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**AMERICAN MESSENGER -- NOVEMBER, 1850**  
**Volume 8 -- No. 11 -- Whole No. 95**

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

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

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Digital Edition 01/09/2003  
By Holiness Data Ministry

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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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CONTENTS

- 01 -- Prayer
- 02 -- Let Him Do To Me As Seemeth Good Unto Him
- 03 -- Bring Them To The Sanctuary
- 04 -- The Rev. Mr. Summerfield's Present
- 05 -- The Blind Swiss Blacksmith
- 06 -- A Mother's Journey For A Bible

- 07 -- Hymn -- Underneath Are The Everlasting Arms
- 08 -- A Swarm Of Bees Worth Hiving
- 09 -- A Heart Memory
- 10 -- Watts' Psalms And Hymns
- 11 -- New York, November, 1850 -- Convention Of Colporteurs At Cleveland
- 12 -- A Colporteur's Success In Hard Times
- 13 -- Colportage Stimulates Education
- 14 -- A Good Quarter's Work
- 15 -- A Happy Change
- 16 -- Good Books Needed And Blessed
- 17 -- The Balance-Sheet
- 18 -- Claims Of The Spanish Race
- 19 -- Light And Liberty In Turkey
- 20 -- A Good Work In Russia
- 21 -- Effective Cooperation
- 22 -- A Brighter Day
- 23 -- To The Colporteur
- 24 -- Items And Intelligence
- 25 -- Foreign
- 26 -- The Family Circle
- 27 -- The Curly-Haired Little Boy
- 28 -- Work For Children
- 29 -- Cruelty To Children
- 30 -- Tracts Are Preserved And Read
- 31 -- Illustrated Family Christian Almanac For 1851
- 32 -- Omitted Items

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## 01 -- PRAYER

"Men ought always to way, and not to faint."

Men ought to pray. The holy angels need not prayer They have all their wants supplied. Wicked angels need much: but they are in despair; they know that God will not hear them. Men, that is, people on earth, should pray. The saints in glory are like unto the angels, and sinners in hell are like lost angels. But let all on earth pray. The aged who never prayed before; the aged who have long served God; the middle-aged, pressed with cares, or flushed with success; the young, so unsuspecting, so excited with passion, so fall of bright visions, and so poor in experience; the little child, so helpless, so dependent: these, all these should pray. Yes,

Men ought to pray. Nature teaches the feeble to cry to the strong for aid. All nations have held prayer a duty. Besides, God commands us to pray. He invites us to it. He has promised to hear it, and his word cannot fail. Jesus Christ spent whole nights in prayer. We are weak and poor and sinful and guilty. God is strong and rich, and full of grace and mercy. Let us come to him. Good

men have always loved prayer. It is certain that prayer is efficacious. God has said so, and good men know it to be so. They have often gotten their petitions. Therefore,

Men ought always to pray. They should pray in prosperity, lest they be proud and forget God: the day of darkness may come. They should pray in adversity, that they may not murmur nor despond. They should pray in the morning, for every day has its trials. They should pray in the evening, for none can say that he may not die before morning. They should pray at home, for God's blessing is needed in every house. They should pray abroad, for God only can preserve the stranger. Men should pray in health, that they may not live like atheists, and in sickness, that they may be able to say, "Not my will, but thine be done, O God." Men should pray always.

But what is prayer? It is calling upon God. It is adoring him for what he is, thanking him for what he has done and promised, confessing our sin and misery before him, supplicating his rich and unmerited blessings, and filling our mouths with arguments drawn from his word. It should be sincere, otherwise we mock God. It must be humble. Praying is the act of the poor; and to be both poor and proud is monstrous. It is better to die crying, "God be merciful to me a sinner," than to die exulting in any false logic. "A proud heart and a lofty mountain are never fruitful." Prayer should be in faith. The stronger the faith, the surer the answer. Faith among the graces, and prayer among the duties, hold a very prominent place. Without faith it is impossible to please God in prayer or in any other duty. Prayer should also be fervent. Languid petitions are but little worth, because they are not the fruit of the Spirit. A prayer that moves not us will not move God. True prayer is accompanied with groanings which cannot be uttered. Prayer should also be importunate. To this end Christ spoke two parables. "Men ought always to pray, and not to faint." The word translated to faint, means to despond, to be timid, to play the coward, to remit attention to duty. Prayer must also be in the name of Christ, with faith that relies on his merits alone, as a reason why we should be heard and answered. If men ought always to pray and not to faint, then,

1. It is very wicked not to pray at all. It is better to have no home than no prayer, to be a praying prisoner than a prayerless king. He who does not love prayer, does not love God. No man is more to be pitied, no man needs more solemn warnings, no man is in greater danger than he who never prays.

2. How foolish are they who pray only occasionally. Some pang of conviction, some sore affliction, some apprehension of evil, may stir up even the hypocrite to this duty; but "will God hear his cry when trouble cometh upon him? Will he delight himself in the Almighty? Will he always call upon God?"

3. Those who pray always with all prayer, are safe. Nothing shall harm them. They are princes, and have power with God and prevail. Christ himself prayed much and fervently. "In the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, he was heard, in that he feared." Pray as he prayed, and overcome as he overcame. -- W. S. P.

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Quench Not The Spirit

Quench not the Spirit lest he cease to move upon your heart, and you become hardened. And O, think what it is to be hardened. It is to have all the moral and religious sensibilities of the soul deadened. It is to become reckless and unconcerned. It is to be habitually in such a frame of mind that there are no compunctions for the past, no apprehensions for the future. Deaf to all the calls of mercy; stupid under all the means of grace. It is to be habitually in such a frame of mind that all promises and threatenings are alike disregarded, and all motives and all appeals equally unavailing. As the dead man feels not the burning of the coal lodged in his bosom, nor the flinty rock the softening influences of the showers of heaven, even so is it with him whose heart is hardened. He may be in the sanctuary, but the most pungent discourses make no impression. He may witness sacramental scenes, but they inspire no solemnity. Even funeral rites and the burying of the dead affect him not. Spread before him the glories of heaven, and he is not allured. Point him to the torments of the damned, and he is not alarmed. Lead him to Calvary, and talk to him about the love of Jesus and his dying agonies, and still he is insensible as steel! Friends may entreat, but he heeds it not; ministers may warn, but he repents not; others around him may feel, but he feels not; others around him may weep, but he weeps not, he is hard as rock. The rock may be rived, but it is not melted; it is rock still. It may be broken into a thousand fragments, but there is no softening yet. And so it is with the sinner; when the Spirit is quenched, the sinner becomes incorrigible and hardened -- past feeling and past hope. Let me be a pool, let me be a bondman, let me be a beggar but let me not be a hardened sinner. O my God, cast me not away from thy presence, neither take thy holy spirit from me. -- Rev. Dr. Baker

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## 02 -- LET HIM DO TO ME AS SEEMETH GOOD UNTO HIM

During the conspiracy of Absalom, David was forced to fly from his palace, and from the holy city. The procession was a sad one: it consisted of his chief friends and defenders, and seems to have been accompanied by multitudes of the inhabitants; for "all the country wept with a loud voice, and all the people passed over." 2 Sam. 15:23.

Up to this time, Zadok the priest and the Levites had accompanied David, bearing the ark of the covenant, the sacred emblem of God's presence. But now the humbled king appears to be struck with the unseemliness of carrying about the ark; as though God could not protect it, or as if he could not restore them to their rights. He therefore said to Zadok, "Carry back the ark of God into the city. If I shall find favor in the eyes of the Lord, he will bring me again, and show me both it and his habitation; but if he thus say, I have no delight in thee -- behold, here am I, let him do to me as seemeth good unto him." That is, if God determines to continue my chastisement, and to extend this chastisement yet further -- if he see fit to add new pain, fear, and ignominy -- if he banish me from my throne and bring down let him be honored, though I be abased. His will be done!

How affecting is the scene which follows. "And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot; and all the people that was with him covered every man his head, and they went up, weeping as they went up."

Here is a lesson of holy submission for us in every affliction. Only let us be convinced that God does it; and if there is grace in us, we must at length submit. "I was dumb-I opened not my mouth, because Thou didst it." This humbling and resigning ourselves into the righteous hand of God, is one great end of our chastisement, Are we afflicted? let us learn this lesson -- hard for nature, but made easy by grace. Let us evermore say, "Let Him do to me as seemeth good unto him."

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### 03 -- BRING THEM TO THE SANCTUARY

In the lanes and alleys of our cities -- and the same is true to some extent in every part of the country -- it is well known, there are thousands of persons who go to no place of worship. There is reason to believe, that many of these might be induced to attend some religious service, by answering their objections, enlightening their ignorance, and showing them that the obstacles which they plead are not insurmountable. Some say, they are without suitable clothing. Others do not know how to get a seat; or the churches are too fine for them; or the people that go to them are too proud; or they are too far off. The real obstacle, in all these cases, is a want of heart for the duty; as is proved by the fact, that great numbers of persons in just the same external circumstances, not only find their way to the house of God, but look upon the service there enjoyed as among the most delightful privileges of the week. Among the invaluable benefits conferred on our great cities by city missionaries and tract distributors, it is not the least, that they constantly endeavor to bring people to the house of God. In this labor, they ought to be heartily encouraged by the body of evangelical Christians; not only in the way of temporal support while they are laboring, but by sustaining places of religious assembly in sufficient number to meet all the demands of the case. There is a disposition in many, whose professions would promise better things, to look with neglect, if not with contempt, on these little meetings during the week, in out-of-the-way places, to which the poor and even the depraved may come in their ordinary garb. Yet in such places the Holy Spirit has condescended to be present, and souls have been born to God. Beginning in these evening assembles, the ignorant and the depraved have been led to go farther, and to frequent the more stated worship of the sanctuary. He who sets up and sustains a prayer-meeting in a new neighborhood, does a work which is likely to result in the saving of many souls. There are these still living in Philadelphia, who remember the labors of the beloved Francis Markoe in such little circles, at the forming of the "Union Evangelical Society," nearly forty years ago. Individual Christians have much to do, in their own neighborhoods, in the way of bringing people to public worship. Churches have more to do than seems to be commonly thought, in making provision for such people within their walls. Sunday-schools tend directly to the same result. In every possible way, we ought to strive to bring souls within the reach of the gospel. -- S. L. R.

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### Fight And Not Flight

The apostle says, We must not go out of the world, but overcome it. The monk and nun say, Leave the world, or it will overcome you. The apostle says, "Fight manfully the good fight of

faith;" the monk and nun say, Your only safety is in flight. This surely is not fighting, but flying He only is "a good soldier" who keeps his post on the field of battle, bravely encounters the enemy, "contends even unto blood," if need be, "striving against sin," and knowing that God is with him, reaches forth unto the crown with the shout of expiring victory. -- T. S.

