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**AMERICAN MESSENGER -- DECEMBER, 1850**  
**Volume 8 -- No. 12 -- Whole No. 96**

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

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INTRODUCTION TO THE DIGITAL EDITION OF THIS PAPER

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

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

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#### 01 -- THE NEVER-TO-BE-FORGOTTEN VISIT

On a pleasant evening last winter, the writer with his companion called to spend the evening with the family of a Christian brother, with the view of making a pastoral visit. His children were gone from home; but we were welcomed by the parents, and in the good providence of God, we found there another father and mother, from N\_\_\_\_, old acquaintances of ours, both of whom are Zion's friends. During the evening much of our conversation was on the low state of religion and the reasons why God had to such a degree withdrawn his Holy Spirit. We walked about Zion. We viewed her desolations.

One of the brethren inquired how long things must remain in this way. Is not the Lord, said he, on the throne of grace? He is, said another; and that is all our hope. With these words all the company were silent, as if we had heard a voice from heaven -- This is all our hope.

Another brother broke silence by saying, probably we have all a work to do at home. And said he, we six of us, are parents, and how is it at home? I propose that each one in turn give a history of his own family. Are any of our children professors of religion ?

The pastor began by saying, at times our children have been thoughtful and tender; yet none of our five children profess to be Christians. They yet give a respectful attention to serious things, but they must be born again. And what I think of the final separation at the judgment-seat of Christ, I am overcome. Can we, who are parents, fix our eyes on the child whom we can consent to see go

away to the left hand of the Judge? As he went on in that strain his companion wept as if she saw the final separation near.

The next brother gave a similar account of their children. No one of them indulged hope. And he said he feared that if any of them were lost, much of the blame would be chargeable to himself. But, said he, when I think of the value of one soul -- when I think what it is for that soul to mourn for ever in hell, the thought of sparing one of our children to weep there makes me astonished at my own indifference. And his wife said, I hope you will all pray for our children; who knows but God will yet have mercy on them. She added a few words and evidently wished to say something about the final separation, but her sighs and tears expressed what she could not do in words.

The other brother said he must say of their children what the others had said, they were all without God and without hope. He had no reason to think, if they should die as they were, that they could go to heaven; and the thought that God is on the mercy-seat is all my hope for them. We little think what it is to see a child dying in his sins, conscious that we who are parents are chargeable with the neglect of their souls. And his wife added, Yes, we are willing and even anxious to make our children respectable in the world; and though we may now and then cast a thought beyond the grave for them, we have too much neglected their souls.

The Bible was then brought and the fifty-first psalm was read -- "Have mercy upon me, O God" -- and when the Bible was closed, one of the brethren said he would propose, that we six parents should enter into an engagement to pray for the conversion of our children, until the Lord should hear; and especially, he said, let us remember them at the family altar. It was a solemn moment when each for himself and herself covenanted to remember especially the children of these three families. Then all fell on our knees, each with a burden that seemed to call for the deepest prostration; and the brethren, one after the other, prayed and confessed our sins and the sins of our children. One of them, seemingly more burdened than the rest, said, Come, Lord Jesus, ere my child die.

When we parted that night each went to his own home, but not to rest. We mourned every family apart, as the mourning of Hadadrimmon in the valley of Megiddon. According to agreement, the next morning we informed our children of the last night's visit, and of the mutual covenant we had entered into for them. Every child dropped his head; and some of them covered their faces. To some the communication seemed welcome; but to all a message from God. For weeks, however, they all seemed to continue about the same -- neither careless nor indulging hope.

One of these brethren saw with pain that his children were remaining stationary, and he feared they would go back. He was led to deep heart-searching. He feared his children would all die in their sins, and that he should sink to hell with them. He thought of the judgment-day; he saw their sins chargeable upon him. The books were opened: his life came up in review; and he was condemned. A horror of great darkness fell upon him. More than once did he cry out in the anguish of his soul, My God, my Redeemer, why, why hast thou forsaken me? His sins stood in order before him like an armed troop.

He went to revisit the family where that memorable visit was held. He there found their daughter in deep distress for her soul. She said she had been a great sinner, and asked him to pray for her. He found that for several days her mother, though she had been for near twenty years an amiable professor, was now in deep distress. Her husband said she had been almost in despair for several days, and he was concerned for her. The brother, who himself had come for consolation, forgetting his own pangs, set about pointing them to the blood of Christ. He said, we were not required to make atonement -- that though we might weep tears of blood, we could give no satisfaction to God's injured law; but Christ had died, the just for the unjust, that he might bring us to God. And when they all went to prayer, the way of salvation through the blood and intercession of our great High-priest, burst upon their minds like the morning spread upon the mountains. This brother went home comforted with the comfort wherewith he endeavored to comfort them.

In our next prayer-meeting, this mother and daughter told us with humility and joy what God had done for them. From this time the work of God was spreading into other families. Meetings were still and solemn. One after another arose to testify how the Lord had appeared in mercy his soul.

We soon heard from the town of N\_\_\_\_, that God had not only converted three of that brother's children for whom we had covenanted to pray, but a great awakening was spreading through all the place; and many of the youth were turning to the Lord.

The first Sabbath in July last was a memorable day. With many others, the three families who had entered into mutual engagement to pray for the conversion of our children, saw nine of them, just three from each family, come with us to the Lord's table. Will the reader pray that each of the others remaining, may seek the Lord while he may be found? -- S. M.

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## 02 -- THE CROSS

Whence came the tree from which the cross was made? What has become of the particles of which it was composed? What hands were employed in preparing this instrument of a cruel death? To such questions no answer can be given, and none is needed. The cross was a common mode of punishment among several nations, and among the Romans was reserved for the punishment of slaves and the vilest malefactors. It was never made use of by the Jews. If they had had the power of life and death in their hands when Christ suffered, the punishment for the offence alleged against him would have been stoning. But by the ordering of divine Providence, our Lord was put to death in that way which was accursed, according to the Jewish law; for it was written, "Cursed is every one that hangeth on a tree."

