffused over the whole world the most astonishing productions of poetry and art -- Italy, which has taught our race to read, does not today know how to read herself! Yes, Italy has, of all the states of Europe, the smallest number of native inhabitants who are able to read! Spain, magnificently endowed -- Spain, which received from the Romans her first civilization, from the Arabians her second civilization, from Providence, and in spite of you, a world -- America; Spain has lost -- thanks to you, thanks to your brutal yoke, which is a yoke of degradation -- Spain has lost that secret of her power which she received from the Romans, that genius in the arts which she received from the Arabs, that world which God gave her. And in exchange for what you made her lose, what has she received? She has received the Inquisition. The inquisition, which certain men of a certain party are endeavoring today to reestablish with a modest timidity for which I honor them. The inquisition, which has burned upon the funeral pile five millions of men. Read history. The inquisition which exhumed the dead, in order to burn them as heretics. Witness Urgel, and Arnault count of Forcalquier. The inquisition, which declares children heretics even to the second generation. It is true, in order to console Spain for what you have taken from her, that you have surnamed what you have given her Catholic. Ah, do you know you have drawn from one of the greatest of men that dolorous cry which accuses you, "I would much rather that Spain should be great than that she should be Catholic?" See what you have done with that focus of light which you call Italy. You have extinguished it. That Colossus which you call Spain, you have undermined. The one is in ruins, the other in ashes. See what you have done for these two great nations. -- Victor Hugo

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## Messenger In Oregon

We have received five dollars for forty copies of the Messenger to be sent to Rev. Mr. Spalding, Kalapoosa, Oregon. Mr. Spalding, it will he recollected, escaped with his family from the massacre at Waulatpu, where Mr. and Mrs. Whitman were cruelly murdered by the savages, instigated, as Mr. Spalding writes, by the Catholic priests.

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## 12 -- READING IN CHINESE TEA-SHOPS

The great cities of China, says Rev. Mr. Farebrother, missionary at Shanghai, are filled with readers; but, as in our own land, a vast number of the books that issue from the press are decidedly of an infidel and dangerous character. Passing through the streets at night, you see the male population spending their evenings in the tea-shops. The wealthier classes have large and beautiful places, where tea is served up splendidly. There are richly, ornamented tables, and four gentlemen sit at each. We frequently find at the end of the room a man who, with a clear and distinct voice, reads some Chinese novel. When he comes to the plot of the story, he folds up his book, puts it under his arm, and says, "If you do not pay me for my trouble, I shall go away." They then make a collection instantly. He says, "That does not pay me; you must make another collection;" and when he has got as much as he desires he finishes the story. We were one night passing along Shanghai, and saw one of our native converts reading a book. We listened: we thought, surely he is not reading a novel. What was it? It was our Lord's sermon on the mount, which he was explaining to the people. We caught the idea, and sent this man to the tea-shop with tracts; and there, night after night, you will find him reading one of your interesting tracts; and when it is finished, he distributes a few copies to the more respectable class around him.

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## 13 -- NEW YORK, AUGUST, 1850 -- BOOKS AND MEN

There may be danger of undervaluing the influence of books as compared with that of men. This appears in the cautious exclusion of men of doubtful morality from circles into which books of undoubted immorality are admitted. It is illustrated in the popular regard for the character of the district or Sabbath-school teacher, and the too prevalent indifference as to the character of the district or Sabbath-school library. It is found in the loud denunciations of heresy in a living man, while a pestilential press, filling the atmosphere with moral poison, awakens little alarm. The very essence of Popery consists in the exaltation of the Romish priesthood, while it proscribes the Bible.

We have too often urged the power of individual influence, and pressed the obligation of every redeemed soul to exert it for Christ and the salvation of souls, to be suspected of a purpose to diminish ought from the estimation in which personal effort should be held among the agencies of evangelization. Indeed, the single feature of Colportage which demonstrates the efficiency of direct endeavors to impart the Gospel to the individual and the family, we regard as one of vital importance to the prosperity and ultimate triumph of the plans for the conversion of the world. But

there is some reason to apprehend that another, feature of the system, and one that may be regarded as its leading characteristic, is comparatively undervalued. We allude, of course, to that aspect of colportage which respects the universal diffusion of printed truth. And we ask a moment's attention to this topic.

Good books give immortality to the best thoughts of good men. "They are not absolutely dead things," says Milton, "but do contain a potency of life in them to be as active as that soul was whose progeny they are; nay, they do preserve, as in a vial, the purest efficacy and extraction of that living intellect that bred them. A good book is the precious life-blood of a master Spirit, embalmed and treasured up on purpose to a life beyond life." They garner up the wisdom and piety of one generation, and preserve it for after-generations. They form a spiritual telegraph between the past and the present, along whose wires the sanctified thoughts and emotions of Isaiah, and Paul, and Baxter, and Edwards may speed to our hearts, to quicken our faith and fire our zeal. Without them, the scholar and the divine are like the mechanic without his tools: with them, the mechanic may become the scholar and the divine. They constitute the great storehouse of truth for the world.

To enter this storehouse, and draw from its treasures the most valuable products of sanctified intellect for popular use, is the province of the Publishing Committee of the American Tract Society. If there exists in the wide range of practical theology an equal number of publications more rich in spiritual truth, or better suited to the wants of men, we know not where they are. Or, if there are works extant which have had more widely the blessing of the Holy Spirit, they have yet to be pointed out. Varying in size from the farthing card to the extended volume or series of volumes; in adaptation, from the prattling learner of the alphabet to the aged saint; and in style from the simplest to the most elevated: the mechanical execution such as to attract by its elegance, and at a cost within the reach of all -- they are books for the people -- for the whole people.

The people need them. There is a prevalent ignorance of the great cardinal doctrines of the cross, which such books can dispel. There is gross error respecting the way of salvation, which such books can refute. There is a widespread lack of pulpit instruction, which such books can in a measure supply. There are hundreds of thousands of families too remote from a bookstore, or too indifferent to religious things to seek for light, who may be blessed by good books like these. Note than fifty-five thousand such families were found last year, destitute of every religious book. Then there are mischievous tendencies of a corrupt press, to be counteracted alone by supplying the aliment demanded by the mind and heart. Whether they realize it or not, the families of our land as much need good books, as good bread or good water; and it is as clearly the duty of some one to supply this want, as it would be to dispense wholesome food were the masses perishing from hanger, or feeding on husks. It was in view of such considerations that good Cotton Mather two centuries ago, "condemned to the mines" those who had rather hoard their money than employ it in the charitable circulation of good books.

Millions of the people would remain destitute of religious reading, but for charitable effort. Of what benefit is the cheap press, if its issues are restricted to the intelligent and wealthy? The fact that Colportage has already hunted out two hundred and forty thousand families, embracing nearly a million and a quarter of our population, who were as guiltless of having or reading a good

book, as if they lived in the thirteenth, instead of the nineteenth century, shows the indispensableness of providing a literature by charity, since self-interest never did and never would supply the wants of the destitute and the poor. And the gratuitous circulation of nearly half a million of books by the hands of colporteurs, in families too poor or too prejudiced to pay the trifling cost of each, while it has furnished a practical demonstration of gospel benevolence, has also borne more truth to the abodes of the destitute, than probably existed in a similar form in the whole land a half century ago.

There is economy in this form of charity. The improvements in all the arts related to printing, facilitate the multiplication of good books at comparatively little cost. A hundred dollars will circulate fivefold more copies of the New Testament, or of Baxter's Call, than it would have done half a century ago; while the facilities for their distribution are as much increased as the rail-car and steamboat are readier means of intercommunication than the stage-coach.