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### Sane And In Christ

Let it, says Hooker, be accounted folly, or frenzy, or fury, or whatsoever; it is our comfort and our wisdom. We care for no knowledge in the world but this, that man hath sinned and God hath suffered; that God hath made himself the Son of man, and that men are made the righteousness of God in him. -- T. S.

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God is well pleased with what Christ has done for us and when we are pleased with it and lay hold upon it with all our hearts, God is well pleased with us for his righteousness' sake. -- T. S.

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### 04 -- THE REV. MR. SUMMERFIELD'S PRESENT

When this man of God was charming the churches by his unrivaled eloquence, a gentleman in Baltimore who was not a professor of religion, presented him a fine coat. His acknowledgment of the present beautifully exemplifies his character and the love of his heart to all whom he could address.

"Your very agreeable present, and the manner in which it was bestowed, will never be forgotten. But what shall I render to you for this benefit? I have, I confess, scarcely anything within my gift. If I could transmit to you the garment of salvation, I should indeed be able to recompense you fully; though not half so fully as if you received it from the AUTHOR of salvation. This is a gift which is enhanced by the dignity of the Giver, and he has therefore reserved it to himself to bestow it.

"This gift however will not be yours in the same way in which your gift became mine, for He requires that you shall ask in order to receive it, and has promised his Holy Spirit to them that ask him. My coat indeed becomes me well; it fits me better than any coat I ever had, and its texture is super excellent; but, my dear friend, the garment I would recommend to you would become you still more, and would fit and adorn you better than any garment you ever wore. As to its texture, it is emphatically said to be 'fine,' not comparatively so, but positively fine; this material alone is 'fine, clean and white.' I could have dispensed with your present, inasmuch as my former dress would have fully answered all the purposes for which this was intended; but my dear friend cannot dispense with the garment I am recommending him, for the man who has it not will be turned out from the marriage supper and cast into outer darkness!

"Suffer me to speak freely, sincerely, lovingly on this subject. What is the cause? Why, amid all the kindness that you ever show; and delight to show to the meanest servants of my Lord-why, oh why is it that you have not so fallen in love with the 'Altogether Lovely,' as to give him full possession of your heart? You give him your money: you give him your tongue to speak upon his goodness, your feet are employed in tracking the way to his sanctuary, and you delight to be seated among the flock of Christ. But then your heart: 'My son, my son,' says God, 'give me thy heart! Seek the kingdom of God first: rather, and bring every other consideration into a state of inferiority. Let me ask you, my dear brother -- for such I call you in anticipation from my very soul -- is he not worthy of your heart? The language of angels is, 'Thou alone art worthy!' He has purchased you at the price of blood, and he claims you as his own. Will you continue to resist the claim? Has he not long been striving with you to Yield yourself a willing sacrifice? Though he could use force, he prefers submission; he would honor you by proposing himself to your choice. He is an honorable lover. He woos, he entreats: he supplicates, he stoops to ask your love; can you keep him out any longer? Oh no, your heart says no! Then answer him this moment:

"Come in, come in, thou heavenly guest,  
And never hence remove;  
But sup with me, and let the feast  
Be everlasting love.'

"Oh yes, when you have once tasted his love, you will want it to be everlasting. May the Lord God encourage and incline you to this pleasing surrender, and may he hear my prayers on your behalf."

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## 05 -- THE BLIND SWISS BLACKSMITH

Soon after my settlement in S\_\_\_\_, in the interior of Pennsylvania, I was called to visit a poor aged and afflicted couple in the suburbs of the town. The husband had been a blacksmith, and the fire of the forge had occasioned the total loss of his sight; and the wife was sick nigh unto death. I entered into conversation with the sick woman in German, and soon found that Christ was to her "the chiefest among ten thousand, and altogether lovely". The passage of Scripture upon which her soul seemed to hang with rapture, was Phil. 1:21: "For me to live is Christ, and to die is gain;" or as it reads in German, "Christ is my life, and dying is my gain." After a few visits, in which the pastor was more benefited than those he visited, she entered peacefully and triumphantly into rest. But the unrenewed heart of the poor blind husband still rebelled against the Lord his Maker.

Mr. B\_\_\_\_ was born in Schaffhausen, in Switzerland, and it was his misfortune to be brought up under a wrong system of religious instruction. He had been well educated in his youth, according to the usages of the German and Swiss churches. At an early age he was admitted to the communion of the church, while yet a total stranger to experimental piety. He founded his hopes of heaven upon his extensive knowledge of theoretic religion. He thought he knew every thing, and knew not that he was "wretched and miserable and poor and blind and naked." But it pleased God

in his great mercy, through the operations of his Eternal Spirit, to convince him of sin and the necessity of a change of heart. His convictions were deep and pungent, and his soul-afflictions lay heavily upon him for days and weeks together. At length the "Sun of righteousness arose with healing in his wings." His peace flowed like a river, and he was enabled to rejoice in the God of his salvation. I shall never forget the first prayer the poor blind Swiss blacksmith offered in the social meeting, which melted every heart: "Oh Lord God Almighty, it has seemed good and right unto thee to take away my natural sight, and for a long time after, thou knowest how my wicked and impenitent heart rebelled against the dispensations of thy providence! But now, Oh my Father, it has pleased thee to open the eyes of my understanding, and I thank thee i from my inmost soul that thou didst ever take away my natural sight." A few days since, I was informed that the blind Swiss had gone to his eternal home, where there is no "night," and where its blessed inhabitants "need no candle, neither light of the sun, but the Lord God giveth them light." -- R. W.

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#### 06 -- A MOTHER'S JOURNEY FOR A BIBLE

It is sometimes practicable for the itinerating missionary to act the colporteur, and carry in his portmanteau, Bibles, Testaments, tracts, and good books, to be distributed at his preaching places and in the cabins he passes. Of the books thus distributed by a missionary in Pennsylvania, one, a Bible, came into the hands of a young lady. She perused it with unspeakable profit and delight. She found the pearl of great price in it. When prostrated with a lingering disease, she read while she had strength the words of eternal life, receiving by them health and joy and peace to the soul. When her strength failed, a younger sister read for her, and at her decease inherited her treasure, the Bible. She died rejoicing in hope, holding her Bible to her bosom, as the simple and only means of her salvation. A neighboring woman, with a child in her arms, traveled eight miles to obtain from the colporteur-missionary a Bible, just like that. She related the above touching tale, and eagerly read the desired treasure. Who can say what her Bible will do for her and her family? -- D. C.

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#### 07 -- HYMN -- UNDERNEATH ARE THE EVERLASTING ARMS

Like shadows fleeting o'er the wall,  
Earth's varying tribes appear;  
But growth and death await us all --  
The smile, the sigh, the tear.

Disease and war keep watch to slay,  
For so it was of yore:  
The loved and trusted may betray,  
As they have done before.

Still on we press, o'er vale and steep,



'Neath sunbeam, storm, and blast;  
The cradle gives our earliest sleep,  
The coffin-shroud our last.

Yet, let the wildest tempests moan;  
If, 'mid their wrath severe,  
A Father's arm is round us thrown,  
Say, what have we to fear?

Why boast ye of your riches proud,  
Or of your honors bright?  
See, swifter than the changeful cloud,  
They fade, and take their flight.

Why droop ye thus when joys decay,  
When props are overthrown?  
There's nothing in this house of clay  
That ye can call your own.

What matters, if ye weeping bend  
Along your pilgrim way,  
If toward that glorious home ye tend,  
Where tears are wiped away?

Why shrink ye back from ills and pains;  
For though the world be drear,  
The everlasting arm sustains,  
And what have ye to fear?

-- L. H. S., Hartford, Sept. 1, 1850

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## 08 -- A SWARM OF BEES WORTH HIVING

B patient, B prayerful, B humble, B mild,  
B wise as a Solon, B meek as a child;  
B studious, B thoughtful, B loving, B kind:  
B sure you make matter subservient to mind.  
B cautious, B prudent, B trustful, B true,  
B courteous to all men, B friendly with few.  
B temperate in argument, pleasure, and wine,  
B careful of conduct, of money, of time.  
B cheerful, B grateful, B hopeful, B firm,  
B peaceful, benevolent, willing to learn;  
B courageous, B gentle, B liberal, B just,

B aspiring, B humble, because thou art dust;  
B penitent, circumspect, sound in the faith,  
B active, devoted; B faithful till death.  
B honest, B holy, transparent, and pure;  
B dependent, B Christ-like, and you'll be secure.

-- Anonymous

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## 09 -- A HEART MEMORY

Mothibi, the chief of 20,000 Bechuanas, was converted to Christianity after the mission had been established 25 years. He was very old. Speaking of himself he said, "My mind is dark, and my memory cannot retain the good word; but though it forsakes me, it does me good. It leaves something behind, in my soul which I cannot explain, but which causes me to hope." I have known many excellent persons, whose lives gave indubitable evidence of piety, who were unable to give any intelligible account of even the plainest discourse; yet they were profited, and their profiting appeared unto all. The ignorant need the blessings of the gospel as much as the learned, and they may have them. They listen to the truth -- it produces its purifying work upon the soul -- and though they may not be able to repeat a single proposition in which that truth was set forth, nay, not oven the text, yet they are edified and made better. Some one has quaintly remarked that grace makes a heart memory, even where there is no good head memory.

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## Novel-Reading

Says Coleridge, "It cannot but be injurious to the human mind never to be called into effort the habit of receiving pleasure without any exertion of thought, by the mere excitement of curiosity and sensibility, may be justly ranked among the worst effects of habitual novel-reading. Like idle morning visitors, the brisk and breathless periods hurry in and hurry off in quick and profitless succession, each indeed, for the moment of its stay, prevents the pain of vacancy, while it indulges the love of sloth, but altogether they leave the mistress Of the house -- the soul I mean -- flat and exhausted, incapable of attending to her own concerns, and unfitted for the conversation of more rational guests."