The death of Christ on the cross may well be reckoned mysterious, for it was at the same time a cursed and a blessed death. Christ was "made a curse for us" that he might deliver us from the curse of the law. And yet Christ's death on the cross is the most blessed event which ever occurred in the world; for on the cross the price of our redemption was paid. Christ "bore our sins in his own body on the tree." He died, "the just for the unjust," to bring us unto God. This led Paul to say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." The cross is a

center in which many lines of truth meet. The cross is an incomprehensible mystery. That God should be manifest in the flesh, is the great "mystery of godliness." That the Prince of life should be crucified, was an event which caused the angels to stoop from their celestial thrones, that they might gaze upon it. The prophets who predicted these events were perplexed at their own prophecies, "searching what, or what manner of time, the Spirit of Christ which was in them did signify, When it testified beforehand the sufferings of Christ."

The truths which are exhibited in a clear and strong light by the crucifixion of Christ, are such as these:

1. The infinite evil of sin, which in order to its pardon required such a sacrifice.
2. The holiness and justice of God, which would not suffer sin to pass without full evidence of the divine disapprobation, and his inflexible purpose to visit it with condign punishment.
3. The wisdom of God, in contriving a method of salvation by which his own glory would be promoted in the eternal salvation of hell-deserving sinners; and this wisdom is chiefly manifest in the incarnation of the Son of God, by which the divine and human natures are united in one person.
4. But the most wonderful exhibition of the cross is the mercy of God, the love of God to sinners -- such love as never could have been conceived of, had it not been manifest by the gift of his own Son: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." -- A. A.

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### 03 -- MY SPIRIT SHALL NOT ALWAYS STRIVE

A few years since, a pastor in one of the quiet villages of Massachusetts was called to visit a sick man, who was supposed to be dying. The disease was violent, but reason was unimpaired, and his affrighted soul was trembling with a consciousness that he was not prepared to meet the Searcher of hearts. Eternity was opening before him: neglected warnings, misspent Sabbaths, a slighted Bible, admonitions scoffed at -- in short, a life spent in sin shut out the light of hope from his heart, and his agony of spirit was almost past endurance.

The physician pronounced his case alarming; but still, it was not impossible his life might yet be spared. When the pastor came into the room, the sufferer raised his eyes, fixed them upon him with eager earnestness, and then said, "Mr. P\_\_\_\_, before you pray for me, I wish you to put your hand on my heart, and make a solemn covenant with me, that if God spares my life, and I return to my sinful habits, you will come to me, and tell me just how I look this morning, tell me what I said, and how I felt, when I thought myself so near the bar of God." A group of weeping friends, the stillness of a sick room, the groans of the sufferer, seemed to forebode that death was already present to ratify the covenant made at that solemn hour.

Mr. S\_\_\_\_\_ slowly recovered -- and in the course of a few months was again seated in the bar-room with scoffers, taking "the name of God in vain;" and with more than his wonted hardness of heart before his late warning, he defied the truth of God.

True to his promise, the pastor called on him, met him alone at the house, and solemnly told him, as he had requested, how he looked, and what he said, when he thought eternity was to reveal the secret motives of the heart. The scene was vividly placed before his mind, but his heart was like the iceberg of the northern seas. God permitted him to live many years; and when the fatal summons came, he entered on eternity, to all appearance, without a Saviour, without hope. "Quench not the Spirit." -- M.

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#### 04 -- ROCK-SALT WANTED

The true preserving virtue of a church or state, as well the real wealth, does not lie so much in its bank-stock and halation; as in the number of living Christians it contains, rich in faith and in good works. The rock-salt of a nation consists of those in it who unobtrusively practice the heavenly wisdom of doing good, whose lives shine; whose conduct silently preaches; whose words and ways reprove sin, and put it to shame; whose example and conversation and Christian activity in the sphere of action, hidden it may be, which they will win souls to Christ.

"He that winneth souls is wise," and he it is whose genuine salt saves the church and the world. It is not so much the public talkers, but the private Christian workers, whose salt diffuses itself through the church and the community to which they belong. Theirs is the rock-salt. It is by no means he whose name is oftenest on the lips of others, and who can speak the most powerfully with a taking eloquence, whose influence is always the most savory, or his wisdom the most successful in winning souls. But rather is it he who lives the most holily, who prays the most fervently, who walks closely with God, and labors the most humbly and zealously in his allotted sphere, low though it be, for the glory of his Saviour and the good of his fellowmen. Wisest, holiest, and most useful men, are often those of whom, while they are living, the noisy world hears least. According to a familiar saying of Cowper,

"Stillest streams oft water fairest meadows,  
And the bird that flutters least is longest on the wing."

It is so with individuals, it is so with churches. Those sometimes that are without noise or name, are found in the end to have most salt, and to be most successful. They make the influence of a church on the community like a bank of salt in the midst of the sea; and crystallizing all about it, as the natural reward of their labors and prayers, are rough diamonds of immortality, attracted there from the lanes and the alleys, the highways and the hedges of sin. This is the genuine rock-salt which the church wants to season it, and the world to save it. A proper sign-board over every Christian meeting-place would be, Rock-Salt Wanted. -- H. T. C.