The permanent influence of good books is also worthy of remark. The colporteur passes from the house or cabin, and his few earnest words may be forgotten. But a good book, perhaps it may be the product of sanctified genius two centuries ago, having survived a dozen generations of men, is likely to survive as many more. Good books are rarely destroyed. They pass from one generation to another, with accumulated associations of interest clustering around them. Copies of the first edition of the Bible ever printed are still extant. Manuscripts dating back to the earliest centuries of the Christian era, are still in being. We have tracts of Luther in our possession. And they lose none of their value or power by age. They are still "the wisdom of God and the power of God unto salvation." When the valley of the Mississippi shall swarm with its hundred millions of immortal souls, and the Pacific coast shall be as populous as the Atlantic; when the generation who live in the noon of the nineteenth century shall have faded away as the morning of the twentieth century dawns upon the world, the seed of the kingdom now deposited in the abodes of the people, will perhaps germinate afresh in the hearts of their children's children, and bring forth the peaceable fruits of righteousness for a millennial day.

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#### 14 -- SIR JOHN FRANKLIN

This heroic navigator sailed from England four or five years since, in search of the long sought north-west passage. The civilized world is concerned for his fate. Successive expeditions have been fitted out by the English government for his relief. Lady Franklin has recently sent another, at her own expense. And when the American government found it impracticable to carry out the humane purposes of the people, in sending vessels to the ice-bound coast, a New York merchant, with noble liberality, planned an expedition, which he has recently started at his own charges, with the possible hope of rescuing Sir John and his crew from danger and death. May a kind Providence speed the fleet of relief ships, and guide to the icy prison-house of the gallant Franklin.

We cannot repress the emotions and reflections which rush to the mind and swell the heart in contemplating the facts thus briefly recorded. Great lessons are taught by them. May they be heard and heeded.

With what energy do human governments and their agents pursue their enterprises to facilitate commerce, and promote national wealth and ambition! For two centuries at least, the problem of the north-west passage has been attempted, at a vast cost of life and treasure. The failure of one expedition has been the signal for beginning another. Perry and Franklin, and other venturous spirits, have gained immortal fame by their heroism, without approximating to the solution of the problem. But if the attempt discover a new channel for commerce be a praiseworthy object of national ambition, how much more noble are the objects which lie before the Christian church -- the discovery and amelioration of the woes of a world! And what energy should be given to enterprises which have world-wide relations to interests that take hold on eternity!

The example of philanthropic effort on the part of Henry Grinnell is refreshing. Few instances are on record of more princely liberality: an individual performing the lack of service of a government, and periling fortune and life in search of a lost stranger of another land.

In the light of such acts, may we not indulge the hope that the men of fortune of this age are coming better to understand the uses of wealth; and that the great secret of enjoying property is found in disbursing, rather than hoarding? May it not be that the ambition of our millionaires will take the direction of philanthropic and charitable enterprises, instead of selfish indulgence?

The illustration furnished, in this instance, of the power of individual effort, is worthy of remark. Ere long, the hut of the Eskimo will be cheered, or cursed, by the virtual presence of this merchant; and perhaps the despairing heart of Franklin may be gladdened by the aid of an unknown American deliverer. Who can measure the power of the Eskimo will be cheered, or cursed, by the virtual presence of this merchant; and perhaps the despairing heart of Franklin may be gladdened by the aid of an unknown American deliverer. Who can measure the power of a mind bent upon the achievement of a great purpose? The network which sanctified minds are weaving with the busy shuttle of individual influence, east and guided by the hand of Providence, will yet bind the world fast to the throne of God in bonds of love.

But there are more practical lessons in these facts. They stop the mouths of enemies, rebuke the indifference of lukewarm friends, and stimulate the zeal of the patrons of all benevolent enterprises. For if it be a legitimate and laudable object of philanthropy to expend tens of thousands, and to hazard human life, for the rescue of a little band of venturous navigators from icy seas, with all the uncertainties attending the expedition -- then, beyond all cavil, are undertakings that contemplate the deliverance of millions from eternal burnings, with the certainty of success assured by divine promise, both rational and praiseworthy. And whosoever cheers on the Polar expedition, yet turns his back on Christian enterprises, is guilty of gross inconsistency. Franklin may be lost -- or may never be found. If alive, and doomed to perish hi Arctic seas, he may be prepared for glory. But countless myriads of souls, as precious in the sight of God as Franklin's, are around us, or scattered over the globe, in instant peril -- lost to themselves, to the world, and to God -- in the depths of paganism, in the fetters of superstition, in the frozen regions of infidelity -- famishing, thirsting, dying: who and where are the men to send the lifeboat, with adequate stores of the bread of life, to search every inlet, coast every bay, and scour every sea, on the errand of mercy which brought the Son of God from heaven to earth?

Say not, Christian, that the sea is so vast and the perishing souls so many that the effort is hopeless, or if it save but one it is of little account among so many. Should it appear that the vessels of Franklin had been crushed by mountains of ice, and the survivors of the wreck were dispersed over frozen seas: what would you think of a boat's crew that should return to New York with the report that they were within hailing distance of one of the common sailors afloat on an iceberg, but as they were rapt to rescue the party of Franklin, they left him to die among the snows and seals? The execration of the universe would rest on the man or inert inhuman enough to do this. Neglecter of individual souls perishing for lack of vision, "Thou art the man!" It is as individuals that sinners violate the law of God, and perish; or repent, believe, and live. It is one by one that sinners are plucked as brands from the burning. It is by single souls that the church is strengthened, and heaven peopled. It was by taking one soul on his heart until it was converted, or beyond the reach of mercy, that Harlan Page won a fame more enduring than that of Franklin or his intended benefactor. And if you do any good in the world, it will be by saving one soul at a time, with the blessing of the Holy Spirit.

Men do well to laud such philanthropy as that we are considering. Alas, that so many who can see the glory of such acts, are so slow to imitate them, and so reluctant to render the tribute of praise to the highest, noblest instance of philanthropy the world has ever seen. When there was no eye to pity and no arm to save, then a voice broke the gloom of the universe with the cry, "Lo, I come;" and from the realms of light the Son of God descended to seek and save that which was lost. He who was rich, for our sakes became poor. Stripped of the wealth of the universe, he had not where to lay his head. Baring his hands and his feet to the torturing nail, and his head to the piercing crown, he yielded his life a ransom for sinners. Not for strangers, but for enemies, he died -- "the just for the unjust." He died for you, reader. Yet, perchance, you have withheld the meed of honor from the Prince of glory, which you have cheerfully rendered to a fellow-man for a single philanthropic act. Is this right? Is it honorable? Is it consistent?

What would you say of the infatuation of Sir John, or either of his party, if found on some desolate island, or in the rude snow hut of an Eskimo, if, after all that has been done for his rescue, he should prefer his condition of peril, or cling to his savage solitude, and refuse to accept the relief sent by his benefactor? Just what the holy universe will think of your folly and ingratitude, if you reject the mercy of Christ, and abide in your distance from God.

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## 15 -- HOW TO FILL A CHURCH

Few men are saved who stay away from the sanctuary. Few sanctuaries are full. Few Christians do what they might and ought to fill them. Sometimes the fault is with the preacher, but more commonly with the people. Some families are in their pews in the morning, but rarely at a second service. Some work so hard during the week, that they are indisposed to go. Some live remote from the sanctuary, and have no means of conveyance. O wing to distance, fatigue, indolence, and neglect, scarcely a community can be found where one half the population regularly make their way to the house of God on the Sabbath; and many do not furnish one fourth of constant church-goers. What is the remedy?

Effective arrangements for supplying families with good reading will induce a love for hearing the word; or, if men will stay at home, they will have some instruction. The steadiest attendants at church are those who study the Bible and read good books at home. Filling the shelves with good books will help to fill the sanctuary; while starvation at home will not induce a relish for or a resort to the spiritual repast at the house of prayer.