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## 10 -- WATTS' PSALMS AND HYMNS

The following tribute to the poetic powers of Dr. Watts is from the pen of the celebrated Wm. Wirt, Attorney-general of the United States for fourteen years:

"I bought the other day," he says in a letter to his wife, "a copy of Watts' Psalms and Hymns. Do you know that I never think of this man, without such emotions as no other human being

ever inspires me with. There is a loftiness in his devotion, and an indifference, approaching to contempt, for the praise or censure of the beings of this nether world, which is heroic and sublime. It is so awfully great that even old, surly, growling Johnson, with all his High-church pride and arrogance, felt its influence, and scarcely dared to whisper a criticism in his life of Dr. Watts, which is a curiosity in this particular. What a soul of celestial fire, and at the same time of dissolving tenderness was that! How truly did he devote all the faculties of that soul to the contemplation of the glory of God and of the Saviour! He was indeed, 'ever journeying home to God,' and seems to have stopped half-way between earth and heaven to compose this excellent book. His was a rapt soul, and I never feel my own worthlessness so forcibly as when I read his compositions and compare my spirit with his."

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### The Aged Christian And The Messenger

His age is now 76; thirty-seven years ago he named the name of Christ, and twenty years ago began to do good by circulating religious publications. He sent nearly 12,000 publications to the Sandwich Islands, chiefly for the whalers of the Pacific; but then he began to think that there were a great many destitute around him at home. He procured some thousands of religious papers, tracts, and books, which he circulated as he had opportunity, planning and doing something every day for the benefit of immortal souls. He now regularly receives and circulates 360 copies of the American Messenger, and hopes to labor on to the last day of his life. "It requires self-denial," he says, "if we mean to serve our glorious Redeemer faithfully; but we must love the cross if we would obtain the crown. No great good can be done without untiring effort, The Messenger," he adds, "is most highly esteemed 'as a family paper.'" The Christian Almanac he also circulates widely, and always keeps a few select volumes and tracts on hand to supply those who would purchase. Brother, sister, let us also stand in our lot, and in these and other ways do what we can.

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### 11 -- NEW YORK, NOVEMBER, 1850 -- CONVENTION OF COLPORTEURS AT CLEVELAND

Cleveland, Ohio, Oct. 1, 1850.

My Beloved Associates -- I am too much wearied with the sessions of the convention just closed to furnish a report of its proceedings in detail. But I must record the principal facts and impressions of this unique and important gathering, to the glory of divine grade.

By invitation of the Committee, about fifty of the laborers in the service of the American Tract Society convened in the 1st Presbyterian church in this city, Sept. 24. The following were members of the convention, namely: Rev. Wm. A. Halleck. D. D., Sec. Am., Tract Society, New York -- Rev. R. S. Cook, Sec. Am. Tr. Soc., New York -- Rev. E. N. Kirk, delegate from Am. Tract Society, Boston -- Rev. H. B. Holmes, general agent, Mass. -- Rev. F. Y. Vail, general agent, New York -- Rev. Chauncey Eddy, general agent, Northern Ohio. -- Rev. N. W. Goertner, general agent, Western N. Y. -- Rev. S. T. Wells, general agent, Western Penn. -- Rev. Glen Woad,

general agent, Ill., Me., Iowa, and Minnesota. -- Rev. Alex. Montgomery, general agent, Wisconsin -- Rev. Augustus Rauschenbusch, editor German Messenger, etc., New York -- Louis Eulner, German colp., Buffalo, N. Y. -- A. Hafeabrack, colp., Buffalo, N. Y. -- Jacob Schachtel, colp., Albany -- Jas. M. Taylor, colporteur, Eric Co. -- Milo Warner, colporteur, Wyoming Co. -- H. N. Thissell sup. of colp., West. Penn. -- D. H. Sanford, colporteur, Penn. -- John Hauck, German colporteur Penn. -- Jacob Wever, German colporteur Penn. -- Seely Wood, sup. colp., Cincinnati, Ohio -- Leger Ritty, German colporteur, Ohio -- Conrad Saure, German colporteur Ohio -- Sylvester Fitts, colporteur, Ohio -- Hiram Brown, colporteur, Ohio -- J. W. Stanley,, colporteur, Ohio -- Elnathan Galpin,, colporteur, Ohio -- Sylvester Brown,, colporteur, Ohio -- J. E. Blodget,, colporteur, Ohio -- Robert Waterton,, colporteur, Ohio -- Rev. R. R. Salter,, colporteur, Ohio -- Hannibal F. Knowles,, colporteur, Ohio -- Rev. Marcus Palmer,, colporteur, Ohio -- Thomas Johnson,, colporteur, Ohio -- Henry Schott, German , colporteur, Ohio -- Chas. Potschner, , colporteur, Ohio -- H. Bentz,, colporteur, Ohio -- Rev. Israel Shailer,, colporteur, Ohio -- Henry Klauer, German, colporteur, Ohio -- Geo. Sinsabaugh, German, colporteur, Ohio -- Christian Gerhold, German, colporteur, Ohio -- William Rose, German, colporteur, Ohio -- Isaac Brennerman, German, colporteur, Ohio -- James P. Smith, colporteur, Ohio -- Elder O. W. Hawkins, colporteur, Ind. -- J. P. Donaldson, -- Wm. Ruckman, colporteur, Mich. -- Rev. Geo. Hornell, colporteur, Mich. -- M. Henry Schneider, Ger. colporteur, Canada -- George Lung, German colporteur, Canada.

The Rev. Dr. Halleck was appointed Chairman; Rev. H. B. Holmes and Mr. H. N. Thissell, Secretaries; and Messrs. Cook, Goertner, and S. Wood, Business Committee.

The Rev. Mr. Kirk preached the opening sermon on Tuesday evening, by invitation of the convention. Subject, the unsearchable riches of Christ. It was one of those solemn, fervid exhibitions of redeeming love which characterize the preaching of Mr. Kirk; and the application of his theme to the occasion was exceedingly happy. The keynote of the convention and of the work of colportage was rightly struck, and every subsequent exercise was in delightful harmony with it. A similar public service was held the succeeding evening in another church.

The business of the convention commenced on Wednesday, A. M., the 25th ult., and, with barely sufficient intervals for meals and rest, continued five days, exclusive of the Sabbath. The first exercise consisted of a narration of the individual Christian history and experience of each member, and of the dealings of God with his own soul. No sketch could convey just impressions of this service. The internal life of fifty Christians frankly revealed, and the providence and grace of God practically illustrated in their history, furnished such a spiritual repast as is rarely enjoyed. Seventeen of these men were from Germany. Several had been delivered from Romish superstition: some from infidel or rationalistic errors. Nearly all had enjoyed the instructions of pious parents, and with few exceptions, they had been led to Christ in early life. Some had been battling with sin for a quarter of a century or more: others had been converted by the blessing of God on the labors of colporteurs here present. It was deeply affecting to learn from these narratives, that one valued German colporteur traced his conversion to the fidelity of another, who, in turn attributed his salvation, under God, to another then present. And as such facts were developed, the convention was more than once bathed in tears.

Such an illustration of Christian unity as was afforded by this meeting, has rarely been witnessed. Here were members of ten different evangelical denominations, namely, Congregational, Presbyterian O. S. and N. S., Baptist, Freewill Baptist, Methodist Episcopal, Lutheran, German Reformed, German Evangelical, and Evangelical Association. Each told his story in simple language: no two narratives were alike. And yet, with characteristic diversity, there was entire unity in the great cardinal points of evangelical doctrine and experience. Not a word would have indicated to the observer the denominational affinities of a single individual, if the peculiar use of the word "penitent" in one instance be excepted. Ruin by sin and salvation by grace lay at the foundation of all. All traced their salvation to the Holy Spirit as the efficient cause, and gave all the glory of man's redemption to God as the author.

The delightful results of this exercise were manifest in all the subsequent proceedings. Each member seemed knit to the other in fraternal affection. Each knew the other as Christians are too little wont to do, as a brother beloved. And through all the animated discussions of the body, not an unkind word or thought marred the perfect harmony of the occasion. The spirit of heaven pervaded the meeting, and the conviction became deep on all who attended it, that God is here.

About sixteen hours were devoted to these personal narratives, interspersed with devotional exercises. Then followed statements from colporteurs respecting their fields of labor, and the manner and result of their efforts. The varied adaptation of colportage, and the degree of success of different colporteurs, were strikingly exhibited, and instances of self-denial developed. One had conquered the difficulties attending the circulation of religious truth on the thoroughfares, and amid opposition and ridicule had diffused 4,000 or 5,000 volumes a year on steamboats. Another had sought out his German brethren in the inhospitable climate of Canada. Another had toiled eight years among the Roman-catholic Germans of Ohio and Indiana -- not in vain. Others had gone to fields where irreligion and infidelity abounded. All had endured hardness, and some had periled life itself for the gospel, and yet all rejoiced in the privilege of doing any thing for Christ. Such facts as the following showed the spirit that prevailed. One colporteur had laid aside \$50, to finish the ceiling of his small dwelling; but the church near him was unfinished, and he gave the \$60 to complete the place of worship, and still lived in an unplastered house. Another, illustrating the remark that it was the privilege of the Christian to turn his self-denials into joys, said that though he had lost an eye, and his companion the use of a limb in the service of Christ, they counted it all joy to suffer for Christ and the gospel's sake.

At a proper stage of the meeting, the secretaries discussed various important topics. The senior Secretary imparted full and valuable information respecting the early history of the Society, and the principles and proceedings in the publishing and foreign departments. The junior Secretary gave a sketch of the origin and progress of Colportage, and explained in detail the interior arrangements for facilitating the Society's plans of doing good. Replies were also given to hundreds of written or oral questions on subjects of practical interest. Nearly two days were occupied with these interrogatories, extending to every topic affecting the personal intercourse of the colporteur with families, and his various relations and duties. Perhaps the Society and its work never had a more thorough sifting; and it may be doubted whether it ever appeared to be more clearly of God.

As the field expanded before the minds of the convention, and the practical results of colportage were developed, the necessity of a greatly-increased scale of operations became more and more obvious. And at last the subject was referred to a committee, consisting of the Rev. Mr. Canfield, one of the beloved pastors of Cleveland, and two of the members of the convention, who reported the following preamble and resolution, which were adopted after prayerful consideration.

"Whereas, notwithstanding all which has yet been done to meet the increasing religious wants of this nation, thousands of souls, not only in the newer, but also in the older sections of our country, are to an alarming degree destitute of the means of grace, and other destitute thousands are coming to our shores from foreign lands; and

"Whereas, from developments made in this convention, it is clearly seen that the labors of pious and self-denying colporteurs are eminently adapted to impart a knowledge of the unsearchable riches of Christ to multitudes ready to perish in their sins, and also to explore our moral wastes, and prepare them to receive ultimately all the appointed ordinances of the gospel; and the Head of the church has greatly blessed them to the accomplishment of such results: therefore:

"Resolved, That this department of benevolent effort, so worthy the confidence, the prayers, and the pecuniary support of the American church, ought to be enlarged by bringing more colporteurs into the field; and that not less than one thousand of these pioneers and helpers of the gospel ministry ought to be commissioned and employed in our country without unnecessary delay."

