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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 -- THE MEMORY OF ADELINÉ

Now and then there have been experienced leaders in the host of God's elect, who, like Payson, have written from the land of Beulah, with the Celestial City in full view, and with the powers of expression perfected by use, they have been able to tell us much of the joy set before them, and already filling their enraptured souls.

But these cases are rare. And when the death-scene of one in obscure life, a private only, and not a standard-bearer in the army of the Lord of hosts, is such as preeminently to glorify God, the memory of it ought to be preserved as the sacred property of the church, while we are following those who through faith and patience have inherited the promises.

It was in an obscure upper room in the rear, secluded from observation, that she of whom we record these particulars, fell asleep in Jesus, But as the happy saint lay dying, that homely,

incommodious apartment seemed to me to shine with the splendor of holiness, and it was graced with a spiritual presence which the gorgeous palaces of the rich seldom know. They that are said in Scripture to "minister unto those who shall be heirs of salvation," were beside that humble bed. They show their radiant forms to the ravished eyes of the dying one; they chant sweet music in her ears; they drop blest influences around the couch: Hark! they whisper; angels say, Sister spirit, come away.

It was meet that angels should thus come to make death triumphant and happy to one who had been so long a sufferer, even as it was that they should carry poor Lazarus to Abraham's bosom. Adeline C_____ had been for many years a helpless sufferer, unable to walk. But though shut up from the Sabbath-school, and the innocent sports and studies of youth, she was a patient, even a cheerful sufferer. For more than three years she had been loving the Saviour, and at her request she had been baptized when she was so weak as scarcely to be able to support her own body.

Since that profession of her faith, though before uniformly timid and diffident, her soul had been evidently growing into the likeness of her Saviour, and he had often "manifested himself unto her as he does not unto the world." His name was music to her ear; and a few friends would often call and sing those songs of Zion which she loved, when her large bright eyes would grow brighter, and her interesting face assume a more animated and intelligent glow.

As her disease advanced, she told her mother she felt glad at the appearance of a certain symptom, "for she knew now it could not be long before she should be released." Three days before she expired, it was observed by those with her that she was suddenly growing very ill, and her mother, not ready to part with one she had so long attended and become the more endeared to by her patient suffering, with a burst of sorrow left the room. Adeline observed it, and judging that they thought her dying, asked if it were so. Being answered that death must be very near, she seemed for a few minutes discomposed and uneasy. But the cloud soon passed; and on her mother's coming again to her bed, she said, "Mother, why should I shrink or fear to die? I think I have loved the Saviour. He will take me to himself. It was the enemy that made me for a moment doubt. I have no fear now."

The Sun of righteousness after this shone clear upon her. Her peace was like a river, full, flowing, unruffled. Not an anxiety or doubt for the future once interrupted her holy rapture. It was "joy unspeakable and full of glory." Whether in the body or out of the body, it seemed, like Paul, she could hardly tell; but evidently the spiritual world was opened to her; its unutterable glories beamed upon her soul; its music caught her ravished ear; its spirit was breathed into her heart; and her face became, as it were, transfigured, and it shone with a heavenly radiance and benignity, noticeable by all that looked upon her.

She lay looking upward, her dark eyes glowing with an unearthly but beautiful luster, seemingly absorbed with subjects that gave her the most exquisite delight; and she would say, "Oh, could you see what I see! 'Tis unspeakable. Oh, what beautiful brightness! 'Tis Jesus and the angels."

When Christian friends called, she would look on them with benignity and speak to them with great gentleness and cordiality, and then become absorbed again in holy contemplation. Once as her attention was called off, she looked with an expression of astonishment upon her bed and person, and said, "Mother, am I in the body? I thought I was with my Saviour." When asked if she would not be moved "No, no," said she, "I lie as on down -- Jesus can make a dying bed feel soft as downy pillows are." Again, when asked if she did not suffer, "No," said she, "my body is dead; my arms have no feeling. Oh, this is spirit, this is spirit. Would I could tell you what I enjoy; but you will know it soon." To her mother and another friend she said, "It will be but a short parting; you will join me soon." And then she sang,

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise,
Than when we first begun."

A short time before her last breath she said, "My lips grow stiff; I cannot speak plain. The room is growing dark now; I cannot see your faces. But Oh, that brightness, that brightness! There will be no night there. Tell me, my soul, can this be death? Oh, how peaceful, peaceful. Death has no sting. No, mother, there is no sting. Oh, if I could tell what I feel!"

A minute or two before expiring, she was heard to say, "Come, come" -- and something more that was lost in a whisper, and she sweetly fell asleep in Jesus, with a countenance of calm delight, the last impress and suffusion of that happy spirit upon its shell of clay.

"Night-dews fall not more gently to the ground,
Nor weary, worn-out winds expire so soft."

"Let me die the death of the righteous, and let my last end be like his" (Numbers 23:10).

It was the afternoon of the holy Sabbath when this dear disciple was taken to glory. She had said in the morning, the angels would take her home before night. And when it was proposed to move her head, thinking it might give relief, "Oh, no, no," she replied; "don't you see the angels by me?" Then she told her mother, "Today I shall be with father and Mary." There they now are in heaven, with crowns of gold, and palms in their hands singing with angels, WORTHY IS THE LAMB.

A single remark is all that need be added to these brief notices of one of God's hidden suffering saints. How desirable to the Christian pilgrim is such an end -- desirable as a significant seal of Christ's presence and favor; as a proof to the world of the power of religion; and as the most satisfactory consolation to surviving friends. Christ, so manifesting himself to the dying, seems the more precious to the living. Faith triumphing over the agonies of dissolution, preaches a sermon to beholders that none can deride, gainsay, or resist. And friends willingly part with their loved ones, when they thus enter into the joy of their Lord. The dying of the unreconciled is dreadful to them and their friends, whether it be with severe physical pains or not. For them we weep bitter tears. But lamentation and death are swallowed up in victory through faith in Christ.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." -- H. T. C.

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02 -- WHY HALT BETWEEN TWO OPINIONS?

Between truth and error, light and darkness, there is a perpetual conflict. Every human soul experiences something of this. Evidence is always on the side of truth; but by the mind blinded by prejudice and passion the evidence of truth is not seen, or not perceived with sufficient clearness to give it efficacy. A mind under the influence of depraved dispositions is incapable of judging impartially of the nature and evidence of truth; it is strongly biased by inclination to sinful indulgence, and by a fixed aversion to every thing which tends to restrain the evil desires of the corrupt heart. Yet, some rays of light will, at times, dart into such a soul, and awaken serious reflection; and conscience cannot be easy when the obligation of duty is felt, and the course pursued is seen to be a series of transgressions of God's holy law. Conscience asserts the rightful authority of God, and testifies against known sin.

The sinner is brought to a pause. The thoughts of death, judgment, and eternity, are awful. He begins to think of a reformation, the necessity of which he cannot doubt; but some darling lust puts in its plea and solicits indigence. The deceitful hear promises, that if now indulged, it will consent to forsake the beloved sin at some future time -- perhaps it promises never to solicit for indulgence again. This Once only, has been the plea which has often decided the eternal destiny of an immortal soul

When the truth is heard from the pulpit, the sinner is often brought to a stand. He is convinced that his course of life is wrong, and that it persisted in, it must end in ruin. For a moment he hesitates -- halts between two opinions-between truth and error, between duty and transgression, between the choice of life or death; but too often the pause is momentary, the hesitation which is painful is brought abruptly to a close.

The young man just entering on the path of sinful indulgence, whose conscience is not yet seared, and who has some knowledge of the truth, has to pass through many a tremendous struggle with his own conscience before he can go on in his sinful course without opposition. Often is he brought to halt between two opinions. Often does he resolve to break the chains of iniquity which begin to entwine around him; but these resolutions are like the cords on Samson's arms -- under the power of the next temptation, they are like tow before the fire. Repeated efforts proving ineffectual, the vanquished soul gives itself up a willing captive to Satan. All serious opposition ceases. And now the sinner begins to justify his course by error and infidelity. He becomes ingenious in finding out arguments in favor of his licentious course. Hereafter there is no more halting between two opinions; he is carried down the strong current, until he plunges into the abyss of perdition.

The prophet addressed the idolatrous Israelites with the question, "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him." The object of Elijah was to bring them to a decision, one way or the other. Nothing is more unreasonable than

hesitation in a matter so important, and where the duty and interest of those addressed were so manifest. But still they are left to choose. If they are willing to serve God, well; if not, choose whom ye will serve. Only halt no longer. God hates this perpetual vacillation. "I would thou weft cold or hot," says Christ. "So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Sinner, make up your mind. You are left at perfect liberty. There is no constraint, no coercion. God will have none but willing servants. But know, that if you make wrong choice, if your mind adopt a wrong purpose, and determine to follow an evil course, you will have no one to blame but yourself. -- A. A.

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03 -- JOKES UPON SCRIPTURE

It is very common with some persons, to raise a laugh by means of some ludicrous story connected with a text of Scripture. Sometimes it is a play on the words, a pun; at other times, a blunder; and not seldom, a downright impiety. Whatever be its form, even when lightest, it is no venial offense, leading as it does to profane contempt of God's word. Those who practice this, have never been celebrated for genuine wit. The laughter which they call forth is provoked solely by the unexpected contrast between the solemn words of Scripture and some droll idea. There is no real wit in the case; and the dullest persons in society are most remarkable for these attempts. The evils arising from this practice are greater than are apparent at first. It leads, in general, to irreverence for Scripture. No man would jest with the dying words of his father or his mother; yet the words of God are quite as solemn. When we have heard a comic or vulgar tale connected with a text of Scripture, such is the power of association, that we never hear the text afterwards without thinking of the jest. The effect of this is obvious. He who is much engaged in this kind of false-wit, will come at length to have a large portion of holy Scripture spotted over by his unclean fancy.