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## 05 -- THE UNLEARNED CHRISTIAN'S SECURITY

How striking is the wisdom and goodness of God in providing for even the ignorant reader of the Bible an adequate security against the subtleties of learned and skillful objectors. there is a species of evidence which they cannot assail, or rather the influence of which they cannot counteract. An impression is fastened upon the reader of this book that it came from God. There is something so holy and so heavenly in its contents, something so unlike every other book, something so spiritual and superhuman in its truths and doctrines and precepts, that the mind, in spite of a host of objections, almost involuntarily says, "It must be divine; this must be the word of God." Such an influence will the internal evidence of the Bible often produce even upon one who has never experienced religion.

But there is something more in the case of the real Christian. When the speculative believer has brought forward all the external evidences from the life and miracles of Christ and the apostles, and all the internal evidence from the manner of writing and the doctrines taught, the regenerated Christian may say, "I have other witness than this." In the correspondence and harmony between his own experience and the contents of the sacred book, he finds a satisfactory confirmation of its claims. He finds, to sum it in a word, that it is just what it professes to be, a system adapted to a ruined sinner. Possessing this evidence, many an ignorant believer has been enabled to hear unmoved the sneers of objectors which he could not refute. In this way God has provided his children with a general security against the attacks of those who deny the evidences of the gospel. -- H.

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## 06 -- THE CONTRAST

Should Christianity universally prevail -- should its precepts be acted upon, in all the length and breadth of their requirements, there would be no occasion for bolts, nor bars, nor penitentiaries, nor any thing of the kind; every man would become as an angel, and earth as a paradise! But, if Infidelity should universally prevail and triumph, who believes that there would be no occasion for bolts, and bars, and penitentiaries? Who believes that every man would become as an angel, and earth as a paradise? In the providence of God, Infidelity did once prevail Where? In revolutionary France. When? During that period so properly called "The Reign Of Terror." Yes, Infidelity did then prevail and triumph, for then the National Convention decreed that there was no God. The Sabbath was abolished; churches were closed or converted into "temples of Reason." Death was declared to be an eternal sleep; and the Bible was dragged along the streets of Lyons, in a way of derision and contempt. Yes, Infidelity then prevailed and triumphed; and most frightful was its reign. Its crown was terror; its throne the guillotine; its scepter the battle-axe; its palace-yard a field of blood; and its royal robes dripped and dripped with human gore! All France was, as it were, one vast slaughter-house, and the rulers of France as demons from the bottomless pit! O, my soul come not thou into their secret; unto their assembly, mine honor, be not thou united. Verily, "their rock is not as our Rock, even our enemies themselves being judges." -- Dr. Baker's Revival Sermons

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## The House Of God

Vice costs more than virtue. It costs more to support a drunkard than a sober man; more to sustain the licentious than the chaste; more to secure and convict a criminal than it would have cost to have prevented him from becoming a criminal by placing him under religious influence. Sabbath-breaking is an expensive vice. One Sabbath spent in idleness and dissipation, in neglecting the sanctuary, costs more than five days spent in the discharge of their appropriate duties. Which is best, to spend the Sabbath in idleness and dissipation, and resume business Monday morning with an empty purse and languid spirits, and a heart-aching under the remorse of conscience; or to lay aside business affairs at a proper hour Saturday evening, close the ledger and lock the desk, and shut the world up in the counting-room and relax the energies of the week in the social endearments of the family;

"The only bliss that has survived the fall" --

rise early Sabbath morn, and begin the day with its appropriate duties, and then to the Sabbath school, to swim in the smiles and glad faces of earth's brightest similitudes of heaven-little children -- and then mingle with the people of God who keep holy time, and send up the voice of supplication and the shout of praise to the Most High; and then melted, softened, awed, refined, better fitted for society and for social and civil duties, return to the enjoyments of home; and Monday, with health repaired, spirits refreshed, and the bright sunshine of the soul, a good conscience, which is a "continual feast," begin the labors of the week? "I speak as unto wise men; judge ye." -- Rev. Dr. Scott of New Orleans

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## 07 -- TO A STUDENT IN COLLEGE

I was deeply interested in your last letter, particularly in your renewed request, "Pray for me." I said to myself, P\_\_\_\_ must pray a great deal in order to give evidence of sincerity in so often requesting the prayers of others. I think it a good rule, when we ask others to pray for us, to give our souls unto prayer, and pray ourselves as we would wish others to pray for us.

I have thought, as you have a room-mate, you may be tempted to neglect secret prayer; or, you may be satisfied to think your prayers after you are in bed at night, and before you rise in the morning. Dear P\_\_\_\_, however much you may pray on your couch, I beseech you, let no morning, or evening pass without. using your voice in prayer on your knees before God.

As your room-mate is pious, you can easily make arrangements not to hinder or interrupt each other in your closet devotions. I write this with a vivid sense of its importance to your spiritual life. If necessary to neglect either, let it be your study, rather than your closet. And when you have "shut the door," pray to your Father in heaven, not only for yourself, but for others. I have a desire that you pray specially for your classmates -- that those who are pious may be quickened in duty, and that the impenitent may be awakened, convicted, and converted. If you pray with earnestness for those you so often meet, I think you will soon feel a strong anxiety for them, and



this anxiety will lead to personal effort for their salvation. My dear P\_\_\_\_, are you not willing to engage in this work? The fact that you feel weak, and that you are of the younger members of the class, is no discouragement. "God hath chosen the weak things of the world" as instruments, that he may have all the glory of the sinner's salvation. Have you a willing mind for this service? Set about it immediately. The Lord will help you, if you go to him in a right spirit. James 1:5-6

I have recently heard of a young man who was hopefully converted in the first part of his college life and when I think of him, I think of you I then I pray that you may be like this young Christian. His spiritual father told him, soon after his conversion, he must not think of going through college without being instrumental of converting as many as ten or twelve of his fellow-students. This saying sunk into the heart of the pious youth. He began to pray for his impenitent classmates; then he would speak with one and another of the worth of the soul, and the dying love of Jesus to procure its salvation; then he would pray again, and so on, until all the sympathies of his heart were enlisted for their immediate conversion. So intense was his anxiety, he failed to be at recitation, once, twice, thrice. At length his tutor required the reason for his absence. The young man was agitated, but his countenance shone with the light of heaven while he modestly whispered, "I had such agony for my impenitent classmates, I was obliged to go away and pray for them." Hear the sequel. These classmates were soon converted, and after nine or ten had traced their conversion to the efforts of this humble student, his Lord called his faithful young servant to "go up higher." He did not live to enter the ministry, as he had anticipated but it may be he accomplished more good than many in a long life. I think I hear a voice from heaven, "Do present duty, and do it now, for the now that flies, may be the last." -- S.