Besides the regular sessions of the convention, and the preaching on the first two evenings, a public meeting held each evening. The meeting in the Baptist church on Thursday evening had reference to the destitutions of the country, and was addressed by two of the colporteurs, one of the Secretaries, Ray. Mr. Montgomery of Wisconsin, and Rev. Mr. Kirk. That in the First Presbyterian church, was devoted to the immigrant population, and was addressed by four German colporteurs -- including the three who held the relation of spiritual father, son, and grandson -- and by Rev. Mr. Rauschenbusch, one of the Secretaries, and Rev. Mr. Kirk. On Saturday evening a meeting in the Methodist Episcopal church was occupied with a discussion of the condition and influence of the popular press by one of the Secretaries, Mr. S. Wood, Rev. Mr. Goertner, and Rev. Mr. Rauschenbusch.

The pulpits of the Presbyterian, Baptist, Methodist, Moravian and other German churches, having been tendered to the convention, supplies were furnished for them all by the clerical members of the body.

The closing public service was held in the Baptist church, which was crowded to its utmost capacity. The principal topic of the evening was the responsibility of individual Christians. Rev. Dr. Hallock, Rev. Messrs. Holmes, Goertner, Vail, and Kirk addressed the meeting with great effect. To a late hour not an individual left the house, but sat with rapt attention. In closing his address, Rev. Mr. Kirk, in behalf of the convention, gratefully acknowledged the kindness and hospitality of the citizens of Cleveland. Rev. Dr. Aiken and Rev. Mr. Canfield responded with much beauty of expression and tenderness of feeling -- giving utterance to their

convictions of the value of the Colporteur enterprise, which had been developed to their minds in this convention as never before -- charging the Secretaries to convey their thanks to the Committee for appointing the convention in this place, and proffering their churches and a hospitable welcome to any similar gathering in future. It was a touching scene, not soon to be forgotten.

A word respecting the manner and the measure of Cleveland hospitality. We came hither unheralded. No public announcement had been made of our purpose to meet. We had no denominational sympathies to appeal to, and no great names to attract. A company of plain, toil-worn disciples, gathered from eight different states, came here in Christ's name, to consult and plan for the promotion of Christ's kingdom. How were we received? Refined Christian homes were tendered to us with beautiful frankness and cordiality. Churches of various denominations were opened to us, and their pastors cheered us all along with their presence and counsel. Our welcome in this charming city has been such as to cheer us greatly, and to reward many a day of toil. Perhaps eternity may reveal the fact that the influence of the convention, and the prayers of its members for spiritual blessings on this community, have not been altogether lost.

In reviewing the incidents and proceedings of this important convention, the following reflections have suggested themselves:

1. Such a gathering of the disciples of Christ is worth all it costs, as a demonstration of real Protestant unity -- not theoretic and speculative, but vital and practical. If fifty Christians, from different countries, and of ten different communions, can "dwell together in unity" during a week-pouring out all their hearts in the most confidential manner, and forming definite plans for spreading all of truth that has immediate relation to edification and salvation -- why may not all Christians cordially harmonize in efforts for the advancement of the Redeemer's kingdom? There is a way of peace: may God grant his ministers and people the grace to pursue it.

2. Conventions of this kind are invaluable to the colporteurs. Notwithstanding the ample supply of documents for the instruction of colporteurs, and the efforts to prepare them for their work by correspondence and personal intercourse of superintendents, general agents, etc., there are innumerable topics of practical moment which will only be discussed in such meetings. Instead of isolated toil, each laborer is enabled to profit by the experience of the others, and learns the views of the committee and executive officers of the society on all important points. And the spiritual quickening and refreshment of such an occasion give power to subsequent efforts. It is believed that all present felt, as quaintly expressed by one of the German colporteurs, that "his soul was sharpened" by the meeting.

3. General agents become familiar with the field, the men, and the work, and gather invaluable materials in such meetings for their pulpits. They also compare views with each other as to the best and most successful methods of accomplishing their responsible and difficult task, and go forth with enlarged conceptions of the enterprises they advocate.

4. The Secretaries gain a more intimate knowledge of the spirit and efficiency of their fellow-laborers, and of the wants of the country, and the adaptation of the Society's various plans of usefulness, than by any other process. They learn to appreciate the difficulties in the way of successful toil in different parts of the country, and can sympathize better with their associates in

their disappointments or successes. And while there is a limit to the time and strength required to attend assemblages of this character, it is dear that occasionally the executive officers of the Society should go forth to different parts of the country and meet their fellow-laborers at convenient centers. They will find a blessing in it, and may hope to convey blessings to others. If possible, some members of the Committee should accompany them. The presence and influence of the respected delegate from the Society at Boston were invaluable to the convention and to the community.

5. As a means of multiplying the intelligent friends of the Society, such meetings are not unimportant. Again and again has the expression fallen from the lips of ministers and people in Cleveland, "Our views of colportage have undergone a change. Now we see the spirit and magnitude of the work, and it has a new place in our affections." The sincerity of such sentiments is attested by the fact that contributions have already been made in this city to the amount of more than one thousand dollars, with a delightful cheerfulness. Several gentlemen have proffered one hundred and fifty dollars each, and a spirit of liberality pervades the community. Even our German brethren, few in numbers and of limited means, have given handsomely to multiply German colporteurs. Let the same facts and views which have been presented in the public meetings and official discussions of this convention be brought before other communities generally, and there will be no lack of means to sustain a thousand colporteurs, or to prosecute any other noble enterprise to which the providence of God may cult the American Tract Society.

Commending the beloved brethren from whom I have just separated, and this beautiful, hospitable city, and the precious cause of evangelization -- more dear to my heart than ever -- to the God of providence and of grace, I wave you a farewell and embark for Chicago to attend another similar convention. -- R. S. C.

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The members of the convention expressed a deep interest in the Sabbath morning concert of prayer among the tract laborers, between the hours of eight and ten. Our hearts have often been refreshed in this exercise, and none value it more than those pursuing their solitary labors amid the wide moral desolations of the land.

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## 12 -- A COLPORTEUR'S SUCCESS IN HARD TIMES

A few weeks since, a colporteur in the Wabash valley became quite discouraged and was almost ready to give up his work, on account of the smallness of his sales. On every side his ears were filled with complaints of "hard times;" the wheat crop had partially failed two years in succession-the California emigration, and railroad and plank-road speculations had almost drained the country of money. Frequently he would be told, that if he could come after harvest they would buy his books, but that it was impossible to do so then. His sales were daily decreasing, and he became more and more disheartened, until one night, after a laborious day's effort, he found that he had only sold twenty-five cents' worth! He felt that he could not go on in this way any longer. He was wasting his strength and time, and the money of the Society. On examination of the state of his



heart, he found that it had, gradually and almost unconsciously, grown cold and departed far from Christ. He felt that he had not prayed as he ought to have done, especially he had neglected each morning, and on his approach to each dwelling, to pray that then and there God would guide him, and own and bless his efforts to sell books. He saw that probably here was at least a part of the cause why his sales had become so small. Early the next morning before any of the family were up, he arose and retired to the adjoining woods, where he had a long and precious season of communion with God. There he anew dedicated himself and his all to the service of Christ. There, as under the eye of the Master, he reviewed the time he had labored as a colporteur, and prayed for forgiveness for the past and grace for the future. There he told the Saviour all about his work, and asked him to go with him that day, preparing the way and enabling him to succeed in the work on which he had entered. The result was what might have been expected. He went forth a new man; his heart was interested more deeply in the truths which he was circulating--they were more precious than ever to his own soul, and he could recommend his books as he failed to do when his heart was cold and prayerless. That first day he sold more books than during the whole week before. In one instance he sold several dollars' worth in a family where, as he was afterwards told by pious men in the neighborhood, the father was most bitterly opposed to every thing connected with true religion. God had prepared that man's heart, so that he was ready to purchase quite a library for his family. And in many families that met him that day with the usual salutation, "no money," he succeeded in disposing of more than one volume by sale. As he went from family to family, lifting up his heart in prayer to God for success ill the particular object of his visit, God heard his prayers and owned his efforts. And so he assured me it had been since; whenever he had been prayerful -- prayerful for this particular object, and then had diligently and faithfully done his best, he had invariably succeeded in doing even more than he expected. -- From a Circular of Mr. S. Wood

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### 13 -- COLPORTAGE STIMULATES EDUCATION

"I have reason to believe," says the efficient superintendent of colportage in Virginia, "that the Society's books, as they are spread abroad among the poor and destitute, have a tendency to excite in the minds of children and youth, and even of the untaught adult population among us, a desire to read; for, from some reasons, schools are springing up in places where such things were never thought of, and neighborhoods now support a schoolmaster, who were always too poor to do so before. Very often our books are all that the children of these poor people have at school. A lady who has charge of a female academy of a high character, recently wrote to me that her school was the legitimate offspring of the Tract Society. May the Society have many such children in this neglected portion of our country. There is no doubt but the effects of this enterprise upon the education of the people of this region alone, are worth ten times what it cost."  
Nelson among Infidel Lawyers.

"Nelson's Cause and Cure of Infidelity has been blessed to many in this county. I have disposed of some seventy copies. One infidel who had not heard a sermon in five years, bought it, and read it, renounced his infidelity, prays now, and wishes to buy Bibles for his family, and some ten dollars' worth of our books, as soon as he has sold his hemp. Nelson among infidels is truly

like Sampson among the Philistines. He mows them down wherever he goes, or rather, God does this by him.