Systematic visits should be made by the members of the church among the families who neglect the ordinances of God's house, in cities and compact communities; and commodious seats should be reserved for strangers and those who are not regular attendants. Or where this is not done, pew occupants ought ever to be ready to relinquish a comfortable corner to allow some perishing sinner the opportunity of hearing the gospel.

In farming districts, where there are more or less families or neighborhoods residing at a considerable distance from church, who seldom if ever go to the sanctuary for want of a vehicle, let those who own horses and wagons furnish accommodations for those who do not, and especially for the poor. A gentleman in purchasing and improving a little farm in the country, furnished a team with which the many neglecters of the church in that neighborhood might be carried within the sound of the gospel. Many others could do the same. Here in missionary work for pious or patriotic farmers. If they will fit up roughly made omnibuses with a plenty of seats, and let young and old occupy them every Sabbath, the doer of the deed will be the happier for his disinterestedness; the churches may be filled; the hearts of ministers be gladdened; light penetrate darkened minds and neglected neighborhoods; and the gospel be honored by the illustration of its benevolent tendencies in practical relations.

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## 16 -- ST. PAUL'S CHURCHYARD

The London Religious Tract Society's House stands on Paternoster Row, extending through to St. Paul's churchyard, a spot famous in history. It was there Wickliff was arraigned before the Archbishop of Canterbury and the Bishop of London in 1376, by command of Pope Gregory XI. On that churchyard was the Lollard's Tower, where "heretics" were imprisoned and slain. There stood "Paul's Cross," where Luther's books and Tyndale's Testament were burned. And it was there, in 1534, that Cranmer urged before his majesty the translation of the Scriptures into the vulgar tongue. Now, the writings of Wickliff, Luther, and Tyndale go froth by thousands from the spot in which they were formerly consumed; and within five minutes' walk from the place where the Lollard's Tower stood, is the depository of the British and Foreign Bible Society, which was formed through the agency of the Religious Tract Society. Long may both institutions live to breast the waves of error, that would roll back the days of absolutism and persecution, and turn the presses of a pure Christianity into gibbets for Bible-readers!

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Jubilee Memorial



The London Society have just issued a highly interesting volume, with this title. It was prepared by Mr. William Jones, Corresponding Secretary, and comprises 698 beautifully printed octavo pages; giving the history of the formation of the Society, May 9, 1799, a notice of its founders, and an animating view of its progress and the success Of the several departments of its labors at home and abroad for fifty years. It contains portraits of the Rev. George Burder, Rev. Joseph Hughes, and Rev. Legh Richmond, among its founders and early supporters; of Joseph Reyner, Esq., and J. B. Wilson, Esq., the first Treasurers, and Rev. John Campbell, long an active member of the Committee; and of George Stokes, Esq., Mr. William F. Lloyd, and Mr. William Jones, "the three-fold cord," who devoted their undivided and untiring efforts to the Society's interests for nearly thirty years. The labors of Mr. Stokes

Mr. Lloyd were chiefly devoted to the Publishing department, and a large number of the four thousand three hundred and sixty-three publications of all descriptions on the Society's list, especially those for the young, were prepared by them. Mr. Stokes prepared several larger works, including the Society's Commentary, of six volumes. The minutes and proceedings of the Tract Committee and their agency for nearly two years in the organization of the British and Foreign Bible Society, which was consummated March, 1804, are here fully given.

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#### The Voice And The Press

A pastor, who gives a portion of his efforts successfully to the press, writes, "I have of late had a delightful impression, that, notwithstanding opposition and sin, the kingdom of God is advancing I think the leaven is working with power in many places. In this process, the press is doing wonders; and it will have more and more power, every year, for a long time to come. Whether I shall ever be able to do any thing more with my pen, or whether any of my little pieces shall much outlive me, God only knows; but my desires on these points are strong."

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#### 17 -- ONE THING STILL WANTING

We gladly insert this appeal of a venerable writer, whose personal labors for the new settlements in earlier days cause him to know well whereof he affirms, and whose sound practical judgment none will question. Pastors, missionaries, colporteurs, and almost every Christian in the land may profit by the suggestion, and thus convey blessings to many. EDS.

By pastors our churches are supplied with sound, evangelical instruction. We hear few sermons from Protestant ministers which do not contain the substance of the gospel. What a blessing to the country and to the souls of men, that so many thousands of gospel sermons are preached every Sabbath.

By our domestic or home missionaries, thousands and tens of thousands in our new settlements have the privilege of hearing the gospel. Sermons preached to those who seldom hear, are rarely without effect. One and another are awakened to consider their ways; and often souls

distressed and burdened with a sense of guilt, or laboring under some grievous trouble, are relieved and comforted by hearing the precious promises and free invitations of the gospel explained and urged upon their acceptance, and go home rejoicing. In the most destitute places there are found a few of the children of God, who serve as salt sprinkled through the mass, to preserve society from total corruption, and great is the comfort and benefit afforded to such by the messenger of God, when he comes in "the fulness of the blessing of the gospel of Christ." No one can easily conceive of the pleasure and profit received by these hungry souls, from the hearing of a single sermon. Discourses Which gospel-hardened sinners might turn away from with disgust, will be received with delight, and found to be in a high degree edifying. The travel of a day's journey is well repaid by bestowing upon such pious souls, deprived of the privilege of a stated ministry, the good which they receive from a single sermon.

But many have their habitations in the narrow valleys among the mountains, and upon the mountains themselves, to whom the missionary has little access. Also in the sparse and divided settlements on the Atlantic coast, there are multitudes of poor fishermen and others, who seldom hear the voice of the preacher. The Methodist system of itinerant preaching carries the gospel into many dark nooks and corners seldom visited by others. Still, there are many who never go to hear the gospel when it comes near to them. They are afraid of the light, "because their deeds are evil;" and they are too ignorant and stupid to be sensible of their spiritual necessities. People of this description are found everywhere, in town and country, in populous as well as in thinly inhabited regions; for all such, the institution of COLPORTAGE is most important. By this benevolent and effective agency the truth is conveyed to the houses of the needy by Bibles, books, and tracts; and many who are desirous of knowing the truth and finding the way of salvation, are furnished with the books which are suited to give them the instruction they need. No one can estimate the blessings conferred on the people of this land by the colporteurs who traverse the country, with indefatigable zeal distributing everywhere the precious seed of divine truth.

But, one thing is still wanting. Many of the people are unable to read; the proportion of adults who can make no use of books, in some of the western and southern states, is truly appalling. What shall be done for this multitude of souls? I say, adopt the Irish system of reading. Send among them pious men and women to pass from house to house, with the Bible and other good books in their hands. Persons might be found in almost every neighborhood, who, for a small compensation, would devote themselves to this good work. And on the Lord's day, many, if encouraged, would perform this service gratuitously, and much to their own profit. Who will try the experiment, by giving something for the employment of readers to those families which need such a means of instruction? -- A. A.

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## 18 -- PACIFIC TRACT SOCIETY

We have received a most cordial letter from Rev. C. Wheeler, of San Francisco, President of the Pacific Tract Society, expressing his entire satisfaction in the colporteur sent to that field, and urgently requesting that more should be sent. "We feel a measure of confidence," he says, "that a score of as good men as Mr. N. would be sustained in the state if they were here, and we know that they would find their hands full of the most promising labor." He adduces as an encouraging

indication, the eagerness with which the Spanish mind is striving to place itself under influences which will make it equally efficient with the American Protestant mind, the superiority of which for the first time they appear to have realized.

In reference to the new Tract Society he says, "Our Society is progressing in such a ratio as to give it indubitable marks of connection with California. Having been placed by my brethren in the chair, I am prepared to speak of it as one acquainted, and feel for it as one that loves. I doubt if the history of modern benevolent enterprises furnishes an example of progress equally rapid. Nor do I hesitate to hazard the opinion that in ten years it will be your most efficient auxiliary and collect more funds than the parent Society itself by its own agencies. Give us now men and books, and we will furnish present resources for ourselves and future funds for our mother. Pray for us that in the multitudinous excitement about us, our faith fail not, and our course be not checked by the storm of a golden hour."