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## 08 -- VOICE OF THE SECULAR PRESS

When the secular press generally snail utter as truthful a voice respecting our "yellow-covered literature," as that which follows, and cease to uphold it by indiscriminate puffing, we may hope that its days will be numbered.

"Cheap And Nasty Literature. -- The Boston Transcript a few days ago, noticing a new publication of the cheap kind which is announced by all the booksellers, said it "promised well." Next day it added, a friend's farther investigation convinces us that it promises ill; and we shall show our sense of the accuracy and disinterestedness of his judgment by throwing the volume into the coal-hole for fuel. We wish the same disposition could be made of three-fourths of the cheap, flashy, yellow-covered abominations, under the name of novels, that infest the shelves of our periodical dealers.'

"We say ditto to the wish of the Transcript, and particularly in reference to the publication it noticed, which is as filthy a thing as could possibly be put in print. Yet it is advertised by a number of respectable booksellers in this city. A man who innocently purchases such a work ought to carry it to the grand jury." -- Phila. Ledger

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## 09 -- THE MESSENGER

It may nor, Messrs. Editors, be out of place to mention one method of promoting the great and good cause of our Society. I usually send a dollar or more annually to the Messenger office, and order a few copies for friends scattered in various parts of our country. As one of the results of this humble effort, I heard with much treasure the following: A very worthy and excellent man, of wealth and influence, who has recently come into the Christian church, to whom I had, without his knowledge, sent the Messenger, said, that "he took no religious newspaper, but somebody had sent him the Messenger, and he thought it the best paper he ever read, and wanted to pay for it." This gentleman is an efficient helper of every "good work," and I have no doubt that he has thus become acquainted with the operations of our Society, and will amply repay the little expenditure of a quarter of a dollar. By such humble methods of increasing the circulation of the Messenger, you may, under God's blessing, scatter far and wide the knowledge of important truths, and, in a word, preach the gospel. -- A Farmer

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Baxter, after writing more than one hundred and twenty books, said his SAINTS' REST had benefited him more than all the studies of his life.

What is the difference between Judas' repentance and Peter's? for it is said that Judas "repented himself," and "Peter wept." This is the difference: Judas turned in his sin to hang himself, but Peter turned from his sin to Christ. -- S. M.

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## 10 -- THE MESSENGER FOR 1851

"With this Dumber we close the year; and a new year is before us, with new motives, hopes, and encouragements. Our great work for God and the souls of men glows with intenser interest amid the developments of a wonder-working Providence, adding millions every year to our population, and expanding our inhabited territory with a rapidity that outstrips all the spiritual enterprise of the churches. Whose heart does not burn within him, as he asks, "How shall our fellow-men, pressing onward for gain, full of worldly enterprise, be reached with the gospel of salvation? and how shall I best do something for this great end?" We do not weary of our motto, "An evangelical ministry, an active church, and a sanctified press the hope of the world." Every officer and every member of the church, every man and woman and child, must "arise up and build," "every one over against his own house."

In this hallowed enterprise we mean to do all that in us lies, in prayerful dependence on the Holy Spirit for wisdom and strength; and while we attempt to reach the millions of pagan and papal countries, to issue the best and most attractive books, to supply the desolations with colporteurs, and stimulate personal Christian effort, we shall omit nothing to make the American Messenger a herald of mercy and salvation. We expect every number to winsome souls to Christ, to kindle new zeal in his followers, and bring glory to him in resisting sin and the adversary. We spare no labor or expense to render the paper a welcome inmate and a spiritual blessing in every

family. And we ask every subscriber and every reader, on their part, to adopt means to gain new subscribers, and thus widen the circle of the usefulness of the Messenger. We thank the kind and beloved brother who unexpectedly sent in the practical hints in another column, with which we hope many will comply.

And now, a word to writers. No diffuse, commonplace article can occupy the space of our little columns. It is due to 170,000 families, to give them a paper every line of which repays their attention. Brief articles, full of thought, breathing "Christ crucified," and such as will interest, instruct, and benefit large classes of men, are alone adapted to this paper. We especially solicit from pastors and others, evangelical narratives of facts which have occurred under their own observation, of which the first article in this paper is a happy specimen. Instructive anecdotes, and all that is calculated to interest and benefit the young, to encourage and assist fathers and mothers, and to make home the happy prelude to an eternal rest, are gratefully received. We shall remit to writers whose articles are inserted, the just remuneration proposed in the October number; expecting, however, from all a cheerful acquiescence in our principle to make up every number from the best materials we can command from all sources.

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## 11 -- CONVENTION OF COLPORTEURS AT CHICAGO -- EDITORIAL CORRESPONDENCE

Cincinnati, Ohio, Nov. 1, 1850

Dear Brother -- I am mercifully delivered at last from the sand-bars and fogs of the Ohio river, and have reached "the queen city." I have not time to record the varied and deeply interesting incidents of the last month, but must snatch an hour to give some report of the Colporteur convention at Chicago. Of my visit to St. Louis, Sabbath experiences in Indiana, public discussion on a steamboat with a Roman-catholic bishop, general impressions of morals and religion at the West, etc., I will write at another time.