"A deeply interesting fact respecting one copy of Nelson on Infidelity, will illustrate what may be effected through a single book. Some two or three years ago, an infidel lawyer, the son of a Presbyterian elder in Virginia, purchased a copy at auction from curiosity, not knowing which side it favored. He read it and his skepticism vanished, leaving him miserable, but not yet a Christian in this state of mind he loaned it to a brother infidel lawyer, who read it, at once renounced his infidelity, became hopefully pious, and joined the Methodist church. Six months after this he was called to die, and sent for his unconverted friend, declared his confidence in Christ, his peace, hope, and readiness to die, and said that he owed his salvation, under God, to Nelson's book, thanking his friend earnestly for the loan of it, and exhorting him to secure this great salvation. In a few months these exhortations were hopefully complied with. The lawyer first named is now a member of the Presbyterian church, has erected the family altar, superintends monthly tract distribution at the county-seat where he resides, and is an active and efficient helper in every good cause. You will not be surprised that though not a man of large means, he purchased twenty copies of Nelson, the most of which he distributed gratuitously among skeptical friends. But that copy of Nelson which he first purchased, what was its history we know not. It has since been loaned and reloaned, and loaned again, until it is now lost sight of. How many have been slain by it, or will yet be, God only can tell. May the history of the seventy lately sent out be similar." -- A Colporteur in Missouri

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#### 14 -- A GOOD QUARTER'S WORK

The report of the Superintendent of Colportage in Virginia for the quarter ending September 1st, is full of interest and encouragement. Twenty-seven of the thirty-five laborers in that state, report that they have visited 5,718 families, 678 of whom had no religious books but the Bible, and 287 of whom were destitute of the Bible. Books were sold to the amount of \$2,122. Some 3,103 volumes were circulated gratuitously among the poor and destitute. A majority of the colporteurs are ministers of the gospel, and in connection with their labors held 331 meetings. Six of them report extensive revivals of religion, and three record the gratifying intelligence that 220 on their field have been hopefully converted to God. The reading of the books and tracts during the quarter has been blessed to the conversion of thirty-four souls of all-ages, from the youth of 14 to the grey-headed mother of 76. Backsliders have been restored, drunkards reclaimed, and Sabbath-breakers brought into the house of God, as the result of reading the books carried to them. Eleven new Sunday-schools have been formed and 23 old ones aided or revived, in some of the most destitute portions of the state. A general attendance on the public ministration of the word is greatly increased, and a deeper interest is felt in the cause of education. A spirit of inquiry is awakened. Many minds which four years ago were like the uncultivated waste, are now showing signs of fruit.

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#### 15 -- A HAPPY CHANGE

A colporteur in Michigan has been revisiting a portion of his field where, a year ago, he found only 13 out of 143 families who attended public worship at all, and then not oftener than once in three or four weeks, and sometimes only once in eight weeks. He supplied them all at that time with the Sabbath Manual, and obtained 53 subscribers to the Messenger. "He now found that a great improvement had taken place. In one town there is regular preaching once in two weeks, and a prayer-meeting and a flourishing Sabbath-school are maintained every Sabbath. Between 40 and 50 children, in a sparse population, attend the school, some from a distance of two or three miles. In another town a church has been organized, which has increased from 9 to 24 members. This increase was owing to a revival which had its origin in the reading of some of the Society's books, that were carried there a year ago. This church has week-day preaching once in two weeks, and Sabbath preaching by local preachers generally every Sabbath. A Bible-class was formed while the colporteur was there, of 22 members.

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### The Door Was Shut

A clergyman in Maryland gave the tract, "The Door was Shut," to a young lady who was remarkably insensible to truth. It proved an arrow in the divine hand, piercing her heart and filling her soul with alarm. Her convictions of sin were deep, but when driven to the verge of despair, she was enabled to look to the Saviour in faith. She gave the same tract that had proved a blessing to her, to a young gentleman, who, upon reading it, was deeply impressed and persuaded to seek without delay the peace of the gospel. He has since made a profession of religion.

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### Piety Indispensable In Colporteurs And Agents

"Every day my conviction is deepened, that if any one needs to be under the mighty power of 'things unseen and eternal,' it is the agent and the colporteur. In the midst of this restless, enterprising, money-getting, and too generally, Christless generation, he who would really accomplish much for Christ, must know what it is to 'dwell in the secret places of the Most High,' and there taught what the world needs, prepare himself for the toils and conflicts of each successive day."

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### Encouragement

The cheering words of an Illinois colporteur will gladden many a Christian heart. "There is frequently a sound of joy coming up from the portion of the land I have traversed. Bunyan's Pilgrim has, by God's grace, led a soul to seek salvation. An infidel to whom I carried a Bible, and who was with great difficulty persuaded to allow it in his house, is now a Bible-reading Christian. How does this realize the promise, 'Cast thy bread upon the waters, and thou shalt find it after many days.'"

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## 16 -- GOOD BOOKS NEEDED AND BLESSED

A colporteur in Northern Missouri reports encouraging results that have followed the circulation of the books. "I have found great destitution in my way. In one month I found 104 families destitute of the Bible, while 56 were without all reading matter whatsoever. Of the 790 families I have visited, one-fifth were destitute of the word of God, and nearly one-sixth had no religious books but the Bible. I have found large, grown-up families of sons and daughters, with not a leaf or page of reading, and not one of them able to read. I found one widow woman, in feeble health, deeply anxious for her salvation, and yet destitute of the Bible and of every other guide to heaven. She had been concerned about her soul for two months, and had begun to despair. I proposed to sell her a Bible: she would give any thing in the world for it, but she had no money. You cannot imagine the joy and hope that lit up her countenance when I gave her the blessed book. Hardly waiting to thank me, she began at once to read, and seemed to be unconscious of every thing but the word of God in her hands. She has now moved to a very wicked neighborhood, and desires me to visit her and hold meetings at her house.

"Another lady, who could not read, on hearing tracts read became so anxious to read the Bible and religious books for herself, that being a woman of much energy and spirit, she said she would learn to read if she sat up nights for it. She purchased a Tract Primer, and by the help of her little daughter is now prosecuting her task.

"A young lady, to whom I gave James' Anxious Inquirer, in a few weeks was hopefully led by it to the Saviour. The same book has been savingly blessed to several others who were serious, and among them to a young physician, son of a Presbyterian deacon in Western New York, who read it twice, declared that it was next to the Bible, and was led by it to take up his cross and follow Jesus."

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## 17 -- THE BALANCE-SHEET

A distant colporteur writes, "The first difficulty we have to contend with here is love of the world. 2. Scarcity of Bibles and religious books. 3. A want of reading, pious mothers. Of 2,000 mothers whom I have seen within eight months, 400 were unable to read. 4. A want of family government, instruction, and prayer. 5. A want of pious educated ministers. 6. A want of union among the different denominations of Christians. 7. A want of regard for the Sabbath and its ordinances.

"But still there are many encouragements to labor and pray. 1. Education, though very low, is undoubtedly on the advance. 2. Bibles and religious books are being distributed and read. I often find, on a second visit to a family, that they have borrowed books from the neighbors and are deeply interested in them. 3. Common-schools are doing more than formerly for the good of

children. 4. The moral and intellectual standing and influence of chartered manufacturing companies is improved. 5. The prayers of the children of God for the conversion of the world."

A colporteur in Indiana wrote some time since, "The Lord is doing a great work for us. He has continued to pour out his Spirit upon this field, and at least 500 have united with the different churches within the last three months."

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## 18 -- CLAIMS OF THE SPANISH RACE

The Rev. David Trumbull, at Valparaiso, South America, calling the attention of the American Tract Society to the claims of the Spanish race, and especially those portions of it now within our own territories, or in Mexico and other countries with which we have frequent intercourse, urges,

1. "The number of the race speaking Spanish will be over rather than below forty millions. These are in Spain, Cuba, Mexico, Central and South America, and Portugal-the similarity warrants classing this last nation with those speaking Spanish.

2. "Our intercourse as a nation with the Spanish states of the western hemisphere is daily becoming more intimate. There are peculiar obligations as well as encouragements for us to make exertions for their instruction.

3. "So far as my observation has extended, the number of gospel publications in Spanish, brought out by either the British or the American Tract Society, is quite limited.

4. "I would recommend the publication of works that aim to show the spiritual meaning and nature of the gospel, rather than those of a controversial sort. At present, I regret that I cannot aid in procuring translations. It would be of little use, I think, for me to attempt them, because it needs greater familiarity than a foreigner can readily attain to. However, I would suggest the publication of Bogue's Essay at once. The Gibraltar edition, by Soto Mayor, is regarded as a very good translation. This I have found sold well in Chili, whenever I could procure copies of it.

"I have just heard that the whole of New Granada is now open by a law giving the fullest liberty of conscience; which, if true, is an additional reason for effort to put on paper a good amount of gospel instruction."

Bogue's Essay, to which Mr. Trumbull alludes, will soon be issued by the Society.

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## 19 -- LIGHT AND LIBERTY IN TURKEY

The Rev. Messrs. George W. Wood and E. M. Dodd, of the missions to the Armenians in Turkey, after referring to Geghi, Cesarea, and other places, to which the light of the gospel has

been carried mainly by books, present a gratifying view of the toleration now enjoyed under the Turkish government.

"In nearly all the larger towns, and especially those which are central points of influence for large districts, where no missionary has resided, God," they say, "has set up the light of his truth. Individuals have become acquainted with the doctrine of salvation by grace through faith, and this doctrine has power upon their hearts. A waiting for the word of life seems to us to exist in very many places, and that word is gaining entrance and extension.

"At the same time religious liberty is becoming established. The power of the hierarchy, once so terrible, is passing away; and those who wish to profess the evangelical faith may, in a degree, be secured from outrageous persecution in so doing. Within a few months, vizierial letters, or orders from the supreme government to the local authorities, have been solicited, not to mention other places, from Rodosto, Aintab, Cesarea, Diarbekir, Sivas, and Mosul, and have, in every instance, been freely granted. These may often be evaded by the local authorities, and distressing persecution may be carried on under the forms of law, or in ways not preventable by law; yet it is a motive for devout thankfulness and encouragement, that freedom of conscience for the non-Mussulman population of Turkey has been secured by law, and its practical enjoyment is increasingly realized."

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## 20 -- A GOOD WORK IN RUSSIA

Some of the tract friends at St. Petersburg visiting "the great camp," about ten miles distant, distributed among the soldiers, in the absence of the commanding officer, about 5,000 Russian tracts, all of them having been approved by the government censors. They soon received official information that his majesty the emperor did not approve such an irregular distribution, though he was pleased to accompany the admonition with a declaration of his approval of the tracts, and the motives of those who distributed them, and that they were authorized still to distribute them through the commanding officers. Wishing to avail themselves of this permission, our fellow-laborers sent to the government single copies of 81 Russian and 21 Finnish tracts, and offered to furnish gratuitously, of such of these tracts as should be selected as most suitable, 100,000 copies for the army, 25,000 for the navy, and 25,000 for the military hospitals. This was done in April, and in July they received a reply accepting the offer, to be made up from 61 of the Russian and 14 of the Finnish tracts, which were selected as suitable to furnish proper reading for the troops.

"We feel," they say, "that this result is a loud call for devout thanksgiving to God, and we earnestly trust and pray, that through the accompanying power of the Holy Spirit, great good may result to many souls, and great glory to God our Saviour. We have already taken measures to have 2,000 each of the 75 tracts printed especially for this purpose. The cost will be about \$1,500, besides which about \$700 is now due from our treasury."