Beware of jesting with sacred things. Shun the company of any one who practices this, as you would shun a loathsome disease. Frown upon every attempt to provoke your smiles by such means. -- A.

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04 -- CHRISTIAN JOURNEYING

In scarcely any circumstances are Christian professors more apt to forget their sacred character, than in journeys. It has often been remarked, how different religious persons are at home, and abroad. Pure grace, however, will manifest itself in every situation. It is not a changeable habit, to be put off and on with alterations of locality. The child of God will feel himself called upon to uphold his Master's cause in every part of the world, and to let his light shine in every latitude, and even to the ends of the earth. In Paris, in Canton, or in California, he will find himself equally near to his Bible, his Saviour, and the throne of grace.

If a man's heart is right with God, he will recognize peculiar occasions of being useful on journeys. On the railway, in steamboats, in stage-coaches, in hotels, in ships, and in foreign climes, he will be thrown into the company of worldly persons and unbelievers. Let him in such cases lift up his soul to Christ, remembering that the vows of God are upon him. Some of these strangers whom Providence has thrown in his way, may never hear the word of solemn admonition, unless from him: yet he must meet them in judgment. A single sentence, uttered seasonably, and with prayer, may, with God's blessing, lead to the conversion of a soul.

Christian traveler, the man who sits by your side, and with whom you have had pleasant converse on all other topics, ought to hear from your lips something on the great topic which, according to your profession, is most dear to you. Pray that God may lead you to the "word fitly spoken" "Sigh in secret for some opening of the lips in usefulness. Scatter the precious seed wherever you go, and sow beside all waters? The effort, affectionately made, cannot give offense: it may be the most successful effort of your life. Let it be your prayer, on commencing every journey of business or pleasure, that you may honor God in it: let the same prayer ascend at every place where you tarry for the night, and all the day long. There have been men so imbued with the spirit of piety, that their passage through whole continents has been marked as with a train of light.

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05 -- THINK OF THE POOR

How much of true religion is connected with the poor! Christ seems to have taken them under his special charge. His gospel was preached to the poor; and this was one of the signs which he sent to John the Baptist, in prison. With his own blessed hands he fed the poor by a creative act, having compassion on them when they fainted. His miracles, we have reason to think, were in a majority of instances wrought upon the poor; and "the common people heard him gladly." The apostles at Jerusalem were anxious that Paul should "remember the poor," Gal. 2:10; which, he assure us, he was himself forward to do. And when Christ shall sit on his throne of judgment, he will make inquisition concerning all we have done, or failed to do, in regard to the hungry, the naked, the stranger, the prisoner, and the sick, and will regard us as having done, or failed to do, all this to himself.

There are powerful motives to make us think of the poor. When it is well with us, we should remember them. When we hear the storm beating upon our habitation, and yet are secure, sheltered, fed, warmed, sitting over our books or among our children, we should think of the poor. When God has sent us some large or unexpected gains, we should think of the poor. If at any time, for a short period, we are made to experience cold, or pinching want, or hunger, or repulses from the proud, let us consider it an occasion for sympathizing with thousands who are suffering something of this all their lives long.

Reader, have you made this a part of your religion, or divine service, as the word means, James 1:27, "to visit the fatherless and widows?" Or is this part of your Christian character still defective?

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06 -- PILGRIM'S PROGRESS

"Little do we know what is for our permanent good." remarks Lord Campbell. "Had Bunyan been discharged, and allowed to enjoy liberty, he no doubt would have returned to his trade, filling up his intervals of leisure with field preaching; his name would not have survived his own generation, and he could have done little for the religious improvement of mankind, The prison-doors were shut upon him for twelve years. Bring cut off from the external world, he communed with his own soul: inspired by Him who touched Isaiah's hallowed lips with fire, he composed the noblest of allegories, the merit of which was first discovered by the lowly, but which is now lauded by the most refined critics; and has done more to awaken piety, and to enforce the precepts of Christian morality, than all the sermons that have been published by all the prelates of the Anglican church." -- Lives of the Late Chief Justices

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Insensibility To Daily Mercies

As the Dead sea drinks in the river Jordan, and is never the sweeter, and the ocean all other rivers, and is never the fresher; so we are apt to receive daily mercies from God, and still remain insensible of them, unthankful for them. -- Bishop Reynolds

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07 -- THE BEAUTY OF LIFE

"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." -- King Solomon

Life is beautiful; its duties
Cluster around each passing day,
While their sweet and solemn voices
Warn to work, to watch, to pray.
They alone such blessings forfeit,
Who through sloth their spirits cheat;
Or, in selfish stupor sitting,
See the rust their armor eat.
Life is beautiful: affections
Thrill with joy its golden string,
In its opening blossoms nestle,
Birdlike 'mid its branches sing,
Smiling rock its cradle slumbers,
Guard with pride its youthful bloom,
Fondly kiss its snow-white temples,
Dew the turf that decks its tomb.
Life is beautiful, with promise

Of a crown that cannot fade:
Life is fearful, with the threatening
Of an everlasting shade.
May no thoughtless worldling scorn it,
Wandering wide in folly's maze
Duty, love, and hope adorn it,
Let its latest breath be praise.

-- L. H. S., Hartford, July 31, 1850

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Keep The Sabbath Holy

The ill-fated steamer Griffith, whose loss we mentioned in our last, left Buffalo on Sabbath morning. We have heard of a number of instances where persons were saved from the horrid deaths that awaited its passengers by complying with the, command of God. A gentleman and his sister of Maumee were invited to take passage, the captain offering to remit the fare. They declined, because they would not break the fourth command. A lady of Rochester wished to accompany a friend, but could not overcome her scruples against breaking the Sabbath. Two young men from New England arrived in Buffalo early on the morning of that Sabbath, having been detained by unavoidable delays on the packet-boat. Most of the passengers took this steamer, which was to sail at 10 a. m.; but these young men had been brought up to respect the Sabbath, and though poor and in haste to complete their journey, they waited till the next day, and on their way passed the boat which their less scrupulous companions had taken, burned to the water's edge. How often are we reminded that the Most High is true to his promise to honor them that honor him.

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08 -- THE TRAVELING CIRCUS

When one of those exhibitions which travel under the name of "circus, dramatic, and comic amusements," appears in a village, the curiosity of the children is on tiptoe to see all that these wonder-workers can show; and parents are often importuned to visit them, or at least to allow the children to do so.

About a year since, in B____ county, there was such an exhibition. It was a circus; and some children went for the first time in their lives to see a circus. A daughter from a respectable family went, and returned home with enthusiastic admiration of what she had seen. Soon she began to practice similar feats; and after about ten months, supposing herself sufficiently accomplished to join a circus, she concerted a plan to run away and take with her three other children, and pursue a journey on foot to St. Louis. This company of four children, all under fifteen years; were soon overtaken by a stranger, who offered them a ride. They represented themselves as orphan children going to their former home; and by the aid of this stranger were enabled to travel about fifteen miles before night came on, when they took lodgings at a public-house and retired to rest. In the mean time their friends were greatly alarmed by their absence, and sent messengers in every

direction for the lost children. They were found at this public-house, and borne back to their anxious parents, who learned that this daughter had determined to pursue her journey the next morning with one of the oldest children, and leave the two youngest to return home if their could i and that she had with her money which she had taken from the purse of the family, to bear her expenses to St. Louis.

Will not parents be warned by such facts to be firm and unyielding in saying, "No, my children, you cannot go to the circus." -- Allan

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09 -- DEATH OF A COLPORTEUR AND HIS FRIEND BY LIGHTNING

Rev. Mr. Ray, general agent for Alabama, furnishes the following striking facts in relation to the death of Mr. Luce, recently a highly-esteemed colporteur in that state. "He had entered Oglethorpe university, and with his room-mate had been into recitation; they then went to their room and prayed together, after which, as it was raining, they started under the same umbrella, arm in arm, for breakfast. Soon the students coming up, found them both struck dead by lightning. It had struck the umbrella, passed through the cap and down the left side of Brother Luce, and down the right side of his room-mate; and when found, they were lying on their faces, their arms still locked in friendly embrace. Such a death, so sublime and touching, when I named it last Sabbath in an audience where Brother Luce was known, bathed the whole house in tears. He had borne the cross before their eyes, and no one doubts but he now has the crown."

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10 -- FIRST FRUITS

On the day the "Messenger" for July arrived, I met a young lady of superior mind and acquirements with a late novel in her hand. On my gently remonstrating against her reading it, she very warmly justified herself. Avoiding a controversy with her, I placed the next day in her hands the American Messenger for July, requesting her to read carefully every article in it.

Two days after, she returned the paper to me, expressing her warmest acknowledgments for it, adding, "The arguments in it against novel-reading presented the matter in an entirely new light to my mind, and were perfectly satisfactory." The prize article on novel-reading has thus saved a young lady of great promise from the baneful effects of novel-reading; and besides, I learned from conversation with her, that it also enabled her to pass safely through a most important crisis in her moral history.

May the "Messenger" still go on, hearing everywhere on its wings the glad tidings of salvation. -- R. G. P., Palmyra, July 25, 1850

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Chinese, Printed And Spoken

The written or printed language of China is the same in all the seventeen great provinces; but the sounds attached to the words or signs in the spoken language differ widely. Just as the Arabic figures 1, 2, 3, 4, convey the same ideas to the several nations of Europe, though called by different names and as all these nations may sing together a piece of written music, though they calmer converse intelligibly.

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11 -- NEW YORK, SEPTEMBER, 1850 -- THE WORK BEFORE US

It has been our wont to grapple with present duties, availing ourselves of past experience, but leaving the future to the good providence of God. Sufficient for the day have been the responsibilities and labors. No brilliant theories have been darted across the horizon of our readers, to dazzle like the meteor -- like the meteor, perhaps, to explode in midair. Patient, practical toil is better than theory.