The following colporteurs and agents convened at Chicago on Tuesday, October 8: namely, Rev. R. S. Cook, Secretary; Rev. H. B. Holmes, General Agent for Massachusetts; Rev. A. Montgomery, General Agent for Wisconsin; Rev. Charles Peabody and Rev. Glen Wood, General Agents for Missouri, Illinois, and Iowa; Messrs. Dixon, Comstock, and Clark, of Michigan; Messrs. Pease, Goodrich, Johnson, Hamilton, Sill, Wilcox, Vassar, Wiley, Muzzy, Palmer, and Cowan, of Illinois; Messrs. Holt, Montgomery, Norton, and Messrs. Conrad, Miller, and Kesting, Germans, and Mr. Asburn, Norwegian, of Wisconsin, and Mr. Cooper of Iowa, Colporteurs -- in all, twenty-seven.

Mr. Cook was called to the chair; Rev. Glen Wood, Secretary; and Rev. Messrs. Holmes and Peabody and Mr. Johnson, Business Committee.

As in other meetings of a similar character, the first exercise was intended to develop the dealings of God with the soul. Each in turn narrated the process by which the Holy Spirit had wrought his deliverance from the dominion of sin, and introduced him into the kingdom of the blessed Redeemer. The same delightful illustration of the power of divine grace that was furnished

in the statements at the Cleveland convention, was afforded here. Though born in different lands, and speaking different tongues, and associated with different churches, and although the instrumentalities employed in conversion were as varied almost as the body was numerous, yet the great evangelical features were identical: one hope, one faith, one work, one spirit -- one in every thing.

I can hardly refrain from giving a sketch of the history and religious experience of some of these brethren. Some had been led through the mazes of infidelity. One, a sailor, after a life of peril on the ocean, utterly regardless of the gospel, had been met in his western cabin by Nelson's Cause and Cure of Infidelity, and is now one of the most valuable of our fellow-laborers. Another, who during his early life in the wilds of Western New York had not heard a sermon, traced his conversion to a blessing on the fidelity of a pious mother. Some had been trained faithfully in the ways of righteousness, and others had been wayward and grossly wicked. Many had passed through the furnace of affliction. Nearly all had enjoyed the prayers of a pious father or mother. But I cannot dwell on individual cases.

A day and a half was occupied with descriptions of fields traversed, and a narrative of the mode and results of colporteur labors. The convention being only about half as large as that at Cleveland, this exercise was more thorough than time permitted at that meeting, and showed more distinctly the necessity and benefits of Colportage. If any doubt remains on a single mind of the necessity and usefulness of colportage, the statements on this occasion could not but dispel them. Itinerant laborers from four great states of the Northwest, reaching the more neglected portions of the English, German, and Norwegian population, presented such a picture of moral desolation in the details of their narratives as to melt the heart of piety and patriotism. Whole townships had been found without preaching of any kind; family after family -- thousands in the aggregate -- had neither Bible nor religious book; multitudes were deprived of the means of education, and new settlements were springing up with amazing rapidity on the frontiers, with few or none of the means of grace. One colporteur said his field embraced tea thousand square miles, with about one hundred thousand population, including twenty thousand Germans, three thousand Norwegians, three thousand seven hundred Indians; and in that whole district there were but thirteen meeting-houses of all evangelical denominations. Error in every form abounded. Others stated, that not one-third of the people on their fields were reached directly by any gospel influence. Others still, thought one-fourth too large a proportion.

Though the statements were necessarily condensed, and particular facts of usefulness could hardly be allowed for want of time, every colporteur who had labored any considerable period, was ready with incidents of conversion by one book or another, or by the blessing of the Holy Spirit on his personal labors. Weeks might have been spent in details of this sort, even with the limited number of colporteurs present. Eternity will reveal it all.

The groundwork having been laid in these important services, the convention proceeded to the discussion of principles vital to the Colporteur enterprise, and to the institution conducting it. The general agents rendered important aid in this part of the meeting. The chairman of the convention occupied considerable parts of two days in sketching the history of the Society in its different departments, with descriptions of the Tract house and the officers and committees of the institution, and in answering practical questions presented in writing. Nearly every topic affecting

the duties and relations of the colporteur to God, to the Society, and to the various classes he meets in his toils, was discussed; and the information gathered by experience since the commencement of colportage in this country, was made the common property of the convention.

All these exercises were interspersed with devotional services. The colporteurs met each morning for conference and prayer; and each daily meeting was opened with the exposition of a portion of scripture and prayer by the pastors of the churches alternately. All came praying for and expecting a blessing, and it was graciously bestowed. The Spirit of God was vouchsafed to these humble laborers. I cannot but hope that saving, eternal results will be witnessed, as the fires there kindled are spread over this vast region.

Public meetings were held on three evenings of the week, in the First and Second Baptist and in the Second Presbyterian churches; and on Sabbath evening a closing public service was held in the spacious First Presbyterian church. Notwithstanding the imperfect notice, and various interruptions, they were well attended, and had elements of much interest. Members of the convention, colporteurs, and others, delivered addresses. I doubt whether a more deeply interesting meeting in behalf of the foreign immigrant population has been held in this country, than that in the Second Presbyterian church of Chicago. The simple, affecting narratives of the German and Norwegian colporteurs, with the excellent address of Rev. Mr. Peabody and others carried conviction to every mind that an immense and interesting field of evangelization exists in this direction; and that qualified laborers are entering it. A gentleman of the Baptist congregation proffered one hundred dollars as a donation at the close of the meeting, so clear was it to his mind that the work was of God. The meeting on Sabbath night brought together the elite of the churches of the city. Admirable and effective as was the concluding meeting at Cleveland, that at Chicago seemed to me to take a still stronger hold of the public mind.