The letters giving the above information were forwarded by a friend of Russia now in Boston, who offered, that in case the Society would raise and remit \$1,000, he would pay \$150; in

view of all which, the Executive Committee of the American Tract Society, at their last meeting, unanimously" resolved, that one thousand dollars be appropriated to Russia for the Society's current year."

We are sure that all interested in the tract cause will approve of thus appropriating this amount, and cheerfully contribute to raise it, especially as there is no other way but by circulating tracts and books approved by the censors, in which Christians of this country can preach the gospel in the Russian language.

Besides this \$1,000, \$19,000 more must be paid over for foreign lands for the year ending April 1, making \$20,000 as the least sum which will meet the wants of the several stations in all parts of the world. It is a privilege thus to do something for the millions of heathen and Roman-catholic countries. Let us not offend the Saviour and wrong our own souls by neglecting it.

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#### Death Of Rev. Dr. Judson

The friends of missions will hear with regret that this veteran pioneer is no more. He was one of the first band of young men that devoted themselves to the work of American missions among the heathen. For nearly forty years he has labored in Burma, translating the whole Bible into the language of that country, compiling a dictionary, and performing an immense amount of other literary labor, in addition to preaching the gospel. He died at sea, April 12, aged 63, while on his way to the Isle of Bourbon for the recovery of his health, which has long been impaired. Although a great sufferer, his Saviour was with him, sustaining him to the last; and "his death was like falling to sleep."

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#### 21 -- EFFECTIVE COOPERATION

A gentleman who wishes to be his own executor, authorizes a draft of \$500 to print and circulate 2,000 copies of Nevins' Practical Thoughts, in the West.

Another gentleman who has long been a liberal contributor to the colporteur enterprise, proposes to pay for a copy of the three premium essays, namely, "Divine Law of Beneficence," u Zacchaeus," and the "Mission of the Church," bound in one volume, for the pastor of each evangelical church in the states of Rhode Island and Michigan, and to pay for forwarding the same. He adds \$100 to furnish books for ministers in Liberia, to distribute among the people.

A friend encloses \$500 as his first semiannual remittance for colportage, a part of it to be applied to pay the salary and expenses of one German and one Irish colporteur, and the remainder for the support of other colporteurs.

"A young minister" in Tennessee, in transmitting three dollars, writes, "I have resolved to give one-tenth of ray salary for the spiritual benefit of my fellow-men."

\* \* \*

### Who Will Respond?

A gentleman in Illinois who considers "the Colporteur system as one of the most efficient means of promoting the gospel in the West," proposes to give \$50 towards the support of a colporteur, provided one or two others will do the same. "This proposal," he says, "is made for one year, but if the Lord prospers me in my business, I intend to continue that amount annually."

\* \* \*

### Massachusetts Sailor

A gentleman who declined giving any other address than the above, came into the Tract house, and handed the assistant treasurer \$200 for the Society.

A banker in Ohio encloses a check of \$100, for colportage at the West.

\* \* \*

### A Generous Proposal

A gentleman in Newton, Mass., writes to the Secretary of the American Tract Society, Boston, enclosing \$10, and expressing a desire to have the number of colporteurs increased, and offers to be one of one hundred who will pay to the Society \$10 quarterly for this purpose, commencing the first of October. The same pledge from ninety-nine others, would add within a year \$4,000 to the Society's means for prosecuting colportage.

\* \* \* \* \*

### 22 -- A BRIGHTER DAY

A friend who is ready not only to give money, but to wear out in efforts to raise the standard of benevolence, on hearing that an individual had proposed to give \$1,000 per annum for colportage, writes, "A brighter day is bursting upon us. Hundreds of such men are soon to be raised up for this cause and others of kindred character. The time is just at hand, if I do not mistake the signs of the times and the prompting of God's Spirit on my own heart, that thousands of good men of large property will come to the joyful conviction that it is their privilege and duty to consecrate in failure, not merely a tithe of their income to the cause of benevolence, but every dollar of it, after supporting their families, feeling that they are to live and make money for the salvation of the world, just as our missionary brethren give their all for this great object. Oh, if only a few such men would set the example, give all their income to Christ and his cause, accompanied with appropriate prayer and action, how soon would multitudes catch the spirit and luxuriate in the blessedness of peopling heaven with redeemed souls. Oh, where is the redeemed sinner who will not be willing to stop accumulating money long enough to convert this world to



Christ? After that work is done and we can do nothing better with our money, we will spend it for the luxuries and embellishments of life."

\* \* \* \* \*

## 23 -- TO THE COLPORTEUR

Go, thou servant of the Saviour,  
In thy Master's footsteps tread;  
In his spirit and behavior,  
Bear the starving living bread.

In the valley, on the mountain,  
Let thy feet in friendship stray;  
In the desert, by the fountain,  
Teach the lost the living way.

By the Master's great commission,  
Seek the sick from door to door;  
Point them to the true Physician,  
Who the dying can restore.

As the leaves around each dwelling,  
In the gusty autumn strife,  
Scatter there the leaves of healing,  
Gathered from the tree of life.

-- M. S., Gettysburg, Pennsylvania

\* \* \* \* \*

## 24 -- ITEMS AND INTELLIGENCE

### Maine

The assessors' valuation of property in the state of Maine shows an aggregate of \$100,157,573.

\* \* \*

### American Colleges

The Vermont Chronicle makes a comparison of the number of students in ten colleges, chiefly in New England, in 1840 and in 1847, which shows that during that period the number had diminished from 2,093 to 1,918. The late report of the corporation of Brown University shows that this decrease has been going on for the last twenty years.

\* \* \*

### Education In Massachusetts

This state has an area of 7,250 square miles, and about one million inhabitants. Her school fund amounts to \$903,000. The money raised during the year 1849 for schools was \$830,000. Other educational expenses added make the whole sum raised in the past year \$1,168,334. In that year the state had, in her 314 towns, 8,749 public-schools, and 8,163 teachers, more were valued at \$2,700,000, most of which was raised and expended within the twelve preceding years.

\* \* \*

### A Poor Prophet

In 1829 hon. Wm. Jackson delivered a lecture in Boston, in which he stated that the commissioners for surveying the route of a railroad from Boston to Albany had come to the conclusion that the net receipts would amount to a sum exceeding \$60,000 a year; that the number of passengers annually passing would be 22,000, and the amount of goods passing between Boston, Albany, and Troy, but little short of 39,000 tons. In 1849 the net income of the Worcester and Western railroads was over a million of dollars, the number of passengers transported was 959,557, and the number of tons of merchandise was 272,608.

\* \* \*

### American Board Of Foreign Missions

The receipts for the last year were \$251,862, and the expenditures \$254,829. Thirteen missionaries have been sent into the field during the last year. The present number of missions is 24; number of stations, 134; ordained missionaries, 157; whole number sent from this country, 395; whole number connected with the missions, 517; number of printing establishments, 12; pages printed last year, 37,644,828; pages printed from the beginning, 822,105,678; number of churches, 85; church members, 25,875; church-members added during the year, 1,967; number of seminaries and boarding-schools, 29; pupils in all the schools, 21,780.

\* \* \*

### Missions Of The Assembly Board

In May, 1850, the stations were 27; the male missionaries, 91; the female, 46; the churches, 171 the communicants, 350; the pupils, 1,781; and the contributions: \$126,075.

\* \* \*

### Gratifying Tribute

The deaf mutes of New England have presented a service of plate of the value of \$600 to Rev. Mr. Gallaudet and Mr. Clerc, who have long been engaged in the education of this interesting class of unfortunates.

\* \* \*

#### Wealth Of New York

The aggregate value of real and personal estate in the county of New York is estimated at \$286,060,676.74. The number of persons whose property is taxed is but 6,000, out of the large population of New York city. The value of the real and personal estate of the state of New York is, \$536,162,901.

\* \* \*

#### Jenny Lind

The arrival of the "Swedish Nightingale," reputed as the finest vocalist in the world, has created an unprecedented enthusiasm in this country. Audiences of four or five thousand and upwards have thronged Castle Garden to hear her -- at an average price of four dollars. The tickets for the first concert were sold at auction, and so great was the rivalry to get the first chance that it was bid off for \$225. In Boston, the first ticket sold for \$625! Her excellent character, and her princely but unostentatious benevolence, contribute greatly to the enthusiasm that attends her. At the close of her first concert, it was announced that she had appropriated \$10,000 to various charities in New York. She has already given seine hundreds of thousands of dollars to benevolent objects hi Europe, and intends to set apart the entire net results of her visit to America to the establishment and endowment of a system of free-schools in Norway and Sweden. She keeps clear of the stage, and condemns it by word and example.

\* \* \*

#### Population Of Williamsburg, N. Y.

The population of this flourishing town, opposite New York city, has increased in ten years, from 5,094 in 1840, to more than 30,000 in 1850, or about sixfold.

\* \* \*

#### Africa

A gentleman has given t0 the American Sunday School \$10,000, as a permanent fund, the net proceeds of which are to be applied b the circulation of the society's publications in Africa.

\* \* \*

#### Progress

It is estimated that in the New England and middle states the average decrease of crime between 1837 and 1845 was nearly or quite fifty per cent., making allowance for the fact that a yew large proportion of the convictions for crime is from the foreign population.

\* \* \*

#### United States Militia

The estimated militia force of the United States is 1,959,782 men.

\* \* \*

#### Coincidence

In the thirty-first Congress the number of states in the Union is thirty-one. "The old 13" have now been reversed into 31.

\* \* \*

In Norway it is estimated that the number of persons who are preparing to emigrate to America amounts to 20,000, being two per cent. of the entire population of the kingdom.

\* \* \*

#### Turkish Envoy

Amin Bey, the first public commissioner ever sent to the United States by the sultan, recently arrived at New York. The object of his visit is to acquaint himself with every species of invention and improvement in this country; our arts, commerce, and agriculture; our political, judicial, and educational institutions, etc., and report them at home for the benefit of the Turkish empire. In accordance with oriental courtesies, the senate of the United States have voted \$10,000 to defray his expenses while here.

\* \* \*

#### California

There has been a conflict in Sacramento city between, the squatters and other citizens, in relation to the right of the ownership of land. The sheriff and three others were killed, and the mayor wounded. The riot was quelled. Three boxes of tracts, in lie Chinese language, had been received from Canton, for distribution among the Chinese settlers.

\* \* \*

#### Jesuits

The members of the order of Jesuits have been recently expelled from the republic of New Grenada, their residence in the country having been found, after a year's trial, an insufferable evil.