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## 19 -- WILL CHRISTIANS HEED THE CRY?

Could the readers of the Messenger explore for themselves the destitute portions of our land, they would realize more perfectly the spiritual desolations that exist, and cease to wonder at the importunate requests for help which the colporteurs are continually urging. An experienced laborer in one of the south-western states writes, "I have had to travel 894 miles to reach the 397 families visited during the quarter, and some of the roads were very bad. Every seventh family was destitute of the Bible. Every fifth of all other religious books, and every third neglect the appointed means of grace by preaching. I had hoped to find a more favorable moral state of the inhabitants I visited this quarter than the last; but alas, the statistics prove to the contrary, and so far as I can learn by inquiry, there are several counties more in the field, where I have not been, that are in a similar condition. Could the wants and destitutions of the field I now occupy utter a voice according to their magnitude in the ears of Christians in the more favored portions of our country, methinks their thunder-tones would startle them as from a midnight slumber, and prompt them to come up without delay to the help of the Lord against the mighty, so that this broad field which seems to widen and whiten as I go, would soon be supplied with a dozen or twenty colporteurs, instead of a feeble solitary one as at present."

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## 20 -- BREAD CAST UPON THE WATERS

The efforts of colporteurs who have labored upon steamboats and thoroughfares, have been accompanied with encouraging success. Unlike other colporteurs, they cannot revisit their fields and trace the results of labors which they have performed; but often times they are privileged in hearing that the book or tract placed in the hands of the passing traveler, has been as good seed bringing forth fruit unto everlasting life. A colporteur on steamboats in a Western city writes, "Last year I sold the Memoir of Dr. Milnor to a lady, together with Flavel's Fountain of Life. A short time after, she came again to the place, and told me that she had given the books to her son, a worldly minded young man, who had by that means been led to reflect. After he had read them he

came to her, and with tears told her that the Lord had converted his soul. The change in him made such an impression on her daughter's mind, that she also was induced to cry for mercy, and her prayers were not in vain. Thus have two souls been saved from eternal death.

"I sell books to a female employed on one of the steamers, nearly every time she is here. Whenever I have anything suitable for children, she is sure to buy it. She lately told me how grateful she was for spending her money so usefully, or her daughter, 14 years of age, had been led to Jesus by those books."

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## 21 -- A NOBLE EXAMPLE

Two months ago an appeal was published in many of the papers in Virginia in behalf of the Tract cause, with a view to obtain more efficient aid in supplying the destitute portions of the state with books and tracts. It was proposed that ten men should each give fifty dollars, one hundred men should give twenty each, two hundred men give ten each, and three hundred should give five dollars each. To this call, I am happy to say, there has been a noble response. One gentleman in Richmond has paid the salary of a colporteur himself. From different parts of the state, four have given fifty dollars each, fourteen have given twenty each, nineteen gave ten each, ninety-one have given five dollars each. In all, there have been collected in cash \$1,651 13. There are still outstanding subscriptions to the amount of \$200.

I have just returned from the city of Richmond, where I labored two weeks. The heat was oppressive and my health very feeble, but I raised in cash, including \$65 received in April, \$1,041, and have good subscriptions for \$65 more.

I met with then most cordial cooperation on the part of both ministers and people. If all the other parts of the state would respond to this call as Richmond, Alexandria, and Winchester have done, Virginia would not only soon supply her own destitute, but send thousands of books and tracts to preach Jesus Christ to the poor and the destitute of newer states and territories, as well as a good supply to the heathen world. Christians and philanthropists in Virginia, send us your donations to fill up the above sums. -- J. C.

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## 22 -- AN UNEMPLOYED ART

Constant and appropriate exercise is necessary to fall muscular development. Without it, the arm becomes puny, the limbs feeble, and the whole body enervated. The same is true of the faculties of the mind. They must be employed, to enable them to retain and increase their vigor. How unwise and neglectful, then, are those parents who, having had their children instructed in the rudiments of education, omit to supply them with the means of making use of their acquirements; and what a reproof to such is contained in the following fact: "We found many," says an Indiana colporteur, "you would wonder how many, who cannot read. And what is more strange, a considerable part of these had some opportunities to learn when young, and did learn to read,

perhaps well enough to satisfy their parents that they could read. But no books having been put into their hands, and attention not having been directed to it, they have not read a book, or perhaps even a chapter in the Bible for years, until many have almost entirely forgotten how to read."

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## 23 -- A SABBATH-SCHOOL WITH A SUPERINTENDENT WHO CANNOT READ

A minister at the South, formerly a colporteur of the Society, in a recent letter says, "When I was laboring as a colporteur, I visited a very destitute neighborhood, and called on nine or ten families before I found an entire copy of the Bible. The nearest preaching was six or eight miles, and that not oftener than once a month. They manifested a very great anxiety for preaching. Within a week or two after my first visit, a lay-brother commenced holding prayermeetings. Through his exertions and some other influences, a religious awakening ensued which has not even yet subsided. That brother has since become an ordained minister. Four days ago I was in that neighborhood. On last Sabbath they organized a Sabbath-school with thirty-five scholars, about a dozen of whom can read a little. Their superintendent cannot read a word. He is a man of apparent piety. In the, Sabbath-school his business is to keep order open and close the school with prayer, etc. The destitution of the neighborhood is such that a more suitable man cannot be found. May God prosper that Sabbath-school."

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## A Singular Instance Of Conversion

How various are the means which the Spirit of God employs to awaken inquiry and lead the impenitent to the truth. A colporteur in Western Pennsylvania says, "I met a young man who some months ago purchased three dollars' worth of tracts and small books, and now desired more. He told me that he had thought but little about the salvation of his soul, till one night, being at a frolic, and seeing the wickedness of the people, he gave them some of his tracts. Some days after, a young man told him that the tract he had given him had been a warning voice to him. He was struck to the heart with the thought that he had been the means of turning a man from his sins, while he himself was a sinner. He then read the same tract himself, and hopes that God has forgiven his sins. He now bought nearly twenty dollars' worth of books, as a means of doing good to others."

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## 24 -- COLPORTAGE IN CALIFORNIA

The colporteur in California writes cheering reports in relation to his field, and the success of his labors. Notwithstanding the population is chiefly emigrant, there are a large number of children, he says, in all the principal towns. A public school in the Baptist church in San Francisco embraces nearly 200 children, and there are several private schools in different parts of the city, and yet but a small portion of the children attend school anywhere. The attention of the city authorities has been directed to the subject, and he is doing all in his power to excite an interest in public and Sabbath-schools. The Spanish population are ready for evangelization and eager to

possess themselves of Protestant works in their own language. They are all intelligent readers, and far less bigoted than most Roman Catholics. Some Catholic children attend Protestant Sabbath-schools, and many of them are found in the public schools. The churches are well filled on the Sabbath. The colporteur reports a number of hopeful conversions that have fallen under his observation, as well as the reformation of many backsliders. "The brethren who attend the prayer meetings," he writes, "seem recently to be more ardent in their piety than heretofore, particularly in the Baptist church, where I have seen more than a hundred assembled for prayer and conference. I have recently fallen in with anxious sinners in considerable numbers." He urges strongly the importance of sending more laborers to that field. "Send us two or more every month," he says, "and we will support them."