But we are sometimes inquired of, as to the extent of the work before us and the apparent measure of the responsibilities of the Society we serve, in the work of the world's conversion. We will attempt a reply the question involving more of providential facts than of human-theories; and the discussion may shed some light on the immediate duty of the institution and its patrons.

It should be borne in mind, at the outset, that the catholic character of the American Tract Society, the agencies it wields, and the objects it contemplates, give it a world-wide relation. Wherever there are sinners needing a Saviour, with eyes to read or ears to hear the gospel message, there it has a mission of love to perform. And the same motive that would impel to the visitation of one soul, or one family, or one nation, with an oral or printed message, constrains to effort for every unevangelized being or community. Were it a denominational organization, its scope of responsibilities and influence might be bounded by the confines and relations of that communion. But with aims as simple and comprehensive as those of a common precious faith, its theme is the cross, and its "field is the world."

The peculiar and distinctive work before us is the publication and circulation of printed truth. Has any human mind measured the power of the Press as the instrument of intellectual and moral elevation, or gauged its influence among the agencies for evangelizing the race? Have we approximated the limit of its use in Christian relations, as a means of conversion, edification, sanctification, and salvation?

Have we made the most of the providential orderings by which this is fast becoming a reading age and a reading world? Such questions, duly weighed, will facilitate right conceptions of the relations and responsibilities of a publishing institution.

Coupled with this feature of the Society is another aspect, scarcely less important, namely, the oral communication of the gospel at the fireside, as the printed message is deposited in the dwelling -- thus bringing personal Christian influence to bear upon the conscience, in connection with the religious book or tract, and combining two of the most powerful elements of

awakening and instruction known to man. It is less as a Society, than as individuals with immediate relations to Christ and to souls, recognizing a solemn and universal claim to self-denying Christian service, that this element of influence is incorporated with and underlies all the enterprises prosecuted by the institution. But this principle of personal Christian effort for the salvation of individual souls, is hence none the less effective, and none the less clearly identified with the Society. Indeed, the work before us will not be done, until every Christian is a missionary and the blessed period shall arrive when none need say to his brother, Know ye the Lord.

The domestic work before us is vast enough, were there no other, to demand ten-fold means and efforts. The addition of more than a million square miles of territory -- or, more than sufficient to make twenty great states like New York or Pennsylvania -- to our national domain, within the last five years; and the new frontier settlements springing up by thousands in the remote parts of previous territory, present a field more than enough for the employment of all the Society's present resources, were the remainder of the country thoroughly evangelized. But when we add the districts longer populated, and to this day only partially evangelized, and thus have the whole country spread before us, from ocean to ocean, and from the lakes to the gulf, with its heterogeneous population and diversified interests, needing in every part the application of such means of religious instruction as this Society affords, the heart sickens in view of destitutions of which there can be no concealment, and the mind staggers under the weight of responsibilities from which there is no escape. Take any given district, containing a population of 15,000 or 20,000, we care not where it is located, East or West, North or South, and we ask if there are not enough neglecters -- enough of the profane and intemperate -- enough destitute of religious books or Bible -- enough impenitent, Christless souls, to warrant and demand the constant labors of at least one good man, over and above all existing agencies for good, to be devoted to the promotion of the spiritual well-being of that population? If a community of this extent exists within our borders, needing no such labors, we have not discovered it in these long years of exploration, extending to every state of the Union. But if all such small districts of the land demand, in greater or less degree, the employment of colportage, or kindred labors, what conclusion can be reached but that the efforts hitherto made in this department are but the humble beginnings of a system that should be extended without delay, so as to embrace the entire domestic field? Allowing the field of each colporteur to embrace 20,000 souls -- and an average of 10,000 are more than can be visited annually -- and more than a thousand men would be required for the service; while a provision for the natural increase of population, by emigration and otherwise, would require an addition of 50 or 100 men each year. Or, if the effort were made to visit every fatally annually -- and will any one say that this is too frequent? -- it would require at least 2,000 laborers, and a corresponding increase of publications.

It should be remembered, that colportage in this country is in its infancy, and has but yielded its first fruits. While the field has been so large and the laborers so few, it has been impracticable to repeat the visitation of any given field, so as to develop its full power or results. The field should be so limited that the colporteur may return on his track often enough to become familiar with the spiritual condition of the families, and to foster and deepen the impression made by his visit, or by the books he deposited in their hands. The single volume should be made the nucleus of a religious library. Thus the influence will be cumulative, and the moral wastes, under the culture of faithful laborers and the plentiful, sowing of the seed of the kingdom and the dews of divine grace, will present the verdure of the garden of the Lord.

Such are some of the aspects of the work before us. There are others of solemn interest, both as respects this and other lands, which we shall consider in another number.

From this discussion it is obvious, that the present scale of benevolent contributions is inadequate to the performance of the work laid to the hand of the American Tract Society. Were it doubled, it would not more than meet existing responsibilities. And are not providential responsibilities providential drafts on the charities of the people of God? Will American Christians protest them?

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12 -- IS INFIDELITY INCREASING?

We have been favored with a number of an infidel paper which has taken pains to gather the statements of several colporteurs respecting the prevalence of skepticism in certain districts; and on these it bases a boastful article, from which the simple reader might infer that infidelity was gaining general influence and ascendancy. "After a careful perusal of the accounts," says the editor, "we are led to the conviction, that the open and professed infidels in the different states of the Union are already numerically stronger than any sect of professing Christians; and if we add to this the immense number of sly infidels, who profess an indefinite regard for Christianity, but privately and effectually throw their influence against it, we shall undoubtedly have at least one-half of the entire male population."

Of the causes for the increase of skepticism which the editor characterizes as "numerous and powerful," he notices, 1. "The scientific literature of the present day." "Most of our scientific writers are at heart infidels and atheists." And as an illustration of the immense demand for this species of literature, he cites the publication by booksellers, who are reputed to be Methodists, of a work which atheists and pantheists claim as their text-book." 2. The diffusion of infidel publications -- the choicest productions of the greatest minds, etc. "During the last year," he says, "our business has nearly doubled." 3. The dissensions in the churches. "A general breaking up of the sects seems probable, and we do not exaggerate when we say that these dissensions will add millions to the infidel ranks."

Not quite so fast, unbelieving friend. If you had half as much faith as is manifested of credulity in this article, there would be one less skeptic in the world, at least. "General breaking up of the sects," and "millions" added to the "infidel ranks!" And all this shouting of triumph in advance of the conflict or the victory, because a half dozen colporteur reports from as many different states, develops the fact that in some ignorant and vicious neighborhoods they have found infidelity rampant!

Without dwelling upon the absurdity of basing estimates of the general increase and prevalence of infidelity on such imperfect data, we will venture a few remarks, in all good nature, on this abstract of a long article.

An incidental concession of the identity of infidelity, pantheism, and atheism, is a remarkable feature of the article before us. Thus when showing that the scientific literature is highly charged with infidel sentiments, "the scientific writers" are characterized as "infidels and atheists;" and the prevalence of an infidel literature is proved by the republication of a work which atheist and pantheists claim as their text-book." Herod and Pilate were not more strange friends in the crucifixion of the Saviour, than Atheists, Pantheists, and Infidels in opposing the benign influence of his gospel. The love of sin and opposition to truth makes queer work with human consistency.

If by adding the "sly infidels" to the others, the editor makes up an aggregate of "undoubtedly one-half the entire mate population," may we not ask how it becomes necessary to be sly in the indulgence of unbelief? How comes infidelity to be so unpopular that it must needs conceal itself, unless the vast majority of the people receive and honor the Christian System? And does not the juxtaposition of i things in this boast, carry a refutation on its very face?

The article, as a whole, betrays a profound ignorance both of the extent of infidelity, and the condition, policy, and influence of the antagonistic system of truth. We can assure the editor that we are better posted up by tar than he seems to be as to the localities infected by infidel principles, and as to the classes who embrace his system of negations. There is just now a growing tendency to philosophical infidelity by a German infusion; and besides the natural unbelief of every unrenewed heart, there is a considerable amount of gross, popular infidelity, especially in rude, newly-formed communities, at the West. But the poison is rapidly yielding to the antidote, and is far from threatening the dissolution of the body-politic. And we can also assure him that he is as far from the truth as when he rejects the Bible, in asserting that "the stand-still or let alone policy has been adopted, and skepticism has not been disturbed." And again, "We are not aware that the Christian church is making any active efforts to counteract this vast and increasing spread of infidelity." If you are not aware of it, your organization is as defective as your principles; for at ten thousand points and in a hundred ways, your system is successfully assailed, and its "spread" counteracted. Every pulpit is a fortress; every Sabbath-school is a rampart; every Bible is a battering-ram; every religions book is a revolver; every tract is a hand-grenade, employed for the defense of the truth and the demolition of infidelity. More than a thousand secular presses repudiate and expose it. A hundred religious journals employ argument, expostulation, and entreaty to overthrow it. One of these has probably a circulation greater than all the infidel journals extant. Hundreds of colporteurs enter your families, winning their way to the confidence of your adherents, and to the truth more infidels, we have reason to believe, than the paper under review has subscribers.

The causes of the existing infidelity, and we concede that there is too much of it, are imperfectly stated; still, there is some truth in them. Yet, "the scientific literature of the present day," in this country at least, is less "highly charged with infidel sentiments" than ever before. And to say that "most of our scientific writers are at heart infidels or atheists," is to assert what the writer could not know, if true, without the attribute of omniscience, and what is obviously untrue. Indeed, it would be difficult to name a respectable scientific writer in this country who has not avowed, in some form, his belief in the Christian system; and a very large proportion of such writers adorn a Christian profession; while, if there is a single scholar of note in this country who accepts the system of Paine and Voltaire, have yet to learn his name.