\* \* \*

#### Significant Fact

The coroner of London praises gin as his best friend, as it adds to his salary the fees of ten to fifteen thousand inquests annually, of persons who die of drinking.

\* \* \*

#### The Currency Of The World

The currency of the world is stated by Thompson, in his Reporter, to be nearly as follows: "Bank currency, \$650,000,000; specie in circulation: \$655,000,000; specie in banks, \$455,000,000."

\* \* \*

#### A Clever Jew

A foreign paper states: that lately a deputation waited on Sir Moses Montefiore, to ask his assistance in their efforts to build a church. "You know my religious opinions:" replied the excellent Jew, "I cannot give you money to build a church; there ape five hundred guineas for you, to do what you like with."

\* \* \*

#### Odd, But True

Earth is so kind, that just tickle her with a hoe, and she laughs with a harvest.

\* \* \*

#### Father Matthew

This distinguished apostle of temperance has succeeded in gaining more than 250,000 signers to the temperance pledge in this country. Of these, 14,000 were obtained during the last month in New Orleans.

\* \* \*

#### Tricks Of Trade

It is said that a merchant who figured largely in New York a few years since, hearing of the loss of one of his vessels, sent this note to an insurer with whom he had spoken on the subject.

"Dear Friend -- If thee has not filled up the policy which I bespoke on Saturday, thee need not, as I have heard from the vessel."

The insurer, tempted by what seemed a good chance to gain his percentage without risk, instantly filled the policy and sent it, declaring that it had been filled nil Saturday. On Monday morning, the first thing that met his eyes in his newspaper was the loss of the vessel. The merchant had "heard from the vessel."

\* \* \*

### Papal Estimate Of Free-Schools

The editor of the Freeman's Journal, the leading Catholic paper in New York, says, "Out of every hundred Catholic children educated in the public schools of the United States, the Reviewer may set down ninety-eight as a clear and certain gain -- to the devil."

\* \* \*

### A Beautifully Expressed Truth

It is difficult to conceive any thing mere beautiful than the reply given by one in affliction, when he was asked how he bore it so well. "It lightens the stroke," said he, "to draw near to Him who handles the rod."

\* \* \*

### A Counterblast

"There is no harm," says the Rev. Mr. Montgomery, "in smoking tobacco, except that it leads to drinking, drinking to intoxication, intoxication to bile, bile to indigestion, indigestion to consumption, consumption to death -- that is all."

\* \* \*

### Ennui

A French word for an English malady, which generally arises from the want of a want, and constitutes the complaint of those who have nothing to complain of.

\* \* \*

### Rupture

The electric telegraph rope between France and England being fractured by abrasion on the jagged rocks, the accident was the subject of a joke in Paris, where the news of a decided rupture between France and England" circulated some time before it was explained to mean the breaking of the rope.

\* \* \*

#### How Would It Work Here?

The Arabs always allow a man to divorce himself from a wife who does not make good bread. Were such a law in our country, some of the young married ladies, we fear, would be in danger of falling back into single blessedness.

\* \* \*

#### Fox

One of the finest compliments on record was that paid by Lord Camden to Fox, when he said, "His price was immortality, and he knew that posterity would pay it."

\* \* \*

#### Little Souls

Dean Swift says, "It is with little-souled people as it is with narrow-necked bottles, the less they have in them the more noise they make in pouring it out."

\* \* \*

#### Fulfilling Scripture

There is said to be in one of the county jails in Connecticut a little girl, her mother, grandmother, and great grandmother. Thus iniquity is visited upon the children unto the third and fourth generations.

\* \* \*

#### Indulgence To Sin

The Pope has ordered a universal jubilee, in commemoration of his restoration. It is to last fifteen days, and to carry plenary indulgence of one hundred days to those who observe it.

\* \* \* \* \*

Louis Philippe, the last king of the French, died August 26, aged 77 years. Few men have lived who have experienced more of life's vicissitudes. It is supposed that this event will arouse the latent ambition of the Duke de Joinville.

France is rapidly improving in general trade, and wages have risen. Baron Haynau the "Austrian butcher," whose unparalleled atrocities upon the Hungarian captives, both men and women, have exposed him to the just execration of Christendom, has been visiting England. While in London, he visited one of the principal breweries, but as soon as it was known who he was, the indignant workmen rushed upon him, and it was with difficulty that the miscreant escaped by the aid of the police. He speedily left the kingdom by night.

Accounts from Rome represent the financial condition of the papal government as deplorable. It has neither money nor credit, and is on the verge of bankruptcy.

Dr. Wiseman, Roman-catholic bishop of London and cardinal elect, has published an article giving his life and character of Doctor Achilli, which is of such a description that the doctor is advised to take an action against it for libel. He will be supported by the Evangelical Alliance, while Dr. Wiseman will be sustained by the whole Roman-catholic body.

\* \* \*

#### Mammon Triumphant Over The Divine Law

We are ashamed and pained to be obliged to announce that the British ministry have reversed their recent post-office regulations, which gave so much satisfaction to the religious portion of the public, and that the desecration of the Sabbath by the transmission and delivery of letters is to be resumed.

\* \* \*

#### Turkey

The sultan has decided that specimens of the manufactures of Turkey shall be sent to the exhibition in London in 1851, and he has nominated a commission of superior functionaries of the ministry of commerce, three Mussulmen and four Christian merchants, to superintend the necessary arrangements.

\* \* \*

The Post-Office at Rome rigorously excludes all foreign papers expressing opinions unfavorable to the Papal court or administration.

\* \* \*

#### Substitute For The Koran



A man by the name of Bab has formed a new religious sect in Persia, and has written a new book to take the place of the Koran. He has already made several thousand proselytes, eighteen of whom have been publicly beheaded by order of the Shah.

\* \* \*

#### Trebizond

Mr. Bliss, missionary, who has recently returned to Trebizond, states that a most favorable change had taken place in his absence. Opposition was ceasing, and the truth pervading the masses more and more.

\* \* \*

#### Female Education In India

Intelligence from Bombay shows that a great advance is making in that part of India, in regard to female education. A number of schools have been established within a comparatively recent period, and are attended in large numbers. Wealthy individuals, particularly in Calcutta and the larger cities, are availing themselves of these schools to educate their daughters.

\* \* \*

#### The Bible In Karen

The gratifying intelligence has been received from the Baptist missionaries in India, that the complete translation of the Bible into the Karen language is nearly through the press, and will soon be accessible to the thousands of that interesting people.

\* \* \*

#### Death Of A Missionary

Rev. Harvey Goodale, formerly a colporteur of the Society in Kentucky, and who left the service that he might prepare for the ministry, recently died in Africa. He was sent out last autumn, by the Southern Baptist Board, to explore Central Africa, and to establish missions in the kingdom of Soudan.

\* \* \*

#### Divine Retribution

On hearing of the horrid and treacherous massacre of Protestants on St. Bartholomew's day, John Knox boldly declared, that the name of the French king would remain an execration to posterity, and none proceeding from his loins would enjoy his kingdom in peace. The Edinburg Witness says, "Charles IX., by whom the dreadful tragedy was enacted, died soon after in awful

horrors, the blood flowing from every pore of his body. Henry III., his successor, fell by the hand of an assassin. Henry IV., after a reign of twenty years distracted by civil wars, died by the dagger of Ravilliac. His successor, Louis XIII., after a reign of thirty-three years, spent mostly in warring with his subjects, died on his bed. Of Louis XIV., it is impossible to say whether the opening of his career was the mere brilliant, or its close the more disastrous and unhappy. The reign of Louis XV. was marked by private profligacy, public profusion, increasing financial embarrassment, and growing discontent. The king expired of a mortal distemper, caught in the pursuit of his pleasures. In the next reign the Revolution appeared upon the scene, and Louis XVI. perished on the scaffold. The troubled lives and unhonored ends of the French kings since that period are too well known to require that we should dwell upon them. And now the death of Louis Philippe adds another to the list of discrowned heads which have gone down in exile into the tomb."

\* \* \* \* \*

## 26 -- THE FAMILY CIRCLE

### Little Charles

Little Charles, "the only son of his mother," was favored with a sister seven years older than himself, who was naturally kind-hearted and affectionate, and in whom these dispositions had been heightened and strengthened by religion; for she was a child of prayer, one who loved the truths and precepts of God's word. The birth of her little brother seemed the happiest era of her life. She rejoiced over the precious gift with a delight which was most beautifully expressed in word and action, and with evident gratitude to the Author of his existence.

She was unceasing and untiring in her attentions to the dear little boy, ever manifesting solicitude for his comfort and welfare, until he Completed his third year. Then her delicate frame sunk, and after a year of suffering and privation, in which the Christian graces were strikingly exemplified, she died. Her ransomed spirit soared to the abodes of the blessed, leaving the impress of angelic purity upon her marble brow.

Little Charles was told that Ms sister Mary was dead. He immediately burst into an agony of grief, which seemed beyond control. He was taken aside, and told of the gain experienced by his sister in being removed to a world where she will have no more pain, or sickness, or sorrow, but will be ever happy. He listened attentively, and wiping away his tears, inquired of his mother,

"Can sister Mary love us now?"

"Yes," was the reply.

"But how can she love us when she is dead?"

"Her soul, that part of her which thought and reasoned and loved, is gone to a better world, and can there think of us, and love us still."

"And can we love her when she is dead?"

"Yes."

"How can we love her?"

"We can think of her in that happy world where she is gone; think how good and affectionate she was when she was with us, and love her while she is there."

Little Charles' grief was assuaged. His countenance assumed its accustomed cheerfulness. The next day he was told that his sister Mary was to be buried in the ground. He again looked serious, and inquired,

"Mother, do you wish to have Mary buried in the ground?"

"Yes, my child."

"Why do you wish to have her buried?"

"Because her spirit, which thought and knew and loved, is away from the body now, and God requires that the body, when it is dead, should sleep in the ground till he shall make it live again, and cause the spirit to come back again into it."

The next day he stood at the grave of his loving and beloved sister, and calmly saw her fair form buried from his sight until he too shall have rested in the grave, and with her shall awake at the "sound of the archangel and the trump of God." And the light which dawned upon his mind at the parting scene has never been obscured.

Truly, the consolations which the gospel alone can impart are needed by "little children," and are attainable by such. Yes, they may, in the midst of privation and bereavement, sickness and death, to which they are always liable, be supported and comforted through practical faith in the truths of God's word. Let parents believe practically that "little children" may come unto Christ, and they shall know by blessed experience the truth of our Saviour's words, "According to your faith be it unto you." -- L.