The pastors of churches of various denominations kindly gave their presence and aid in the daily sessions of the convention and in the public meetings, and invited the clerical members to their pulpits. Hospitable provision was made for us all. Christian kindness was manifested in many delightful ways. May the gracious Redeemer, in whose name and for whose sake we were thus received, reward his servants for their sacrifices in our behalf.

The Rev. Mr. Montgomery engaged in personal solicitation of funds in the city, to aid in extending our work, immediately after the convention adjourned. His success I have not learned. Whether it be considerable or not, I can not but hope that permanent foundations of confidence and cooperation are laid in this enterprising and growing community, and that in due time the wealth and talent of this metropolis of the Northwest will be consecrated to the evangelization of the vast district of which it is the commercial center.

Among the impressions indelibly made on my mind by this meeting, are these:

1. Providence has been watchful and kind in raising up well-qualified men for the colporteur work. With scarce an exception, the men at Chicago seemed admirably adapted for the service to which they are devoted. Most of them are in the prime of life -- the average age being thirty-eight. They are men of intelligence, tact, and energy, for the most part; and the simplicity of aim, and the spirit of humble, devoted piety which appeared to characterize the band, was

delightful. It was cheering to meet so many fellow-laborers of the Harlan Page stamp. May they be multiplied a hundred-fold.

2. It was clear, from the description of the field, that a very great increase of the number of colporteurs is demanded. The emigration from the older states and from Europe into Michigan, Illinois, Wisconsin, and Iowa, is increasing with frightful rapidity. Villages are springing like mushrooms on every side. Norway and Sweden and Germany are sending swarms of settlers, without accompanying means of religious instruction. Evangelical pastors are not to be found in adequate numbers. Shall we not press forward this pioneer work without delay; multiplying books and colporteurs, until this whole region shall be traversed? Of the 1,000 colporteurs we thought the country needed from the stand-point at Cleveland, 200 could be well employed in these four states within another ten years. Can they not be found, and will not the churches sustain them? I do not doubt it.

3. The proportion of the population in the northwest who have few or none of the means of grace, is much greater than I had supposed. Recency of settlement -- distance from places of worship -- necessities of frontier settlers -- secularization of the ministry, and other causes, contribute to leave the masses in an unevangelized condition. But I cannot stop to illustrate this topic.

4. Schemes of evangelization, to reach the existing generation of these masses, require the aggressive, itinerant, and catholic elements. The gospel must be preached at the fireside, or hundreds of thousands will perish without it. It must be the gospel in its simplicity, and in other than sectarian forms, or it will have little acceptance. Not isms, but salvation, is the want of the northwest. Such a demonstration of the beauty and glory of Christian catholicity, as was furnished in the presence of men from Congregational, Presbyterian, Baptist, Protestant Episcopal, Lutheran, Reformed Dutch, Methodist, Evangelical Association churches in our convention, is needed in the west. And the men who go forth in this spirit, commending themselves to every man's conscience in the sight of God, will have the hearts of the frank, bold settlers of the forest and the prairie.

But I will reserve the facts and impressions of this convention, and this western tour, for a full official report.

Arrangements for a public meeting on Sabbath evening, in the Baptist church, Cincinnati, which Bishop McIlvaine has kindly consented to address, demand my attention, and I must close.  
-- Yours with confidence and affection, R. S. C.

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## 12 -- PRACTICAL HINTS

The present number completes the eighth volume of the American Messenger. Its pages have been as refreshing as "cold water to a thirsty soul." Our hearts have been stirred within us while reading its choice articles. Those who have known its value will not hesitate to renew their subscriptions. But for one, I feel solicitous that efforts should be made to increase the circulation

of the Messenger, so that not less than two hundred thousand copies may be issued for the year 1851.

A single dollar will enable any one not only to secure the Messenger for himself, for one year, but also to have the pleasure of sending it to three of his friends in any part of the United States. Many of our unconverted friends would read the paper if thus sent to them.

As six copies can be sent to one address for a dollar, could you not advantageously place that number at the disposal of your pastor, so that each month in his pastoral visits he might have copies for distribution?

Another plan is to secure subscribers in each church, at the cheap rate of forty copies for five dollars -- only twelve and a half cents each! In this way you will stir up the disciples of Christ to increased zeal for the salvation of souls.

Perhaps some of the readers of the Messenger think that the plan just named involves too much trouble. Let me suggest a way to accomplish it by proxy. Hand five dollars to one of the teachers of your Sunday-school, and propose to give that amount to purchase new books for the Sunday-school library, provided not less than forty subscribers be secured for the next volume of the Messenger. In this way you will confer a double benefit.

But whatever plan may be preferred, let us not fail to make an effort to increase the number of readers of the Messenger. Let us each determine to try. -- M.

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### 13 -- WESTERN LIBERALITY

It may gratify some readers of the Messenger to give them some items of the second part of the Colporteur convention at Cleveland. The good people of that city having for nearly a week, in successive meetings, witnessed the practical workings of the colporteur system; its peculiar adaptation to the new settlements of the West; the laborious and self-sacrificing character of the laborers; the signal evidences of the divine favor in their work; and the urgent providential call for more men, have felt constrained, when respectfully waited on by one of the general agents, to lend a hearty cooperation, eight or ten of the benevolent citizens contributing each \$150 for the salary of a colporteur; and with the hope of giving a fresh impulse to the enterprise, and to encourage the parent Society and its friends as speedily as practicable to have one thousand colporteurs in the field, have just raised the generous subscription of \$2,300 for the extension of the colporteur work.