Then, as to the boasted increase of popular infidel works, we will venture the inquiry whether more religious publications are not issued by a single society in a day, than the total issues of any infidel establishment in this country in a year? With all their talk about "free inquiry," infidels are not readers; and there are not enough positive, vital elements in the system to stimulate inquiry.

We concur with the editor in regarding "the dissensions in the churches" as a powerful cause of infidelity, which we deprecate and deplore. Next to the love of sin, we believe it to be one of the most prominent causes of most of the existing skepticism. We will not stop to show that it is as unreasonable to reject the Bible because men differ about the interpretation of it, as it would be to renounce the Constitution of the Union because men differ widely in construing it; and absurd to deny the genuineness of all religion because some men dishonor it, as it would be to refused all bank-bills because there are some counterfeits: in the first case showing that mind is free, and in the second that religion must be true, inasmuch as no one counterfeits bills of a broken bank. But our infidel editor mistakes and overrates the character and extent of the dissensions in which he delights, and from which he expects to "add millions to the infidel ranks." The differences of real Christians relate to external matters, and not to the fundamental elements of gospel truth; and the heat respecting even these externals is confined to a few. The great body of Christians are agreed in receiving and diffusing all that is vital to the Christian system. This is seen in the cordial cooperation of believers of a dozen or twenty branches of the church in such institutions as the American Tract Society, and those of kindred character. So that if a "general breaking up of the sects" were possible -- as it is not -- they would still rally around a common banner and cling to a common faith, instead of lapsing into the cold embrace of infidelity. And the masses who strengthen themselves in sin because all good men do not think alike, would be confounded by all good men do not think alike, would be confounded by finding them rallying around the cross the more closely, as party walls and party names crumbled away.

The two practical lessons for Christians from this review, are these: since wicked men bolster themselves up in sin and unbelief by our dissensions, let us cease our contentions, accommodate our differences, and preserve "the unity of the Spirit in the bond of peace." And, secondly, let every effort be redoubled by Bible distribution, Sabbath-school instruction, colportage, and all other ways to enlighten and save the unbelieving and the perishing.

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13 -- A NEW MIRACLE!

The age of folly and superstition has not passed away. Common-sense seems as rare a commodity as ever. Think of a whole community set agog by a "lying wonder," like that started at Rimini, Italy. It seems that the people were friendly to Mazzini and the Roman republic, and continued somewhat refractory even after the return of the pope. The taxes were reluctantly paid, and the priests lost their absolute control. This state of things must be changed. How? By better government and better priestly example? That's not the way of Rome. Lo, a miracle! A picture of the Virgin opens and moves its eyes! That is enough. Bishops, priests, and people crowd the

church, and sing paeans. Mazzini is forgotten, and the people hug their chains -- and pay their taxes.

Alas, alas! If the Pope or the priests would open and move their eyes, Protestants as we are, and no miracle-mongers, we would concede that a miracle had been wrought. Or, if they would set about opening the eyes of their people, instead of their paintings, we would yield the point. But as canvas eyes are (not) opened for the sake of keeping human eyes shut, we would modestly hint that divine power can find better objects for its exercise, and that the whole story is a shameless humbug.

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14 -- DECISION AND DESTINY

Indecision ruins souls by millions. Truth and conscience and the Spirit plead for duty and right; pleasure and riches and ambition tempt to sin and ruin. Thousands know the better path of happiness, and peace, but follow the road that leads to death.

Prescott the eminent historian relates, that Pizarro the conqueror of Peru, in one of his reverses, was cast upon the island of Gallo, a few of his followers. When in a starving condition, two vessels arrived from Panama for relief, and to induce him to abandon his object. Now came the test of his decision of Character, and the determination of his earthly destiny. "Drawing his sword," he traced line with it in the sand? from east to west. Then turning towards the south, 'Friends and comrades,' he said, 'on that side are toil, hunger, nakedness, the drenching storm, desolation, and death; on this side, ease and pleasure. There lies Peru, with its riches; here, Panama and its poverty. Choose, each man, what becomes a brave Castilian. For my part, I go to the South.' So saying, he stepped across the line. He was followed by eleven others," and Peru was conquered.

Could we encircle each impenitent reader with a line drawn by the sword of the Spirit, we would say, "Dying man, there are self-denial and providential discipline, and fearful conflicts, and ceaseless toils, and ultimate victory and reward; here, are present ease, and fleeting joys, and empty honors. There, is heaven, with its glories; here, is earth, with its pleasures; and yonder, hell, with its destiny of misery. 'Choose you, this day, whom you will serve,' and where you will go. Eternity hinges on your decision -- an eternity of bliss or woe!"

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15 -- DON'T FRET

It is unamiable. A Fretting man or woman is one of the most unlovely objects in the world. A wasp is a comfortable house-mate in comparison -- it only stings when disturbed. But an habitual fretter buzzes, if he don't sting, with or without provocation. "It is better to dwell in the corner of the house-top, than with a brawling woman and in a wide house."

It is useless. It sets no broken bones, stops no leaks, gathers no spilt milk, cements no smashed pitchers, cures no spoiled hay, and changes no east winds. It affects nobody but the fretter himself. Children or servants cease to respect the authority or obey the commands of a complaining, worrisome, exacting parent or master. They know that "barking dogs don't bite," and fretters don't strike. So, they go on in their own way, when one calm word of rebuke or command, from one habitually amiable and quiet, settles the question. We were once at a panoramic exhibition, when, more than a hundred rude boys made such incessant noise as to disturb the whole company. A gentleman present made -- frequent attempts to hush them, in vain. Another gentleman uttered the monosyllable, "Boys!" in a tone of expostulation and authority -- the work was done. We have seen a maxim worthy to be inserted in letters of gold on every dwelling: "Never fret about things you can help, and never about things you can't help." That covers the whole ground. It is worth remembering.

It is wicked to fret. The little things that try the patience are just as much ordered of Providence, and are as certainly among the "all things" that work together for good, as the great things. And it is just as wrong to murmur when pricked with a pin, or stung by a mosquito, as when struck with a saber, or poisoned by an adder. Yet men take license to scold about the weather, just as if God did not order the seasons and "hold the winds in His fists." They chafe and fume under petty trials, leaving their philosophy and piety for overwhelming calamities. Every day's discipline in common life is forming the character for those extraordinary emergencies which all men meet. "Why should a living man complain at all? Why not sing, all along one's pathway,

"In each event of life how clear
Thy ruling hand I see:
Each blessing to my soul most dear,
Because conferred by thee.

"In every joy that crowns my days,
In every pain I bear,
My heart shall find delight in praise,
Or seek relief in prayer."

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16 -- DR. SPRING'S QUARTER-CENTURY SERMON

This eloquent and highly finished discourse, preached in New York before the American Tract Society, has just been issued in a beautiful octavo pamphlet. It is founded on the "leaven hid in three measures of meal," and discusses the nature of influence; its constituent elements; and its characteristics, as silent and unseen, progressive, permanent, and involving great responsibility.

At the close of this able discussion, Dr. Spring adverts to the formation of the Society, in 1825, of which he was one of the founders; the death of Rev. Mr. Summerfield, Rev. Dr. Milnor, Dr. Stearns, Mr. Pierson of the Original committee, and Rev. Dr. Miller one of the original vice-presidents; the constitution of the Publishing Committee embracing a member from six evangelical denominations, and the principles of the Society as "Christian without being

sectarian." "Its principles are as much more important than the peculiarities of sect, as the life and soul of Christianity are more important than the garb it wears. Its publications distinctly recognize the great doctrines that lie at the basis of man's redemption; their great aim is to give God the throne and abase the sinner at his footstool; nor do they glory, save in the cross." He then takes a brief view of the principal departments of the Society's operations, beginning with its grants for foreign and pagan lands, and proceeds as follows:

"These grants have been annual; they have been made to more than seventy societies and missionary stations, scattered throughout Europe, Asia, and Africa; they have varied from three hundred dollars to thirty-five thousand during the year, and the entire amount of them for twenty-five years is, 342,295 dollars.

"Another department of the Society's operations consists in its searching out the wants of the destitute, and carrying its tracts to all the accessible population. I know of no other agency which has labored so directly for this end, and which in its associated capacity, so literally obeys the command, 'Go ye out into the highways and hedges, and compel them to come in, that my house maybe filled.' It enlists the personal efforts and influence of a great body of Christians, who are not ministers of the gospel, in the systematic and personal distribution of tracts, connected with prayerful effort for the souls of men. This is one of the great objects of the Society, and an aim which distinguishes all its movements.

"There is another department, and, in my own humble judgment, the most useful of all its arrangements: I mean that which is employed in what is called the volume circulation. The first efforts of the Society were devoted to the printing and circulation of tracts, properly so called. Nor did the providence of God lead to any extension of this arrangement until the year 1827, when, through the bounty, first of four venerable men, and afterwards of others who sympathized with this noble design, they commenced the publication of those Christian classics which have so long commended themselves to the wise and good of every name.

The best works of Doddridge, of Baxter, of Bunyan, of Flavel, of Owen, of Hall and Hopkins and Leighton, of Edwards and Brainerd and Fuller, of James and Gurney, of Wilberforce and Hannah More, of Jay and Krummacher, of Paley, Bogue, and Merle D'Aubigne, of Newton and Henry and others of later date, have been selected by the Society and published in the form of a Christian library. I know not of a richer offering to the young or the old, to ministers or their people. If I mistake not, this beautiful measure originated with the American Tract Society, and from it has originated a similar effort on the part of different denominations of Christians.

"In connection with this volume-circulation effort, originated the system of Colportage, by which the bound volumes of the Society are distributed, at low prices or gratuitously, to large masses of the destitute. 'The full influence of this system,' the Society say in their last annual report, 'only eternity can reveal.' The total expenses of the colporteur system, for eight years, are \$292,500, and the contributions of the churches in support of this enterprise have been more than \$196,000. The persons employed in this service form a class of missionaries; and though at the first introduction of the system it was regarded by some as perhaps tending to an encroachment upon the ministerial office, it is now so generally sanctioned, that almost every establishment in the

country has adopted it, and it has received the recorded approbation of the General Assembly of the Presbyterian church.