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## 27 -- THE CURLY-HAIRED LITTLE BOY

In coming down the North river in the magnificent steamer Isaac Newton, as the passengers were retiring to rest, I noticed a fine looking curly-haired little boy about six years old, undressing himself, while his father arranged his bed. Soon his father tied a handkerchief around his head to protect his curls, which looked as if the sun-light from his young happy heart always rested there. This done, I looked for him to seek his restingplace; but instead of this, he quietly kneeled down on the floor, put up his little hand's together, so beautifully childlike and simple, and resting his arms on the lower berth against which he knelt, he began his evening prayer.

The father sat down by his side, and waited the conclusion. It was, for a child, a long prayer, but well understood. I could hear the murmuring of his sweet voice, but could not distinguish the words he spoke. But what a scene! There were men around him -- Christian men -- retiring to rest without prayer; or, if praying at all, a kind of mental desire for protection, without sufficient courage or piety to kneel down in a steamboat's cabin, and, before strangers, acknowledge the goodness of God, or ask his protecting love.

This was the training of some pious mother. Where was she now? How many times had her kind hand been laid on those sunny locks, as she had taught him to lisp his prayers!

A beautiful sight it was, that child at prayer in the midst of the busy, thoughtless throng. He alone of the worldly multitude, draws nigh to heaven. I thank the parental love that taught him to lisp his evening prayer, whether dead or living, whether far off or nigh. It did me good; it made me better. I could scarce refrain from weeping then, nor can I now, as I see again that sweet child, in the crowded tumult of a steamboat's cabin, bending in devotion before his Maker.

When the little boy had finished his evening devotion, he arose and kissed his father most affectionately, who put him into his berth to rest for the night. If, ever I meet that boy in his happy youth, in his anxious manhood, in his declining years, I'll thank him for the influence and example of that night's devotion, and bless the name of the mother that taught him to pray. Scarcely any passing incident of my life, ever made a deeper impression on my mind. I went to my room, and thanked God that I had witnessed it, for its influence on my heart.

\* \* \* \* \*

## 28 -- WORK FOR CHILDREN

There is no greater defect in educating children, than neglecting to accustom them to work. It is an evil that, attaches mostly to large towns and cities. Our children suffer much from it. The parent does not consider whether the child's work is necessary to the child. Nothing is more certain than that their future independence and comfort much depends on being accustomed to world -- accustomed to provide for the thousand constantly recurring wants that nature entails on us. If this were not so, still it preserves them from bad habits -- it secures their health -- it strengthens both body and mind -- it enables them better to bear the confinement of the school-room -- and it tends more than anything else to give them just views of life. Growing up in the world without a knowledge of its toils and cares, they view it through a false medium. They cannot appreciate the favors you bestow, as they do not know the toils they cost. Their bodies and minds are enervated, and they are constantly exposed to whatever vicious associations are within their reach. The daughter probably becomes that pitiable, helpless object, a novel-reading girl. The son, if he surmount the consequences of your neglect, does it probably after his plans and station for life are fixed, and when knowledge, so far as one of its important objects is concerned, comes too late. No man or woman is fully educated if not accustomed to manual labor. Whatever accomplishments they possess, whatever their mental training, a deduction must be made for their ignorance of that important chapter in the world's great book.

\* \* \*

## Woman

"It is the part of a woman, like her own beautiful planet, to cheer the dawn and darkness -- to be both the morning and evening star of man's life. The light of her eye is the first to rise and the last to set upon manhood's day of trial and suffering."

\* \* \* \* \*

## 29 -- CRUELTY TO CHILDREN

Diodorus, the Greek historian, gives an account of the old Carthaginians, who particularly adored a deity called Saturn, known in Scripture by the name of Moloch. He is speaking of that diabolical custom which so long prevailed among them, of offering their children to the detestable idol, whose hands were turned downward, so that when a child was laid on them, it dropped immediately into a gulf of fire. He adds a circumstance which one cannot mention without horror: that the mothers who with their own hands presented the little innocents, thought it an unfortunate omen that the victim should be offered weeping; and therefore endeavored, with embraces and kisses, to hush its cries, and by many fond artifices to divert it, that it might smile in the dreadful moment in which it was to be given up to the idol!

"Such is the parental care and love of many parents at the present day -- such their concern for the present ease and prosperity of their children, while their souls are neglected -- a fond solicitude that they may pass smiling into the hands of the destroyer! -- M.

\* \* \*

## A Wise And Pious Mother

The mother of a family had an infidel husband, who made a jest at religion in the presence of his own children; yet she succeeded in bringing them up in the fear of the Lord. I one day asked her how they preserved them from the influence of a father whose sentiments were so openly opposed to her own. This was her answer: "Because to the authority of a father, I did not oppose the authority of a mother, but that of God. From their earliest years, my children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent that I might allow it to speak. Did they propose a question; did they commit any fault; did they perform any good action, I opened the Bible, and the Bible answered, reprov'd, or encouraged them. The constant reading of the Scriptures has alone wrought the prodigy which surprises you." -- Adolphe Monod

\* \* \*

## Business First, And Then Pleasure

A man who is rich now, was poor when a boy. When asked how he got his riches, he replied, "My father taught me never to play till my work for the day was finished, and never to

spend money till I had earned it. It I had but half an hour's work to do, I must do that the first thing, and in half an hour. I formed the habit of doing every thing in its time, and it soon became easy to do so. It is to this habit that I owe my prosperity."

\* \* \*

The Wabash Indiana Annual Conference, at a recent meeting, passed the following resolution: "Resolved, That we express our hearty thanks for the donation of fifty volumes of Home Evangelization, (by the hands of A. Shambaugh,) by an unknown donor; also, to the American Tract Society, for sending the American Messenger to our itinerant ministers."

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The auxiliary of Washington county, New York, held its anniversary at Fort Edward, Wednesday, September 25. Receipts over \$700. Addresses by Rev. C. Foot, general agent, anti Rev. Mr. Fisher. The meeting was one of unusual interest.

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A new auxiliary has been organized at Tarrytown, New York, Rev. John M. Ferris president, Joseph Mellows secretary, J. C. Mallory treasurer.

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### 30 -- TRACTS ARE PRESERVED AND READ

Rev. Aratus Kent, of Galena, one of the pioneer western ministers, in an article in the Evangelist referring to the fact that tracts are generally read, says, that like the little gift carried off by the Indians, who was traced by the bits of her calico dress which she contrived to drop upon the road, he could be trailed over the twenty-one states in which he has distributed tracts during the last thirty-five years. He often meets with tracts which he had given ten or fifteen years previously, laid away for safe preservation. He met with one of these silent preachers on the banks of Rock river, which he had given twenty years before; and after a short interview, in which he learned that it had called forth the benevolence of a gentleman in New York to the amount of several hundred dollars, and had performed missionary service in one or two of the southern states, it was started off on a tour towards the lead-mines of the upper Mississippi.

\* \* \*

### Do As You Would Be Done By

The horse of a pious man in Massachusetts straying into the road, a neighbor put him into the pound. Meeting the owner soon after, he told him what he had done; "And if I catch him in the road again:" said he, "I'll do it again." "Not long since," replied the other, "I looked out of my window in the night, and saw your cattle in the meadow, and I drove them out and shut them into

your yard and I'll do it again." Struck with the reply, the man liberated the horse from the pound, and paid the charges himself. "A soft answer turneth away wrath."

\* \* \*

### A Good Definition

A little girl on seeing a certificate of membership of the Baptist Missionary Union, that had been framed and brought home, inquired of her mother what it was. She told her that it was something which said that her father was a life-member of the Missionary Union. "Why," said the little girl, "did father pay \$100 so that he might work for them as long as he lives?"

\* \* \* \* \*

### 31 -- ILLUSTRATED FAMILY CHRISTIAN ALMANAC FOR 1851

However humble the design or expectations of the original inventor of the Almanac, it 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 October 1, no less than 230,000 copies of the edition for 1851 had been sent out on sale. 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.

The cut of the First Prayer in Congress, is inserted in the Almanac by consent of Mr. John Neale, No. 56 Carmine-street, New York, proprietor of the copyright of a superb steel plate engraving of that interesting scene, which would ornament the parlor of the most retinal and wealthy family.

"This beautiful and instructive annual for the coming year, filled with valuable reading and important statistical information, drawn from original sources, is already published. Its excellence and acceptability are perhaps best shown by the fact, that since it has been prepared by its present editor, its annual sale and circulation have risen from about 70,000 copies to 128,000 in 1848; 192,000 in 1849; and over 300,000 in 1850. Its beautiful engravings alone are worth more than the cost of the work." -- Puritan Records

"This Almanac is in point of fact a sort of social encyclopedia upon a small scale, which cannot fail of finding friends in every family, and no well-regulated family should be without it. Indeed, we do not see how any such family can afford to be without it, for it costs next to nothing, and contains more matter of intrinsic interest and usefulness than a great many books that cost more than is convenient for every one to pay. It is prepared principally by the Rev. Dr. Edwards of this city, and evinces all the ability, care, and faithfulness which we should look for in such hands." -- New Lond. Paper.

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### The Three Treatises On Systematic Beneficence

A religious paper says, with much truth and discrimination, "There is perhaps no subject now claiming the attention of the Christian world, at the same time more important, and yet more neglected, than systematic beneficence. We have had Harris' 'Great Commission,' and his incomparable 'Mammon;' 'The Evils of Covetousness,' 'The Philosophy of Benevolence,' and many other works well calculated to excite Christian liberality. But a book forcibly urging system in benevolent contributions has long been a desideratum. Such a book has recently been published by the American Tract Society. It contains three premium essays, each of which in a different, yet in a forcible, practical way, discusses this subject. It is our candid opinion, that nothing so good, so much needed, has been issued from the press for a long time. Were the book generally circulated and reads we believe a new state of things would take place in all our churches. The book is interesting, spirited. Whoever reads at all would be pleased with it. It is in every respect a valuable addition to our Christian literatures and the gratitude of the religious public is due for it to the amiable and talented authors, and to the excellent and efficient Society by which it is published. We commend it to all, and suggest especially, that pastors, and agents for benevolent societies: secure a good supply for distribution." -- The Commission.

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### 32 -- OMITTED ITEMS

The World's Fair

LATE ISSUES OF THE AMERICAN TRACT SOCIETY

REMITTANCES FOR THE AMERICAN TRACT SOCIETY

GRANTS From September 1 to October 1, 1850



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

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

FORM OF A BEQUEST

THE AMERICAN MESSENGER

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THE END