This noble effort by western men qualified to appreciate the importance of the undertaking, illustrating the willingness of the West to help herself as far as she is able, is the more honorable to the citizens of Cleveland, and the more worthy of imitation from the fact, that all the evangelical denominations in the city participated in the effort, though several of the congregations contributing most liberally are now erecting churches, and meeting heavy responsibilities. As they had heard during the meeting, of several of the self-denying colporteurs, who had each given from their scanty salary of \$150, \$50 donation to the Society, to aid in supporting more laborers, and of one

who had given his last \$50 -- saved with great care and self-denial, to ceil his shell of a house -- for building a church in his own destitute neighborhood, these donors deeply felt that while dwelling in their own celled houses, and abounding in all the good things of this life, contributing liberally for the support of such men was only a small expression of sympathy for such a cause, and of gratitude for the ability God had given them to erect sanctuaries for their own accommodation.

Now, as western men who feel deeply the wants of the West, and see clearly the peculiar adaptation of the Colporteur work to reach speedily and bless our destitute millions, are so anxious to have a thousand laborers in the field as soon as practicable, and are willing to contribute so generously to accomplish the great object, will not all the friends of the Society heartily sympathize and cooperate in so noble an undertaking? Can the requisite funds be raised? In attempting to reach our whole field, shall we not enjoy the special blessing of God, giving us both men and money, and accompanying our labors with the outpourings of the Holy Spirit? -- F. Y. V.

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#### 14 -- THE SPIRIT NOT WITHHELD

In the midst of prevailing worldliness and indifference, it gladdens the heart to learn that in some places God is in mercy pouring out his Spirit. One of the colporteurs in Virginia says, that during the past quarter between 80 and 90 have united with the different churches. The truth as found upon the printed page of the Society's publications, has been blessed to the good of souls. In one instance, Foster's Appeal and two tracts were instrumental in the conversion of a whole family. Beecher on Intemperance, and the Poor Man's House Repaired, induced two brothers to give up the traffic in ardent spirits, and led several into the temperance ranks.

A colporteur in Georgia visited a settlement where there was little regard for religion, and less for religious reading, and with much labor and prayer circulated a few books. On revisiting the place, he found the people anxious for books. A meeting commenced, as the result of which 26 joined the church. Another colporteur in Georgia says, "During the last quarter I have been permitted to see many sinners inquiring the way to be saved. I attended one meeting where more than 30 professed religion: at another, five or six united with the church."

A clerical colporteur in Kentucky has recently been engaged in several powerful revivals of religion, one of which resulted in 40 hopeful conversions; another, in between 55 and 60. In another county there were three meetings, at which 56 professed to have yielded to the Saviour. It is his impression, that to a great extent those fruits resulted from the circulation of the Society's publications.

A colporteur in Tennessee writes, that 140 persons have professed faith in Christ at meetings which he has attended. Another colporteur in Tennessee has attended 14 meetings, which resulted in the hopeful conversion of 350 souls. He says the meetings "were marked with good order, riveted attention, the deepest conviction I ever witnessed, and usually clear, bright, undoubted conversions. After visiting a neighborhood, and giving the leaven time to ferment, I have held these meetings, which have been attended by all the clergy within reach."



Another colporteur in that state gives an account of three meetings which he attended, that resulted in 104 hopeful conversions. Of one he says, "It was the most solemn time I ever witnessed. The subjects of its influence were mostly men, and of the first class, almost or quite all of whom had been reading our books, as it was in a district where I had labored a great deal. There have been about 400 conversions on my field in the last two months, and it is now in a general state of revival, except in one part, where I have never circulated our books. Where the most books have been circulated, the richest work of grace seems to have been realized."

A colporteur in South Carolina conducted most of the exercises of a series of meetings, besides visiting and instructing from house to house; thinking this needful, as the people had hitherto been neglectful of religion. The meeting resulted in the organization of a church, a Sabbath-school and Bible-class, and the accession of 39 persons to the church.

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## 15 -- ANOTHER TROPHY

In a village in Wisconsin, as a friend in that state writes us, resided a gentleman of worth and influence, who was a champion of infidelity. He was active in disseminating his principles: his books were freely distributed, and read with eagerness. Two of his brothers had embraced his sentiments, and the seeds of skepticism were fast germinating in the minds of many. A friend of his last winter presented him a copy of Nelson's Cause and Cure of Infidelity, with the request that he would peruse it carefully, at the same time imploring earnestly the blessing of God to attend it. In a short time it was evident that the Holy Spirit was attending it. The infidel was soon inquiring after truth, and his friend had the pleasure of seeing him commit his infidel library to the flames. He was soon rejoicing in the hope of eternal life. He immediately went to work to counteract the influence of former years. The family altar was erected. His former associates were entreated to examine into the truths contained in the Bible. They were prayed for and with, and a general trembling seized the hearts of the community. A glorious work of grace followed, in which many of his old associates, including one of his brothers, were hopefully converted to God.

A colporteur in Indiana, while reading Nelson's Cause and Cure, thought of one of his friends, who was an intelligent man but an infidel, and sent him a copy by mail. When he returned home, his friend received him as a Christian. His faith was afterwards tried in sickness and in death, in both of which he gave cheering proof of having passed from death unto life.

A Missouri colporteur was told by a clergyman that a lawyer, who was an avowed infidel, was recently converted by reading Nelson, and that another infidel had borrowed of the lawyer the same copy, without knowing of the change in the lawyer's mind. He too had an arrow of conviction in his heart, which he could not remove till he was led to the cross of Christ, where he bowed and begged for mercy; and he too obtained a good hope through grace.