"During the first twenty-five years of its existence the Society has received, in donations, \$1,171,284; for books and tracts, etc., \$1,592,064 -- making an amount of 82,771,038. During the same period it has published 2,748,835,750 pages; has circulated 2,507,102,789 pages. It has given as donations 415,680,511 pages, besides remitting \$342,294 in cash for foreign lands.

"To our own mind this furnishes an interesting statement. We have no hesitation in expressing the conviction that this Society has been raised up by God to accomplish a great work... If to give a salutary direction to the minds of the young, to enlighten the ignorant, to reclaim the vicious, to counsel the embarrassed, and to bind up the broken in heart, be the genuine fruit of Christianity; if to send forth its hundreds of laborers into the highways and hedges -- if to read the wonderful works of God in a language they can understand to thousands, of other tongues-if to lead the wanderer to the house of God, and make his sanctuary a refuge in the day of calamity -- if these and kindred results are the genuine fruit of Christianity, this Society has been no cumberer of the ground. Those who ere best acquainted with the numerous productions it has sent into the world, best know their value, and the value of the efforts both to prepare and secure them. And it is due to its indefatigable Secretary, who has, in connection with its Committee and other officers, so faithfully conducted its affairs for twenty-five years, to add, that its annual reports furnish no unimportant documents in the history of American authorship, the American press, and the religion of the Western continent. If it has been a timorous and indolent community, if the men employed in it and employed by it have not deemed labor pleasant and honorable, if they have used the laborer's toil to gain repose for themselves, or the widow's mite to make themselves rich, let justice and humanity complain; but if the reverse of all this be the truth, let no man rebuke, but all men honor them.

"God has honored them. In different parts of this land, both among the living and the dead, not a few have been brought into the fold of Christ through their instrumentality. The Spirit of God has put his own seal upon their humble efforts. Not a few revivals of religion in the land have been traced to the reading of a tract. The full extent of their influence it is not for the present world to disclose."

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17 -- A COLPORTEUR AMONG GERMAN CATHOLICS

A German colporteur in a western city is encouraged at the result of his labors among Roman-catholics. He held a prayer-meeting in his own house which was attended by four Catholics, one of whom wept bitterly on account of his sins. A man to whom he had given the tract, "Why am I to read the Bible," met him in the street and expressed a wish for the sacred volume. He promised to get him one if he would read it diligently, and act accordingly. Another came to him by night to converse about his soul. He had to suffer much persecution from the Romanists. One of his fellow workmen offered him his week's wages, amounting to five dollars, if he would give up his ideas, and a beer-brewer offered him as much to drink as he wished, but he refused. He wept over his sins while conversing with the colporteur, and in the same hour obtained pardon for them

through faith in the Lord Jesus. Five Catholic women whose husbands are Protestants, and who could not receive absolution from the priest at Easter, have gone to the Protestant church, and read the books received from the colporteur with attention. Another Catholic whose husband is a Protestant, was hopefully converted by means of his visits. Several in the penitentiary have been awakened, and see the deception of their priests.

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18 -- INFLUENCE OF A DAUGHTER

In one of the counties of western Virginia, there lived a man who for many years had been an officer of the church, and whose piety no one doubted. While active and earnest in most religious duties, one thing was wanting -- he had no family altar. Years had passed without it, till God in mercy visited that circle. The heart of the elder was gladdened by seeing one of his daughters embrace the Saviour. This babe in Christ felt that there was one thing wanting to her growth in piety -- she needed the blessings that distill on those that gather around the altar of prayer. She felt too diffident to introduce the subject to her father, who had grown gray in the service of the Lord; but piety prompted an expedient. She had obtained from a colporteur the Tract "Do you pray in your family?" and one evening as the family had gathered around the fireside, she presented it to her father, and simply asked him to read it. He took it and read it with fixed attention. Every word was an arrow that reached his heart. He finished the Tract, paused, remained in thought a moment, and looking at his daughter burst into tears and said, "Daughter, bring me the Bible. I have neglected my duty too long: henceforth I will pray in my family." He kept his resolution, and every morning and evening witnessed, a group of worshippers gathering to the daily sacrifice. From that day a new and brighter light shone into that dwelling. -- D. B. E.

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19 -- INFIDELITY OVERTHROWN

I called upon a family where the man and his wife and a young woman openly rejected the Bible and the Christian religion. I talked with the man till he admitted that he had doubts, and wished to know the truth. His wife and the young woman said they did not wish to talk with me, as they were satisfied with their state. They kept about their work. Still I talked to them, showing them the reasonableness of the Bible and urging the claims of the gospel, and left them appropriate tracts. Three weeks after, I called again and saw that I was welcome. They were more than willing to converse. They all expressed a desire to be reconciled to God. The young woman stopped her work, and came and seated herself with the rest. She said the tract "Have me excused," which I had given her, had been continually on her mind. I asked her if she wished to be a Christian. She replied with earnestness, "I do; but how shall I?" The conversation was interesting and encouraging. When I prayed, they all wept. They expressed great gratitude for my call, and repeatedly asked me to call again. -- G. H.

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20 -- DEATH OF A COLPORTEUR

The Rev. Reuben Hurd, of Black Creek, Allegheny county, N. Y., departed this life July 22d, of malignant erysipelas. The friend who communicates the intelligence bears testimony to his fidelity and usefulness, and says of his departure, "All was peace." Thus is God summoning the survivors of the colporteur corps to quickened diligence in the Master's work. May we all heed the admonition.

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To Correspondents

For several poetic effusions received, we have not room. Many valuable articles are unavoidably deferred.

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21 -- THE COLPORTEUR THE FRIEND OF THE FORSAKEN

A German colporteur in Indiana, after reporting scenes of wretchedness and destitution, says, "I could enumerate still mote incidents to show how melancholy a state this neighborhood is in, and in fact every place where the gospel is not preached. Had not the Lord himself called the Tract Society into existence, there are multitudes who it would seem would never hear of Christ. It is here in the backwoods where huts are to be found that present such scenes of temporal and spiritual destitution as are calculated to repel the visitor. But just in these places souls are often found most willing to receive the truth, and incidents of this kind act as a healing balm upon a wounded heart. Yes, my dear brother, the colporteur enterprise becomes dearer to me. I look upon the masses here in the West who live away their time without enjoying the preaching of the gospel. Colportage is adapted to meet their case."

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22 -- COLPORTAGE BUILDING UP CHURCHES

Rev. Mr. Weiser, general agent in Pennsylvania, states the interesting fact that a Lutheran church, recently organized in Maryland, who have built a fine house of worship, have a large Sabbath-school, and whose members manifest uncommon harmony and zeal, owes its existence almost exclusively to the Colporteur system; and that two other churches of different denominations, in the same valley, have been brought into existence by the same instrumentality. "These are indeed cheering facts," he says, "for the friends of the Tract cause, and especially intended to awaken a deeper interest among cur German churches. We need and we must have just such a spirit of Christian enterprise as tie publications of the Tract Society are calculated to awaken, to save our churches from the threatening errors of formalism and sacramentalism."

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23 -- INFLUENCE OF COLPORTAGE ON THE BOOK TRADE

Numerous facts are brought to light in various parts of the country to illustrate the tendency of the introduction of a few good books in a family or neighborhood, to stimulate the desire for farther supplies. Cases like the following frequently occur -- so frequently as to leave no doubt that the publishers and dealers in religious books are greatly indebted to this and kindred systems of effort for much of the prosperity that important and useful branch of trade now enjoys. A colporteur in Missouri speaks of the popularity of Nelson's Cause and Cure of Infidelity, and of the fact that professional men seek it eagerly, and have been greatly benefited by it. And he cites three several instances of such individuals, as one consequence of reading the book, having procured each a copy of Scott's Family Bible.

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24 -- FAITHFUL LABOR BLESSED

A faithful colporteur in a part of Ohio that has not before been traversed, was encouraged by the following interesting fact. After visiting every family in a small village where were two large distilleries, he appointed a meeting in the school-house on the Sabbath, as there was no regular preaching. While addressing the large and attentive audience that assembled, he could see from the door the wheels of the mill running, while teams were loading corn. He appointed another meeting at night, and spoke to a still larger audience. Shortly after, God's Spirit was poured out upon the people, and more than twenty made a profession of religion. And now they are building a church. An aged widow with whom the colporteur conversed about her soul's salvation, burst into a flood of tears, as she acknowledged herself a lest sinner. She has since openly professed her Saviour and united with the church.

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Encouragement At The Southwest

Mr. Packard, superintendent of colportage at New Orleans, says, "The secret influence on the minds of the people in the southwest portion of Louisiana, leading them to inquire after religious truth, increases. Mr. H. sold more books the past month, than in any other previous month, and reports the sale of more Bibles than any other colporteur. He found one Frenchman who had previously received a Bible when a Romanist, that now gave evidence of true piety. His neighbors were anxious for religious instruction, and besought him to tarry with them. As there was no preaching within twenty-five miles of them, he spent two or three days in reading to them, and explaining the way of salvation. They gave diligent heed to what they heard, and entreated him to return again."

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25 -- THE MESSENGER IN THE MOUNTAINS

A colporteur in the Tennessee mountains writes, "My success with the Messenger in this community I regard as highly important. There is an almost total absence of a circulating medium

of religious knowledge. Few have any idea of the nature and design of the paper, and are influenced in taking it only on account of its cheapness. It will bring strange things to the minds of hundreds in this community, and its influence must be elevating on mind, morals, and religion. Would that those who write in it knew the character of those who read in these parts.