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### Colportage In Canada

The pastor in Canada East, whose appeal for colportage to be introduced into the townships of that province we noticed in our last number, has written again, presenting at length its religious statistics, and urgently renewing his appeal. He says, "I have full confidence, that if you send intelligent, devoted, efficient colporteurs in Canada, you will find yourselves in a field of vast promise and usefulness. The fact that there is no bookstore east of Montreal, and none in Canada East, except in Quebec and Montreal, and that books are very dear, makes books of all descriptions very scarce. Very little religious reading can be found. I can conceive of no means at the command of the church so well adapted to do good in Canada as your system of colportage, which shall scatter your excellent volumes through the country among the Protestant population. Some five or six colporteurs are laboring among the French Catholics. With that exception, Canada East is entirely an open field."

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### 25 -- DR. MEDHURST IN A CHINESE TEMPLE

The Rev. Dr. Medhurst, with three missionaries at Shanghai, supplied themselves with books, and took a boat to visit a city thirty miles distant. On landing, they passed along one of the narrow streets, for many of them are not more than four or five feet wide, when they came to a thoroughfare with splendid shops on each side. A multitude instantly poured forth to see them, asking in a friendly manner who they were and what they wanted, till they were completely hedged in. Mr. Medhurst appealed to their politeness -- an appeal which is generally successful -- and said if they would go to a temple, he would answer their inquiries. "They instantly cleared a way to take us there," says Mr. Farebrother, one of the missionaries, "and the crowd followed. As we passed under the gateway leading to a square courtyard, seats were placed for the ladies. We stood in an elevated position, and near the end we saw the three golden images, the three precious Badhas. Standing in the presence of their gods, an elderly gentleman in a satin dress rose and said, 'Give an account of yourselves. Where do you come from? Where are you going? What is your business; and what are your ancient family names?' These questions were answered, and the people expressed themselves satisfied. I suppose they never saw a European before. The doctor said, We bring with us a book which the great God, of whom you have some knowledge in your

ancient writings, has given to us, and we are commanded as his servants to go into all the world to carry the book, and make it known to every creature.' The astonishment of the crowd I cannot describe. They all came closer to the place where we stood to hear something more about this wonderful book. The book was opened. The doctor said, 'If you will give attention to its contents, I will state them.' In a quarter of an hour he gave a simple outline of the truths of Christianity. They listened with profound attention; and though I have passed through many troubles and dangers, as I stood gazing on that vast crowd, many of them educated young men, and saw them listening to the great truths of the gospel, I felt that it was a moment worth living for; it repaid me for all I had experienced. As soon as we had done, a shout arose. from the crowd, 'When will you come again, and tell us more?' We said, 'We will wait on you in a month, but in the meantime we have books to give away.' We had a sack of tracts; we placed them near a wall, where we could defend them if an attempt were made to steal them. Standing there, we distributed the tracts, allowing each one to come, and when he had received a tract, to pass away. I believe all had one or more?"

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#### Books Sent To The Fatherland

A German colporteur laboring in New York city states the following interesting fact. "Some time since I sent several tracts and books to my father in Germany. A week ago I received a letter from him, in which he says, 'Your letter and the books had scarcely come to hand, when Rev. Mr. V. requested the loan of them. You expressed a wish that I should circulate them among as large a number of readers as possible. I have done so, and they have gone from house to house here in Rottenberg, and in the vicinity they have passed from one village to another. They were the favorite reading of many sick, and many tears have been shed while they have been perused.'" How beautiful the thought, that books illustrating and enforcing the grand idea of justification by faith alone, should, three hundred years after his death, in their own land, be preaching to the countrymen of Luther those truths which during his life he labored so ardently to spread.

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#### Responses To The Missionary's Draft

A long-trying friend and member of the Society's Committee, on reading the last Messenger, promptly sent \$25 to the treasurer, accompanied with the following note. "I have noticed in the American Messenger for July, a draft drawn by a missionary in Sheboygan, Wisconsin, on a "rich or liberal disciple;" and though I do not claim to be either of the above, I feel much disposed to honor the draft for the love I bear the cause he is engaged in. I enclose a check to your order for \$25, being the amount of the draft. It is my earnest prayer that many such drafts may be drawn, and as promptly honored."

A lady in New Haven, on seeing the draft, cut it from the paper, and countersigning it "accepted," returned it with \$25 to the treasurer. A lady in New York, and another old friend and constant contributor, each forwarded the amount. Two gentlemen in Hadley, Mass., sent \$25, and two other individuals sent \$5 each. A box of books of the value of \$100 has been forwarded to the missionary, and the remainder will be forwarded as he shall direct.

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## 26 -- ITEMS AND INTELLIGENCE

### Cheap Postage

At the present greatly reduced rates of postage, the receipts for 1849 were greater than ever before. The for four years before and four years since the reduction, show the folly of high postage, and that with a further reduction the income would doubtless be abundant, while incalculable benefits would be enjoyed by the millions of the people...

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### Population Of Boston

By the census of Boston, just completed, it has been ascertained that the present population is 138,788; increase from 1845, is 24,442. The remarkable fact has been ascertained, that while foreigners and their children have increased 26,031 since 1845, Americans and their children have decreased 1,609.

A shrewd farmer in the Vermont answered a speech of a member who was remarkable for nothing but his frothy and pugnacious impudence and self-conceit, thus: "Mr. Speaker, I can't reply to that speech, for it always wrenches me terribly to kick at nothing."

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### Insanity

The whole number of patients admitted to the Retreat for the Insane at Hartford, Conn., since the opening of the institution in 1824, is over two thousand, of whom more than one thousand have recovered.

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### New York Post-Office

During the quarter ending June 30 there were received at the New York post-office 287,048 letters from Europe; 346,572 letters were sent to Europe in the same time. The number of California letters received during the quarter, was 95,314; the humbler sent to California, was 108,991. To these must be added 50,000 ship letters received and sent, making a grand total of 887,925 letter, received and sent in the foreign department alone of this post-office.

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### The Fire Apparatus



The fire apparatus of New York city consists of 34 engines, 46 hose-carriages, and ninehook and ladder trucks, manned by 1,858 men, and affording 52,000 feet of hose.

It is estimated that the aggregate loss by fires, in New York, during the past twelve years, amounts to \$16,000,000. Since the introduction of the Croton water into the city it has been found that the fires are one-third fewer, and not half so disastrous as formerly.

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#### Fact For The Thoughtful

The whole number of persons convicted of crimes in the state of New York from 1840 to 1848, inclusive, was 27,949. Of these, 1,152 were returned as having received a "common education;" 414 as having "a tolerably good education," and 128 nifty as "well educated." Of the remaining 26,225, about half were able merely to read and write; the residue were destitute of any education whatever.

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#### Paying Up

Since the recent anti-rent trail in the village of Monticello, New York, many of the tenants who had previously withheld their rent, have paid up, and a number of them have purchased the farms they held under lease.

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#### New York Dairies

There are 1,000,000 milk cows in New York, which on an average yield \$20 per year. The gross value of the dairy product for the state is estimated at \$5,000,000 per year,

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#### Great Tunnel

The tunnel on the Baltimore and Ohio railroad is one of the greatest works of civil engineering now going on in the world. It is a few miles from Morgantown, West Virginia, and passes through a mountain a mite and a quarter wide.

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#### Nauvoo Temple Destroyed

This temple, erected by the Mormons, which was partially burnt in 1848, has been destroyed by a hurricane.

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#### The Steamer Griffith

The steamer Griffith was recently burned on Lake Erie, and it is supposed that more than 250 persons lost their lives by fire or water.

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#### Death Of The President

General Zachary Taylor closed his long and patriotic life, after a short illness, at Washington, Tuesday, July 9, aged 65. He was born in Virginia, November 24, 1784.

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#### Official Signatures

The actual official signatures of the Secretary of State for the last 15 months amount to 12,297, not including private letters. Of these signatures, 6,197 were for passports alone.

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#### Valley Of The Mississippi

Professor Rodgers in his recent geological lectures at the Smithsonian Institute, says that the Mississippi drains an area of 300,000 square miles; and that the total amount of water discharged per annum, in cubic feet, is 8,092,118,949,000.