"I called one day at the house of an extensive and wealthy farmer, the morals of whose family were most wretched; the sons using liquor freely, and being frequently engaged in broils and battles. When I entered, one of them was reading the narrative of the notorious robber Hare. He would not buy any books, but said he was fond of reading newspapers, and would subscribe for the Messenger. I told him what it was, and that it was not a political paper, and contained no exciting narratives or love stories. He however subscribed, and handed me the money. Let it speak to that young man, and many others like him."

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26 -- THE MISSIONARY'S DRAFT

An anonymous friend in Charleston, S. C., in forwarding \$257 says, that after reading the missionary's appeal in the July Messenger, he remitted one-fifth of the amount of the draft, which was as much as he was then able to do, hoping at the same time to be able to do still more. "Ten days only had elapsed," he writes, "when a considerable item of business from a most unexpected quarter was placed in my hands, yielding a profit many times larger than the entire amount of the draft. For two or three days worldly sources and channels were traced to ascertain why this profitable business had come into my hands but without any satisfactory conclusion; suddenly, while distributing a number of the Messenger, the matter of the draft was called to remembrance, and then the channel through which the business had flowed was made evident to the eye of faith. What could the unworthy recipient of this bounty do but to forget that he had ever made any remittance upon the draft, and sit down quickly and write the full amount, in the performance of which he could only see a clear duty and enjoy a great pleasure?"

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Books For Cherokee Schools

The Society have made a grant of \$50 worth of publications, to be equally divided among the Cherokee male and female national high-schools.

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27 -- CHEERING INTELLIGENCE FROM THE ARMENIANS OF TURKEY

Constantinople, June 10, 1850.
Rev. Wm. A. Hallock, Sec'y.

Rev. And Dear Sir -- We beg leave, in behalf of the missions to the Armenians in Turkey, now assembled in their annual meeting in this city, to address to you a few words with regard to

the present position and prospects of our work, and its claims upon your Society. For many years you have been fellow-laborers with us in advancing the kingdom of Christ in these lands of darkness and spiritual death. The aid which you have given has been most gratefully received, and it has furnished an important part of the instrumentality by which the blessed results that we now are permitted to witness have been achieved. Perhaps in scarcely any other portion of the missionary field, if in any, has the press been so essential a part of the agency employed, and productive of effects so speedily visible.

While the preaching of the gospel in formal address and in personal conversation with individuals has been prosecuted to the widest extent that, in the circumstances in which we have found ourselves placed, it could be well carried, the number to whom by that means we have been enabled to gain access is exceedingly small in comparison with that of those to whom we have preached by the printed page. The Bible and other publications of the mission press have gone through the length and breadth of the land. They have found their way through the thickest walls that bigotry and fear and priestly domination have been able to rear against them; and through the blessing of God accompanying them, their influence, especially among the Armenians, has been great beyond our power to compute it. They are at this moment shaking the strong buttresses of superstition and deadly error, and to the alarmed apprehension of those entrenched behind those bulwarks, as well as in our own joyful belief, threatening them with a final, and we hope an early overthrow. "A sanctified press," which you so justly proclaim to be, in connection with "an evangelical ministry and an active church," the hope of the world, has done much to raise up that ministry and church in these lands, where Christianity is receiving its second birth, and will, we trust, not cease to send forth its streams of blessing until the consummation of all things.

Though the Lord has not come to us with such overpowering displays of his grace as are sometimes witnessed, there is progress at all our stations, and at one of them a work which is truly remarkable: we refer to Aintab, in northern Syria, a city which but five or six years ago was hardly known to us. Now, the largest congregations for hearing the gospel, the largest evangelical school, and the largest enrolled Protestant community exist there which are to be found in the Turkish empire and the church which has been gathered there is unsurpassed in number by none of the seven in the empire, except those of Constantinople and Nicomedia. Accessions to their body are continually made in the congregations that assemble seven times a week to receive the bread of life, are great beyond the capacity of the places of assembly to receive them, and the power of the Holy Spirit is manifested from day to day, and week to week, in awakening sinners, and turning them from error and sin to obedience to Christ. The converts, therefore, it is pleasant to add, have a vigor of spiritual life which leads them, at great self-denial and sacrifice, not only to follow Christ themselves, but also to go abroad into all the region around to labor as colporteurs, and communicate to others that salvation which they have found so precious to themselves. These labors have been productive of more or less fruit in all the places visited, and encouraging movements are reported from many important towns and villages in that part of the country. It seems probable that within a year or two evangelical churches may be formed in several of them. The work at Aintab took its rise from a visit made by a martyr who, to escape persecution, fled from Constantinople, and was afterwards sent to that place with Scriptures and other books, which he sold and distributed.

A similar work in appearance has begun also in the large city of Diarbekir. Mr. Schneider, of the Aintab station, who has just spent two months there writes us that he found an earnest spirit of inquiry prevailing extensively among both the Armenians and Syrians. He was enabled during his stay to preach to small congregations, and to have intercourse with great numbers. The public mind seems deeply moved; several individuals give evidence of a thorough spiritual renovation; and such is the whole aspect of things, that Mr. Schneider has forwarded urgent representations of the necessity of the immediate occupation of that city, if possible, as a missionary station; or if not, to use the very best native agency at our command for the carrying forward of the work which God has so evidently commenced. This work owes its origin to the visit of a colporteur, with a liberal distribution of books, from Erzerum. [Further details from this interesting letter, signed by Rev. George W. Wood and Rev. E. M. Dodd, are necessarily deferred.]

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28 -- ITEMS AND INTELLIGENCE

Enormous Dividend

The Pacific Mail Steam-ship Company, known as Howland & Aspinwall's line, have declared their first dividend of fifty per cent. This company started at the commencement of the California emigration, with a capital not exceeding \$600,900, and has since purchased four steam-ships in addition to the first two, at a cost of not less than \$700,000.

* * *

Omnibus Travel In New York

The omnibus proprietors state that more than 70,000 persons are transported daily within the city below 42d street, making for the yearly travel upwards of 20,000,000, a number nearly equal to the entire population of the United States. The use of 45 miles of the public streets has been granted to some 500 omnibuses. More than 5,000 horses are thus occupied, with drivers, grooms, and other attendants approaching 3,000. The several proprietors have a capital exceeding a million of dollars, and they distribute for labor and supplies in the form of expenses, more than \$800,000 annually.

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A Large Family

Some curious body has ascertained, that in the New York directory of 1850 -- 1, there are 1,108 persons of the name of Smith. Of these 71 are simply John Smith, and 46 have John with a middle name.

* * *

Periodicals

In the block opposite the Tract House thirty distinct periodicals are published, which together send out an aggregate of 15,439,400 sheets a year.

* * *

Severe Winters

Grant Thorburn, in writing to the New York Observer, says, that fifty years ago the winters were more severe and much longer than now. On the 1st of November, 1798, snow began to fall; that snow lay on the street till April 15, 1799. In those days there were no stoves in the city churches, except in old Trinity.

* * *

Princely Munificence

Gerrit Smith, of Peterborough, has recently distributed \$30,000 in cash and 500 farms to 1,000 poor, landless, and temperate white persons in the state of New York.

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Steam-Boat Calamities On Lake Erie

Since 1830 there have been 877 lives lost on steam-boats on lake Erie, by fires, explosions, or collision. Of these, 804 were from fires.

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Alabama

More than one-eighth part of the exports of the United States are furnished by the state of Alabama, a state which 35 years ago had no existence, and was chiefly an uninhabited wilderness.

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Patent

During the last year there were issued 1,008 patents for new inventions, of which 888 were to citizens of the northern states, 83 to southern states, and 11 to inhabitants of the District of Columbia.

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Railroads

There are in the United States 7,677 miles of railroad, of which 2,465 are in New England, 2,510 in the middle states, 1,549 in Virginia, the Carolinas, Georgia, and Alabama, and 1,153 in the remaining western or south-western states.

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Seamen In The United States

The number of seamen registered in the United States during the past year was 10,084, of whom 9,843 were native born, and 241 naturalized. The states furnishing the largest number were Massachusetts, New York, and Maine.

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A Happy Change

A camp-meeting was held on the fourth of July on the far-famed battle field of San Jacinto, Texas.

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Seamen Abroad

It is well known that American-seamen are more apt to run into extreme excesses in foreign ports than at home. This is in part owing to circumstances beyond the control of sailors or ship owners. In Liverpool, neither lights nor fire are allowed on board ship while in the docks, so that the men are obliged to live on shore, where they are exposed to temptations, in consequence of which they become remarkably demoralized. It is hoped that this evil will be remedied.

* * *

Religious Benevolence

From 1810 to 1848 inclusive, twenty-five millions six hundred and sixty-eight thousand five hundred and fifty-seven dollars have been contributed in the United States for Bible, missionary, and other evangelical objects of benevolence; and of this sum, \$5,547,090 have been contributed to the American Board of Commissioners for Foreign Missions.

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California Gold

There has been received at the Philadelphia mint from California, from the first deposit in December, 1848, to June 29, 1850, inclusive, \$15,750,000.

* * *

Sacrifices To Moloch

More than 111,000 human beings are said to have been slaughtered in the wars in Europe during 1849. The cost of these wars is estimated at about \$344,416,000.

Rev. Dr. C. of Boston, said, recently, in answer to rather a pert young gentleman who asked him, "Pray, Doctor, what is the difference between the pussyism they talk so much about and puppyism?" "Puppyism, sir, is founded on dogmatism, and pussyism on the catechism."

* * *

A Comical Mistake

An auctioneer in selling a polyglott Bible announced it as Polly Glott's Bible, valuable especially for the sake of the publisher, who was the widow of a celebrated German bookseller, and had been left with a large family of children to support.

* * *

The Grandfathers

An Irish peasant was advised by the priest to give up his Bible and study the fathers. "Who are the fathers?" he inquired. "Why," said the priest, "the fathers are St. Jerome, St. Augustine, and other saints." "I never saw them," he replied, "but I have the grandfathers, Matthew, Mark, Luke, and John, and I think the grandfathers are far superior to the fathers."

* * *

Romish Intolerance

The Roman-catholic bishops in Eastern Canada have issued a pastoral letter, forbidding the people of their charges to read any Bibles or tracts, or even newspapers, without the authority or permission of the church. The Saviour has said, that "every one that doeth evil hateth the light."

* * *

Fanaticism Rebuked

A few years ago Rev. William Jay, of Bath, England, was visited by a stranger who called himself an "angel of the church." "Of what church?" inquired Mr. Jay. "Of the Irvingite church at Bristol," was the reply. Mr. Jay then requested him to take off his coat, when he began very quietly and carefully to examine his shoulder-bones, and to feel around them. "What are you looking for?" inquired the angel. "I was looking for your wings," was the reply. The poor man as soon as possible made his escape.

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29 -- FOREIGN

The English ministry were sustained by the Commons in the Greek affair by a majority of 46.

Sir Robert Peel, the former premier of Great Britain, was killed June 29, by a fall from his horse. He was in the 63d year of his age. His death caused great sensation in England and France.

There is an increase of ú561,504 on this year's revenue in England, as compared with last year. All departments of business have improved.

Robert Pate, late an officer of hussars, assaulted the queen, by striking her with a cane repeatedly in the face while riding in her carriage. He was arrested and sentenced to transportation for seven years.

The question of the increase of the salary of the French president has received the sanction of the Assembly. Louis Napoleon has given 40,000 francs of his late increase of salary to a charitable institution that was languishing for want of funds.

N. Poitevin made an ascent from Paris mounted on the back of a horse, who was suspended by ropes from a balloon.

The new electoral law of France disfranchises 6,000,000 electors, or two thirds of the whole body.

A law has passed the Assembly requiring the writer of every newspaper article to sign his name to it, and otherwise restraining the liberty of the press.

Prussia has made peace with Denmark, leaving the duchies to fight their own battles, and the Holsteiners are arming for the last struggle. It is to be feared that the duchies must yield to Denmark, backed as the latter is by Russia.

The butcher Haynau has been dismissed in disgrace from the government of Hungary, for having set at liberty a confidential friend of Kossuth.

The United States government have made an imperative demand upon Portugal for the settlement of a claim of \$350,000, that has been standing for several years. It is supposed that it will be settled by the offer of payment by installments.

It is reported that the emperor of Russia intends to abdicate on the 1st of December in favor of his son.

Two colporteurs in the employ of English Protestants have been prosecuted and fined by the court at Vannes, in Brittany, for circulating "immoral books, pamphlets," etc., (the Scriptures and tracts,) and attacking the faith and morals of the peasants.

Several wealthy Scotch farmers are seeking desirable investments in Ireland, and have already made considerable purchases. This will not only be an improvement to the agricultural, but also to the moral character of the country.

The Jews of Damascus, in common with the Catholic and Greek churches, have experienced the liberality of the Sultan, who has requested the chief Rabbi and the local heads of those churches, that each should furnish a member of the new divan.

At Benares, India, more than a thousand persons lost their lives by the explosion of a magazine boat loaded with 3,000 barrels of gunpowder. A whole fleet of 30 boats was destroyed, besides doing immense damage to the town near which the explosion took place.

The celebrated diamond, the boasted treasure of the great Mogul, called the Mountain of Light, is now in England, in virtue of conquest and sovereignty. It is about the size and shape of half an ordinary egg, weighs 300 carats, and is estimated to be worth two millions sterling.

* * *

English Benevolence

During the last year the amount contributed by 38 benevolent societies of England was \$3,122,802. u What deeds of charity," it has been asked, "has the non-church, or anti-Christianity, to offset against this one record?"

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The Memory Of The Just Is Blessed

The people of Edinburgh have purchased the house of John Knox, which has been preserved as nearly as possible in its original state. It has been made public property, and a museum of relics of the Reformation is to be gathered in it.

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Military

The effective military force of Russia is 500,000 men; of France, 400,000; and of England, 130,000.

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Popery Ever The Same

The Abbe Lacordaire, an eloquent Catholic priest in Paris, having recently declared in a public assembly that the inquisition was not inherent in Catholicism, and that one might disapprove of it without being guilty of a fault against the holy church, one of the leading Catholic organs in France reproves him, and says, "We defend against every one the holy inquisition, because it belongs to the history of the church, and there is nothing, absolutely nothing in the history of the church which is not worthy of the admiration and love of her children." A widely circulating political journal in Paris, in recalling some of the decrees of the inquisition that are worthy of admiration and love, says with great pertinency, "If such sentences were useful and admirable, why should they be less useful and less admirable in 1850 than in 1642? There is but little space between eulogizing the inquisition and reestablishing it. The one leads to the other. Courage! Begin again the massacre of Protestants and the burning of the Jews."

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Departure Of Missionaries

Rev. Messrs. J. Wade and wife; E. Kincaid, wife and three children; J. H. Vinton, wife and two children; M. Bronson, wife and child; W. Ward and wife, S. M. Whitney and wife; Dr. J. Dawson, wife and two children; Mrs. O. T. Cutter; Miss L. Shaw; Miss McBain, two Assamese young men and one girl, connected with the American Baptist Board of Missions in Maulmain and Calcutta; Rev. Messrs. H. W. Shaw and wife, L. G. Hay and wife, Mr. Campbell and wife, Mr. Fullerton and wife, and J. Orbison, destined to the missions of the Presbyterian Board in Upper India; and Rev. H. G. O. Dwight, wife and four children, of the Constantinople mission, recently sailed from Boston for their respective stations.

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30 -- THE FAMILY CIRCLE

The Pious Mother, or the Infidel Silenced.

A pious mother who was in the habit of catechizing her children every Sabbath evening, had gathered them about her in the nursery for that purpose, when an infidel physician who was attending her husband, entered the room and seated himself at the bedside. For some moments he listened to the children repeating answer after answer to the mother's questions, when at length he interrupted her with the inquiry, "Madam, why do you teach your children stuff like that?" Fixing her eyes steadily and seriously on him, she replied, "Sir, that it may keep them from skepticism, and save them, and nourish their souls when I am dead, so that through grace they may meet me in heaven?" The scoffer was silenced, and soon left the room, awed and impressed with her earnestness, and the power of her faith.

The incident suggests a lesson to parents. It urges the importance of teaching, and early teaching your children the great truths of religion, first of all from the Bible, and next, from a catechism of your own choice. Every Sabbath let your children, like those of that pious mother, be taught the great principles of religion by the familiar and engaging method of question and answer,

and you will confer upon them the richest of earthly blessings. You may leave them wealth, but you cannot make it sure. Pleasure may gratify them for a season, but it will ruin in the end. Worldly honors might make them forgetful of that honor which cometh from God only. But store their minds with the great principles of divine truth -- let them be able to look back from future years to the Sabbath hours when they were taught it from a father's or a mother's lips, and you will have done much, very much to guard them from skepticism and immorality, and train them up to virtue on earth, and happiness in heaven. An aged man of wealth and influence, who had never made a profession of religion, as he was trembling on the verge of fourscore, once said to the writer with tears, "I shall never forget the catechism which my now sainted mother taught me in my childhood;" and not long after, he died, expressing hope in that Saviour to whom he had been so faithfully pointed by that mother's teachings. If you would meet your children in heaven, be faithful, Oh, be faithful to train them up in the ways of truth.

The incident, too, has a lesson for children. Rejoice, beloved youth, if you have Christian parents to teach you. Never grow weary of their instructions. Remember their teachings, and count them a richer treasure than gold or jewels. Now, perhaps, you may not see the full meaning and application of all they teach; but hereafter you will. Many a time, in the midst of the temptations and trials, the toils and afflictions of life, they will rise to your thoughts as holy maxims to direct and comfort, and dawn upon your path as stars of joy and hope and peace. They will be the means, through grace, of saving you from skepticism and error, and immorality and vice, and of guiding you to respectability and usefulness, to God's service and to heaven. As you, would meet that pious father or mother at God's right hand, and not be severed from them for ever, take fast hold of their instructions, let them not go, keep them, for they are thy life. Forsake them not, and they shall preserve thee; love them, and they shall keep thee. They shall be to thine head an ornament of grace, and a crown of glory to thy soul -- your safety for this world, and your salvation for the next.

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31 -- THE BEST DAY

Which is the best day of the week? The first day.

Why do you think it is the best day? Because it is the Sabbath-day: the Lord's day.

What do you mean by the Sabbath-day: the Lord's day? Do not they mean the same thing?

It is called Sabbath: because it means rest; we must rest from our-work and play. It is called the Lord's day, because on the morning of that day, 1,800 years ago, our Lord and Saviour Jesus Christ arose from the grave, and was seen alive by the disciples, before he went up to heaven.

Is not the Sabbath very old?

Oh yes, it is as old as the earth; it is very old; it has always been in the earth ever since God made it. In the six days of the week he made night and day, the land and the waters, the grass, the herbs, and the fruit; he made the sun, the moon, and the stars; he made the birds of the air, the

fish of the sea, and great whales; he made all the cattle, and every creeping thing, and man and woman: all this took up six days. The seventh day came, and he did no work at all on that day. He rested on it, and blessed it. God meant to show all the people that were ever to live on the earth, that he wished them to put by their work one day of the week. He set the example, and expects us to follow it. He did it, lest we might forget who made the world, and who made us. People get so busy about their work, and so much interested in other things, that they are apt to forget God. Sabbath-day comes, and they have to stop. What is this stop for? It is the great stopping-place God made when he made the world. He says we must cease our six days' work, and give him one day; that day is to be kept holy unto him.