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#### Can It Be True?

It is stated that there are 2,300 licensed drinking houses in New Orleans, which would extend thirteen miles were they placed side by side. The amount of money annually expended there for intoxicating drinks is estimated at \$12,000,000. We fear that a census of New York would reveal equally appalling results.

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#### California

The whole number of vessels which have sailed from the Atlantic ports of the United States for California is 1,227.

There are 24 newspapers published in the English language, and most of them by Americans, along the line of the Pacific coast, in the interior of California and Oregon, in Deseret, and in the Pacific islands.

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#### Missionaries For California

The American Baptist Home Missionary Society have recently sent two additional missionaries to this new slate on the Pacific.

Jacob B. Moore, Esq., formerly of New Hampshire, now postmaster of San Francisco, rents his post-office boxes for \$35,000 a year, which is in addition to his salary.

The St. Joseph Gazette estimates that seventy-five thousand persons have this spring started across the plains for California, all from the valley of the Mississippi.

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#### Width Of The Atlantic

The distance from New York to Liverpool is 3,084 miles; from Boston to Liverpool, via Halifax, is 2,849 miles.

\* \* \*

#### Universal Peace

It is a most interesting fact, that on our recent national jubilee universal peace prevailed throughout the world. This probably cannot be said of any year since the reign of Augustus Caesar, or through 1,836 years.

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#### Cotton Spindles

The whole number in the world is estimated at 95,986,000, of which Great Britain has 17,500,000, France 4,300,000, and the United States 2,500,000.

\* \* \*

#### Anecdote Of Washington

It is related that when the British soldiers were about to march out and lay down their arms at Yorktown, Washington said to the American army, "My boys, let there be no insults over a conquered foe. When they lay down their arms, don't huzza; posterity will huzza for you."

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### Phonography

The Boston Post mentions, in proof of the progress of phonography, that a lazy boy out West spells Andrew Jackson, &ru Jaxn.

"There is a great demand," said a Yankee peddler, "for a species of plaster which will enable gentlemen to stick to their business."

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### A Great Lie

"A great lie," says the poet Crabbe, "is like a great fish on dry land; it may fret and fling, and make a frightful bother, but it cannot, hurt you. "You have only to keep still, and it will die of itself."

An infidel remarked, within the hearing of a little girl of thirteen, that all things came by chance, and the world, like a mushroom, sprang up in the night. "I should like to know, sir," she asked, "where the seed came from."

\* \* \*

### Beautiful Sentiment

It has been beautifully said of Washington, that "God caused him to be childless, in order that the nation might call him father."

\* \* \*

### Logic

A gentleman asked a country clergyman for the use of his pulpit for a young divine, a relative of his. "I really do not know," said the clergyman, "how to refuse you; but if the young man should preach better than me, my congregation will be dissatisfied with me afterwards; and if he should preach worse, I don't think he's fit to preach at all."

An old pastor, whose peculiarities of preaching were proverbial, and who was blessed with a temper of great value, was one day told by a parishioner that he did not like his sermons. "Well," said the old man, "I don't wonder at it; I don't like 'em myself."

"Dr. Parr," said a young student once to the old linguist, "let's you and I write a book."  
"Very well," replied" the doctor, "put in all that I know, and all that you don't know, and we'll  
make a big one."

\* \* \*

### The First Oath

A British sea captain, on taking command of his vessel, asked his men if they would grant him a favor. On their assenting, he told them that, as the commander of the ship, he wished them to let him swear the first oath on board. The men were astonished at the request, but as the captain pressed it, while his manner was full of good-nature, every man shouted, "Aye, aye, sir," giving at the same time three hearty cheers. The crew kept their promise, and as the captain was no swearer, no oaths were sworn on that ship.

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### 27 -- FOREIGN

The English House of Lords recently censured the ministry for their course relative to the Greek question. The ministry however retain the confidence of the Commons, and treat the vote of censure with indignant contempt, denying that the vote of the upper house can constitutionally influence the executive government. As the measures of a liberal ministry are always regarded with vigilant suspicion by the lords, it detracts greatly from the importance of a vote of censure passed by that body. It is a new feature in English history when a premier, himself a trebleman, can spurn the votes of the aristocracy, and with the ardor of a republican turn with confidence to the representatives of the people as the center of legislative authority.

The General Post-office issued an order that after June 23 the delivery of all letters on Sunday should cease; an inquiry was to take place to see if it be not practicable to stop the mail also on the Sabbath.

The statement of the number of letters passing annually through the British post office would be incredible, unless verified by official evidence. The return for 1849 gives the enormous aggregate of 337,500,000. The number of letters passing through the mails in the United States is only one-seventh as great in proportion to the population. So much for cheap postage.

It is rumored that the bishop of Exeter, in disgust at the termination of his controversy with Rev. Mr. Gorham, is about to secede to the church of Rome.

M. Thiers has been laboring to effect a reconciliation between the elder and younger branches of the Bourbon family. A bill has been laid before the French assembly for increasing the president's salary from 1,000,000 to 3,000,000 francs. Louis Napole on is suffering from pecuniary embarrassments. An attempt has recently been made to assassinate him. The change recently made in the electoral law of France will disfranchise about four million of voters.

The unpopularity of the pope appears to be on the increase. It is said that nearly all the Roman youth have either emigrated, been imprisoned, or are under suspicion, and are not allowed to be out after sunset. The houses of English residents and others at Rome are closely searched for Bibles, not even excepting the British consul's. All the letters of the British consul, except official ones, are intercepted and examined. The finances are in a melancholy state. There has been a plot to assassinate the pope.

The Prussian king is rapidly recovering from his wound. Vast warlike preparations are said to be in progress in Prussia, but they are supposed to have reference more to international than to external defense.

The embarrassed state of the finances of Austria creates great uneasiness and alarm. In the administration year 1848-9 alone, the expenditure of the state exceeded its income by nearly 140,000,000 of florins. The government is recurring to a very ancient means of raising money, permitting their rich prisoners to ransom themselves.

The private fortune of Louis Philippe is said to be £160,000 per annum, which he has divided by his will equally between his children and grandchildren.

A late English paper says, "It is a remarkable scientific fact that all the late improvements in cotton-weaving machinery have come from the United States."

A Roman-catholic priest in Limerick, who is good authority, stated recently that the Catholic population in Ireland had diminished at least one-half within the last six years, while the Protestants have increased in number.

\* \* \*

#### Licentious Papers In London

It was stated at the recent London anniversaries, that "there are not less than ten stamped newspapers of an infidel tendency, whose circulation throughout the country is not less than 11,700,000. Of unstamped newspapers there are six, whose circulation is 6,240,000. Of miscellaneous publications, of light and evil tendency, not less than 10,400,000. Of the worst class of all, a circulation of 525,000; making a total of nearly 29,000,000."

There are 242 missionaries at work in London. Last year they visited 89,908 sick and dying, held 18,931 meetings for prayer and expositions of the Scriptures, prevailed on 2,803 adults to attend public worship regularly, admitted 554 to the Lord's supper, and sent 5,188 children to school.

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#### Gigantic Marine Work

The British government is constructing a harbor on the western coast of England at Holyhead, at the expense of \$35,000,000. It is to be in the form of a crescent, with a width between the horns of three-fourths of a mile, while the sheet of water will contain 316 acres.

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#### An Argument For Sabbath-Schools

The author of the "Convict-ship" says, "of 1,065 prisoners who have, in five different voyages, been conveyed under my superintendence to the penal colonies of Australia, fourteen only had been educated in a Sunday-school."

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#### Free Church Collections

During the past year the collections of the free church of Scotland to it, various objects of benevolence, amounted to one million and a half of dollars. Since the year 1843, the amount of collections has been ten millions and a half.