This is not all he said about it. Many hundreds of years after this, when he saw his people needed to be reminded of it, he came down on mount Sinai and called Moses up on the mountain. Moses went. He was gone forty days. Nobody saw him all the while; they were afraid he was lost. By and by they saw him coming down, bearing two tables of stone. "These are the commandments, written by the finger of God on two tables of stone," said Moses.

These were the ten commandments, which I hope you have learned by heart, and I hope you try to obey them also. One of them is about the Sabbath. What does it say?

"Remember the Sabbath day to keep it holy. Six days thou shalt labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid-servant, nor thy cattle: nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it."

Now, I want to show you how carefully God meant it should be kept. When the children of Israel were going to their new home in the promised land, they had to wander a great while in the wilderness, where they could get no food to eat or water to drink. God himself sent them food. When the dew fell at night upon the camp, manna fell with it; it looked like a small brown seed. They gathered it in the morning; they ground it and baked it, and the manna made nice cakes. On the day before the Sabbath, twice as much fell as usual, enough to last two days. On Sabbath morning none was anywhere to be seen. God did not permit his people to go out and gather it on the Sabbath-day. This shows plainly enough what his will is, does it not? It likewise shows the meaning of Sabbath, a day of rest. We must not make it a working-day; we must not use it for our own purposes. A seventh part of our time is to be given to the Lord.

I have given you the reason why it is called the Sabbath, I will now tell you why it is called the Lord's day.

Jesus Christ came down from heaven to be the Friend of sinners. He came to take away our sins. He lived and labored and died on our account. He calls us to trust in him, to obey and follow him. Wicked men mocked and killed him.

"I shall arise again. I will come again and comfort you," spoke Jesus to his sorrowful disciples.

He died on the cross, nailed by his hands and feet. It was a cruel death. His disciples took his body, and carefully wrapping it up, put it in a new tomb. They could scarcely believe he would rise again; they were filled with grief. Three days passed away, three mournful days. Early in the morning, on the first day of the week, Mary went to her Saviour's tomb. Two angels met her. They told her he was not there, but had arisen. She could not help weeping, for she hardly understood what they meant. Presently she heard a voice; it called; "Mary?" Mary turned round. It was Jesus. He had arisen, he Has alive. O what a blessed day was that. We have not a dead Saviour. He is alive; he has gone to heaven, still to be our living Saviour; still to hear our cries, to save us, to bless us.

That good day, that blessed day when Christ burst from death and the grave, is called "the Lord's day." It was on the first day of the week. Ever since that time, Christians have devoted that day to the Lord instead of the seventh. The disciples used to meet together on that day, and while the Saviour remained upon the earth, he used to meet with them. After he went up to heaven, this was their holy day, their day of Christian worship, their day of partaking the Lord's supper. We follow the example of those early disciples, who spoke with Christ and received his teachings. They knew the mind of our Lord. We give a seventh part of our time to God, but we give him the first day of the week instead of the seventh. It is more important for us to remember how the Lord saved us from our sins, than how he created a world.

The Lord's day is our Sabbath; it is our day of rest, our holy day, the best day of all the week.

Do you not love the Sabbath? Oh, it is a beautiful day. Sometimes I think the sun shines more pleasantly on this day than any other. Do you never think, when you awake on the Sabbath morning, it was on that morning, 1,800 years ago, that our divine Saviour arose from the dark, cold tomb to be your living Friend and Saviour in heaven? If you truly love and serve him here on earth, at some future period will you arise in light and glory, and follow him to the heavenly city on high.

My dear children, be sure that you remember and keep the Sabbath-day holy. You have great reason to love and to hallow it. Put aside all your games, your plays, your work, your weekday books and studies; put them aside on Saturday night; be ready and waiting for the holy Sabbath.

The first thing when you awake, thank God for this best day of all the week. Ask him to help you keep it aright. Ask him to turn your thoughts towards him, and make you love all that is holy. Study that blessed book which is full of him; learn beautiful hymns which speak his praises. Then you go to church to worship him. Listen very attentively, and try to understand all you can.

A little boy whom I knew went to church for the first time. He sat very still, and looked the minister directly in the face while he was speaking. When he got home, his mother asked, "What have you learned at church this morning, Frank?"

He said, "Mother, that Daniel prayed three times a day, and we must. I must, mother. Shall I kneel down at your side just as I do when I go to bed? I want to mind what the minister says?"

Little Frank knelt by his mother's side and prayed. He was a very little boy, and it was the first sermon he ever heard. How soon he tried to practice the good things the minister said. I Be as heedful as little Frank. If you improve and hallow every Sabbath here below, you will be fitted to enjoy the society of holy angels, and meet the Lord of the Sabbath in the beautiful land beyond the grave. -- H. C. K.

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A correspondent lamenting the low state of church discipline, wishes to call the serious attention of pastors and churches, and able writers, to this subject.

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New Auxiliary

A Tract Society has been formed in Tarrytown, N. Y, Rev. J. M. Ferris, President; Joseph Mellows, Secretary; and John C. Malloy, Treasurer.

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32 -- NEW TRACTS

No. 527. The Sinner's Helps And Hindrances. By Rev. Samuel Wolcott, Belchertown, Mass. Pp. 12, A serious: practical appeal, presenting the helps to forsaking the way that leads to destruction, and the hindrances to entering the way that leads to eternal life; with plain directions for securing salvation, and a form of self-consecration to God.

No. 528. Mick Healy, The Bible-Reader. By Rev. J. Gregg, Dublin, Ireland. Pp. 8. An interesting narrative of an intelligent Irishman who found part of a Bible left by his Roman-catholic father, and therein learned the way of salvation; with the ineffectual efforts of his priest to get it from him, or win him back to the dead forms and unmeaning rites of popery.

No. 529. Glimpse Of The Redeemed In Glory. By Rev. James Hamilton, of the National Scotch church, London. Pp. 8. A splendid, glowing description, founded on Revelation, chapter 7, "I beheld, and lo, a great multitude which no man could number," etc., answering the questions, Who are there? and what are they doing there? They are a mighty multitude, who once were mourners; they celebrate a victory: they serve God, they see God, they follow the Lamb.

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33 -- ILLUSTRATED FAMILY CHRISTIAN ALMANAC

We know not who was the inventor of the almanac. We hazard little in saying that he must have had a vivid imagination if he conceived the various styles and uses of his progeny in the period of our present writing. What he intended for the chimney-corner has come to be fit for the center-table of princes, in the beauty of its typography and illustrations; and, in the case of the

Illustrated Family Christian Almanac, the variety of statistical information, and the elevation of moral and religious sentiment, have made it a profitable and instructive companion for every family.

A peculiarity of this Almanac is its adaptation to all parts of the country in its astronomical calculations and reading matter; while its eight large and beautiful engravings of the Capitol at Washington, the First Prayer in Congress, the Bunker-Hill Monument, the Niagara, Suspension-Bridge, the Smithsonian Institute, Daniel Boone among the Indians: the Capture of the Whale, and the Buffalo Hunt, afford scenes in nature and art of national interest. The engravings alone cost hundreds of dollars.

The estimation in which the Family Christian Almanac is held may be inferred from the fact, that as early as August 1, no less than 140,000 copies of the edition for 1851 had been sent from the depository. The circulation of the edition for 1850 exceeded 300,000 copies. To insure a supply, early orders should be sent by booksellers, traders, and others. And those pastors and Christian friends who design to arrange for circulating it in every family, as many have done in past years, should not delay.

The price of the Almanac is 6 cents single, 50 cents a dozen, \$3 50 a hundred, \$30 a thousand. The immense edition alone warrants the publication of such an annual at such a low price.

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34 -- THE DIVINE LAW OF BENEFICENCE

The author of this treatise quotes from an article by the venerable Rev. Dr. Alexander the following, which he says, in most features most happily describes the way of carrying out the injunction of the text, 1 Cor. 16:1, 2, which lies at the foundation of his treatise.

"Many have recommended system in dispensing our charities. All the system which is requisite is, a determination to give a certain portion of our income. Let it be the one-tenth for example. Those who receive the fruit of their labors weekly should follow the rule given to the churches by the apostle Paul, and on the first day of the week lay aside, in a separate drawer or purse, that which has been consecrated to the service of God. And let no sacrilegious hand dare to take from this sacred treasure for other purposes, except it be in the way of borrowing, and then that which has been received on loan should be conscientiously restored. If the person's income is received monthly, quarterly, or annually, let the same rule be followed at the end of either of these periods. In this case the spirit of the apostolic recommendation is better than the letter. If you have a fund belonging to the Lord, when an application is made for a contribution, consider first, whether the object is one to which you ought to contribute; and secondly, how much you ought to give to this object, bringing into view all the other objects to which you should give. Giving, on this system, will always be done cheerfully. In fact, the money is already given, and you are the steward to dispense it."

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Circulation Of Three Premium Treatises

The price of the Divine Law of Beneficence by Rev. P. Cooke, and of the Scriptural Plan by Rev. S. Harris, is, in paper covers, five cents each, and of the Mission of the Church by Rev. E. A. Lawrence, ten cents. Price of the three, bound in one volume, twenty-five cents.

Funds have been contributed to the American Tract Society at Boston, to furnish a copy of the Mission of the Church to every pastor of a Congregational church in Maine, New Hampshire, Vermont, and Massachusetts; and a friend has paid two hundred dollars to aid in circulating these essays. It would be a most worthy effort for any individual, institution, or church, to enlist in the circulation of these volumes among pastors, theological seminaries, colleges, and individuals in all the broad regions of the middle, western, southern, and southwestern states.

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35 -- OMITTED ITEMS

REMITTANCES FOR THE TRACT SOCIETY

GRANTS -- From July 1 to August 1, 1850

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

RECEIPTS OF THE AMERICAN TRACT SOCIETY, BOSTON -- During the month of July, 1850

FORM OF A BEQUEST

THE AMERICAN MESSENGER

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