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#### Sabbath In France

A bill to cause the Sabbath to be kept holy has been submitted to the French Assembly by an unofficial member. He is derided and reviled for it by a portion of the press.

\* \* \*

#### Republican Protestantism

The American charge at Rome, on paying his congratulatory visit to the pope, did not kneel and kiss his slipper, as was done by the other foreign ministers. Being remonstrated with by the other diplomatists, he replied, that as a representative of a republican government he could, not kneel to any monarch on earth, and as a Protestant he certainly could not perform such an act of homage to the papacy.

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#### Rome Dreads The Bible

It is in vain for papists to say that the Romish church only suppresses bad Protestant translations of the Bible. Martini, archbishop of Florence, obtained a bill from an "infallible" pope in favor of his version, and liberty to publish it; yet that is the edition seized at Florence by direction of the church, and after a permission from the Tuscan government for its being printed. This war upon the word of God will be the ruin of Rome.

\* \* \*

### Testimony Of A Living Witness

Dr. Achilli, who has recently escaped from the dungeons of the inquisition, said, in a recent address in Dublin, "The inquisition is now what it always has been, save that it does not burn its victims alive. He himself was a living witness of its existence at present in Rome. During the last days of the Roman republic its cruelties had been exposed; and from the human remains that had been found amidst its dungeons, it was evident that there had been persons recently murdered there. There were the remains of males and females exhumed of different ages, adults and young persons -- some that might have remained in that place for fifty years, and others for not more than ten or fifteen. All of these had either died by strangulation or poison. Neither pope nor cardinal dare deny this statement, and the fact showed that the church of Rome is the same as she existed in the dark ages."

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### New Planet

The celebrated astronomer Gasparis has discovered a new planet between Mars and Jupiter.

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### Chinese Tear-Bottle

It is a custom among the Chinese to have a tear-bottle. When two ladies, or two females of the lower rank, quarrel, they go before a magistrate. A tear-bottle is given to the individual who says she is aggrieved, and if she can fill it with tears, the magistrate says, "I perceive you have been harshly treated. I shall award a great punishment to the one by whom you have been oppressed." If she can only half fill it, the punishment is reduced one-half but if she cannot shed one tear, there is no punishment at all.

A newspaper is now printed in China called the Peking Monitor. It is in the Chinese language, and is the first paper ever published in the celestial empire.

An Episcopal church has been built and consecrated at Shanghai, China. Mr. Appleton of Boston contributed \$5,000 towards the structure.

\* \* \*

### Consecration Of The First Fruits

A missionary at Honolulu, Sandwich Islands, writes that a member of his church brought him four parcels of gold dust, amounting to \$40, as an offering to the cause of Christ. On going



with four men to California, he had engaged with them that all the gold obtained by the first day's labor should be consecrated to the Lord, and this was the result. It was forwarded to the treasurer of the American Board of Foreign Missions. Would that all Christians, whether gold-diggers or not, had such a spirit.

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#### Departure Of Missionaries

Rev. Messrs. Wm. M. Thomson and son recently sailed from Boston for Smyrna.

A farewell meeting to the Rev. Mr. Kincaid, Rev. Mr. Wade, and Rev. Mr. Vinton, of the Burman Mission, was held in Philadelphia. The latest accounts of Rev. Dr. Judson's health are unfavorable, Rev. Hervey Goodall died of fever in Central Africa.

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#### 28 -- THE FAMILY CIRCLE -- DEAN THOMAS AND HIS NEW TESTAMENT

How strange the world would seem without the Bible: to have no ten commandments, showing us what is right and what wrong; to hear no Saviour speaking the tender words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" to have no God to fear, and no Redeemer to keep us; to have to bear our sins without forgiveness, our sorrows without comfort, and to die without the hope of heaven. How very, very dark would the world be without the Bible. And yet, there have been some periods and some places almost as bad off as if there really had been no Bible, because it was kept from the people, and indeed was so scarce that a Bible was a great curiosity.

Let us see how it used to be in Scotland 300 years ago. The Scots were then under the pope's yoke, which you well know is a pretty heavy one. Ignorant bishops and wicked monks governed the people, and taught them pretty much what they had a mind to. Indeed it is said, that the chief thing which the priest did in those days was cursing. If any thing was lost, even to a porridge-stick or horn spoon, the people went to the priest and got him to curse the thief in his prayers on Sabbath-day; like this, for example: "The gude wife on the other side of the gate has lost a horn spoon. God's curse and mine I give to them that knows of this gear, and restores it not." Is not that a very strange passage to put into a prayer? Sometimes a whole string of such curses followed one after the other. Ah, but the priest was paid for every one; and so much money did the priests rob the people of, that they were called a "greedy pack." No wonder there was so much darkness; the light of the Bible was not there.

But there was one good priest, called Dean Thomas, who in some way or other got hold of a New Testament; he was overjoyed at what he found in it, and began quickly to preach its truths to his flock. This course soon reached the bishop's ears, and he sent for Dean Thomas to appear immediately before him.

"Dean Thomas," said the bishop, "I love you well, therefore I must tell you what you ought to do."

"I thank your lordship heartily," answered Dean Thomas. "Dean Thomas," continued the bishop, "they tell me you preach the gospel every Sunday to the parishioners -- a thing very hurtful to churchmen. It is too much to preach every Sunday, for you will make the people think that all should do so likewise. It is enough for you, when you find any good epistle setting up the rights of the church, to preach that, and let the rest be."

"Truly, my lord," answered Thomas, "I have read the New Testament and Old -- all the epistles and gospels -- and among them I could never find any evil epistle or any evil gospel. But if your lordship will show me the good and the evil epistles and gospels, then I will preach the good and leave out the evil."

"I thank God," cried out the bishop, lifting up his hands, "I have lived well these many years, and never knew either the Old or New Testament."

Just think of that from a bishop, who had the care of souls! "New Testament!" he said; "he would have no New Testament; it was a bad book, written by Martin Luther; give them the old one."

Good Dean Thomas made a poor stand before these ignorant men, who became his judges. At his trial he happened to quote some of the apostle Paul's words; "And where did you find that?" they asked angrily.

"In my book, which is in my sleeve," answered Thomas. One of the priests then started up, and pulling the New Testament out of his sleeve, held it up before the people, crying out, "See! see! here is the wicked book, the book of heresy, which makes such foul play. See! see!"

"God forgive you, brother," said Thomas mildly; "you ought to know better than to call the Life of Jesus Christ a book of heresy;" then he tried to tell them about the holy and precious truths which it was full of; but they stopped their ears, and would not hear. They commanded him to repent having preached the New Testament, and never do so again. No, no, Dean Thomas could not repent of that; he gloried in having been able to preach it. Then what do you suppose his judges did? A great stake was driven into the ground, and wood and fagots were piled up around it. Dean Thomas and his Testament were tied fast to the stake; a fire was kindled, which soon roared and raged around them, burning him and his precious book together. But it is a comfort to think that the good book's truths gave wings to his soul; for his angry enemies with all their rage could not hurt his soul, and the wings bore him to heaven, where we may hope Jesus Christ gave him a blessed welcome.

Dean Thomas was a Bible martyr. What is a martyr, children? One who suffers death for the sake of his belief. There have been, sad to tell: a great army of martyrs. When called upon to give up their Bible or their lives, they answered: "Here are our lives -- take them if you will; but our Bible-faith we will never give up." The sight of the roaring flames and their roasting companions did not frighten them. No; the Bible, they said, was dearer than life, because it gave

them eternal life. No tears or groans escaped them, but often the flames and smoke stifled the songs of joy which issued from their lips. Think of it, songs of joy through scenes like these!

Here is an idea which I want you to think of: if you stand by the Bible, the Bible will stand by you; and it can do for you what no other book and no other friend can do. It can give you joy and courage and strength when nothing else will; it can support you in the darkest hour, and through the severest trials. Ah, is there not reason to fear that many, many children, brought up to revere the Bible, yet do not stand by it, nay, do almost neglect and despise it; and why must we think so? because they keep putting off giving the best and only evidence which they can give of prizing it, that is, to obey it. Ah, how dreadful to die in a land of Bibles, without taking the Bible way of reaching heaven when you die. -- H. C. K., Portsmouth, N. H.

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## 29 -- A MOTHER'S PRAYERS

Forty years ago, on the mountains of western Massachusetts, a mother with eight children, five of them under the age of fourteen, was left to trust in the widow's God and the Father of the fatherless. She called them around her regularly, and led them in family worship; and often at the dead of night her low voice was heard calling on her heavenly Father to have mercy upon them. Before the youngest had reached the age of 21, all except one son had hope in Christ. That son early in life left the family to learn a trade; but on becoming of age, he formal himself amid the outpouring of the Spirit; the sound of his mother's voice at midnight when he slept in the chamber with her, reached his heart. He too found peace in Christ, and has long been a pillar in the church and superintendent of the Sabbath-school in a new settlement. The mother still lives in peace and quiet, waiting till her change come; her children are supposed to be all yet living, handing down her influence to the third generation, and willing to aid their mother; but she has a competence of this world's goods. Such is the history of a praying widow and her children for forty years. -- D.

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## Children's Self-Denial

It is seldom that we hear of such a cane as the following reported by a Michigan colporteur. "It is highly gratifying," he writes, "to see the eagerness with which children devour the contents of the little books as they receive them, and also to witness sacrifices they are willing to make to purchase them. A brother and sister, ten and twelve years of age, had made with their own hands several pounds of sugar, which they were intending to sell to purchase them some articles of clothing which they very much needed, for their parents were extremely poor, and they were in rags. They urged me very hard to take the sugar, for they had nothing to read except an old spelling-book, and could not go to school. They could read, for their mother had taught them, and they must have something to read, if they had nothing to wear. I sold them a dollar's worth of books, and gave each of them some in the name of the Society. When I left them, they urged me to come as soon as I could, saying they would try to have some money for me. Many similar instances might be mentioned."

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## A Spoiled Child

The tragic murder of Dr. Parkman, of Boston, by Professor Webster, filled the community with horror. A chain of circumstantial evidence proved his guilt, and he was condemned to death. In his prison, petitioning the governor for a milder punishment, he confesses the crime, declaring it was not murder from malice prepense, but manslaughter from uncontrolled momentary passion. He says, "I am irritable and passionate; a quick-handed and brisk violence and temper has been a besetting sin of my life. I was an only child, much indulged, and have never acquired the control over my passions which I ought to have acquired early; and the consequence is all this!"

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## 30 -- YES, YOU'RE A MURDERER

It is stated, that Professor \_\_\_\_\_, while confined in jail to await his trial for murder, complained that his fellow-prisoners disturbed him by night with taunts and insults, "Yes, you're a murderer; you killed him," etc. It was ascertained that no audible voice had been heard, but without a doubt the confined malefactor heard the voice of conscience. The horrors of a guilty soul seized on him. The self-condemning cry, "Yes: you're a murderer," rang in his ears in the solitude of his cell, even at the still hour of midnight. Thus strangely, but righteously, is man constituted. A sense of guilt pursues the soul for ever.

A duelist once killed his antagonist according to the false laws of honor, and after eleven years, when on his dying bed acknowledged to his friends that he had since known no real peace of mind. Even amid the gay scenes of pleasure, when cheerfulness seemed to sit upon his countenance, and his apparently joyous laugh was heard the loudest, the recollection of the crime would rush across his mind, bringing with it the most bitter pangs of remorse. At night, when he lay down to rest, and even in deep sleep, his murdered rival appeared before him, and condemned him for his crime. Could the unforgiven sinner take the wings of Gabriel and rise to the gates of endless joy, and even enter within the holy city, he would find no enjoyment, but would cry out in the bitterness of his soul, "Me miserable! which way I fly is hell; myself am hell;" for even there conscience, with its scorpion-sting, would pierce his guilty spirit with torturing pains.  
-- N. E.

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An auxiliary has been formed in Griggstown, N. Y., Mrs. Abraham Perlee, President; Mrs. John Beckman, Sec.; and Mrs. Abraham Veghte, Treasurer, with seven managers.

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A new auxiliary has been formed in the island of St. Thomas, W. I., Rev. John P. Knox, President; Thomas Pott, Treasurer. The object of the Society, as stated by the treasurer, is to "supply the island, the shipping visiting the harbor, and some of the neighboring islands. There is a

wide field of usefulness before us," he adds: "and may God give us grace to enter upon it, and labor in it with success."

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### Where There's A Will There's A Way

A glover's apprentice in Edinburgh resolved to qualify himself for a higher profession. The relation with whom he lived was very poor and could not afford a candle, and scarcely a fire at night, and as it was only after shop hours that this young man had leisure, he had no alternative but to go into the streets at night, and plant himself with his book near a shop-window, the lights of which enabled him to read it; and when they were put out, he used to climb a lamp-post and hold on with the one hand while he read with the other. That person lived to be one of the greatest oriental scholars in the world, and the first book in Arabic printed in Scotland was his production.

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### 31 -- 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 Boon 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.

Everything 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.

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## The Mission Of The Church

Each of the premium essays on Systematic Beneficence has its peculiar excellences. Of the Mission of the Church, by Rev. Edward A. Lavrence, we have thought completeness a distinguishing feature. Its author appears to have stationed himself in the center of the circle, and to have examined carefully every point in the area and circumference of his subject. Its style is neat, concise, and direct; its sentiments pure elevated, and scriptural; and its conclusions the result of clear, logical, and persuasive reasoning. -- Puritan Recorder

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Zacchaeus, or the Scriptural Plan of Benevolence. By Rev. Samuel Harris. This is an earnest statement of the considerations that ought to constrain every Christian man to the practice of systematic giving. -- Vt. Chronicle

The Rev. Parsons Cooke, of Lynn, Mass., author of "The Divine Law Of Beneficence," has recently presented this subject with great force from pulpits in his own vicinity, and in New York and Albany. The subject is gaining a hold on the public mind. The three treatises above-named were stereotyped by the Society, as the premium of \$400 was paid, by the donation of a friend. The fourth treatise is published by Mr. Dodd of New York.

We are happy to learn that churches and benevolent individuals are purchasing copies of these essays, and distributing one to every family in the congregations with which they are connected. Such a distribution is eminently adapted to increase zeal in good works, and to hasten the evangelization and salvation of the world.

"It is to be hoped," says the Missionary Herald, "that these books will be extensively circulated and attentively read. Many pastors are saddened by the want of active and ready benevolence among the members of their churches. Many benevolent laymen deplore the apathy of so large a portion of professing Christians -- their want of interest in those efforts to do good, at home and abroad, to which now Christians are so obviously called. Might not such individuals do something to remove the want over which they mourn, and to increase in the churches that spirit of ready benevolence and of aggressive enterprise in the service of Christ which they desire to see, by promoting the circulation of these volumes? They are small, and would be read; truthful, and would have the approbation of the reader's conscience; to the point, and would be felt."

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32 -- OMITTED ITEMS

LATE ISSUES OF THE AMERICAN TRACT SOCIETY

LATE TRACTS

REMITTANCES FOR THE AMERICAN TRACT SOCIETY

GRANTS FROM APRIL 1 TO JULY 1, 1850

RECEIPTS INTO THE TREASURY OF THE AMERICAN TRACT SOCIETY DURING  
THE MONTH OF JUNE, 1850

RECEIPTS OF THE AMERICAN TRACT SOCIETY, BOSTON, DURING THE MONTH  
OF JUNE, 1850

FORM OF A BEQUEST

THE AMERICAN MESSENGER

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THE END