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## 16 -- A KENTUCKY COLPORTEUR

It is gratifying that the places most destitute of the means of grace can be reached with a gospel message, and that hopeful and permanent results are often realized. A Kentucky colporteur writes, "On one creek about 20 miles in length and its branches, I visited 33 families, of whom 19 were destitute of the Bible, and only three were supplied with religious books. There had been no preaching of any kind on the creek for more than a year. I held an evening meeting at a private house, which was well attended considering that the roads were impassable except for a single horse. One man and his wife came five miles on foot, and other large families had but one horse between them. I left more or less books in every family, and they promised to make up a school and have their children taught to read, which many of the parents were unable to do.

"At the close of my labors in another neighborhood where there was preaching only Once a month, a circuit preacher united with me in a two days' meeting. A work of grace commenced, which has resulted in the hopeful conversion of about 30 souls, the organization of a Methodist church of 42 members, and the establishment of a large Sabbath-school composed of both old and young. More than one half of the families in the neighborhood had no Bible, and only a few had any religious books. A large proportion of the converts are those with whom I conversed or prayed, and those I supplied with books, tracts, and Bibles.

"I rejoice to state that an increased interest in the cause of education exists in various portions of this field. At least fourteen new districts in which schools are taught, have been organized the past summer, and in them multitudes of children are learning to read the many books distributed here. in many instances they are used for text-books. It is also worthy of remark that many districts build houses convenient for meetings as well as schools, and hence there are more facilities for preaching. In the absence of such, I have had to hold meetings in private houses, which are often too small, and we have frequently removed to the shade of trees."

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## 17 -- BREAD ON THE WATERS

We have often called attention to the fact, that a blessing attends the circulation of the books upon our public thoroughfares. Many a seed thus sown by the wayside has lodged in good ground, and has sprung up and borne good fruit. A German colporteur at the west, whose labors in this way have been much blessed, while visiting a steamer was accosted by a boy, who inquired whether he went on the steamer "Eagle" to St. Louis, two years before. He replied that he did; "Whereupon," says the colporteur, "he held out his hand to me, and with great emotion asked whether I recollected giving him tracts. I replied that it might have been So, but I did not recollect it. He told me that he had read the tracts, stitched them together, and read them again and again. He now wished to buy a Bible. 'They have prevented me,' said he, 'from joining bad company, and made me love Jesus.' "I gave a tract to a young man, who most heartily thanked me, saying, 'O, what good is the Tract Society accomplishing.' He took a paper from his pocket, which was handbill No. 27, and said, 'This has become so valuable to me that I would not sell it for any price.'

"On a boat which comes here every day, I noticed some one reading the Pictorial Narratives, and inquired of the stewardess how the book came there. She said a minister's lady had given it to her. She had read it over and found it so interesting that she placed it here for the benefit of the passengers, since which time some one is always reading it, and as soon as one person puts it down, another takes it up. I think it would be very useful if one or two such books were placed upon every boat. Having made so many grants already, I hesitate asking permission of the Society to grant one of these books to every boat. Perhaps some Christian friend will kindly take the matter in hand, and do this act of charity, in order to banish the reading of poisonous novels. I am sure great good will result from it."

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## 18 -- THE GERMAN WIDOW'S SELF-DENIAL

"A poor German widow; in Canada called in my absence," says the colporteur, "to whom I had given Hollatz's Method of Grace, and tracts, a year ago. These publications had been blessed to her heart, and she had become better acquainted with herself and with God. She said she wished to do something for the Tract Society, but did not know how till it came into her mind to save something out of her little earnings. She supports herself and four children by spinning, and intends to save the cents which she formerly expended for coffee, and drink cold water. She had tried the plan for Several days. My wife told her that the Tract Society willingly gave her the book, for their only object is to benefit souls. 'Yes,' said she, 'I have received benefit. I and my children will now drink water, and the Tract Society shall have the pennies which I should have to give for coffee.'"

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## He Hit The Mark

"On approaching a house," says a Pennsylvania colporteur, "I observed that the family ran in and shut the door. When I arrived, I knocked but could gain no admittance. I tried the latch, but the door was bolted. Perceiving that they did not wish me to offer my books, I selected two tracts entitled, 'The Door was Shut,' and 'A Word of Warning,' which I put under the door. About two weeks afterwards, on visiting that place, this family sent me word that they wished me to call and see them, for I had left such good books that they were anxious to see me and buy more. Five women, in different places, have ascribed their salvation, under God, to the books which I have circulated. I am greatly encouraged by the fact that the desire for religious books is increasing."

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## Are The Publications Read?

"A family upon whom I called," says a Virginia colporteur, "gave me a warm reception. It was gratifying to see how high an estimate they set upon one tract. It was brought to me from its safe place, that I might see and read it. It had been quite worn in pieces, and sewed again. 'It is so good, do read it,' said the woman. It was the four-page tract, entitled, 'Do you want a Friend?'"

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## 19 -- \$20,000 FOR FOREIGN AND PAGAN LANDS

In view of the claims of the Christian press abroad, the American Tract Society at their annual meeting in May last unanimously resolved, that "not less than \$20,000 "were demanded for the Society's current year, "for Tract operations in papal and other nominally Christian countries, and at the mission stations aided by this Society." Since the anniversary, communications have been received from a large number of the stations which look to the Society for support in this department, and a correspondence has been held with all our principal Foreign Missionary Boards; in view of which the Executive Committee, at their stated meeting just held, sanctioned the following foreign appropriations to be made in cash for the Society's current year, ending April 1: namely,

Toulouse, South of France, \$300 -- Paris Tract Society, \$500 -- Baptist Mission, France, \$300 -- Belgium, \$200 -- Basle, Dr. Marriott, \$200 -- Calw and Hungary, \$100 -- Barmen, for Baxter's Call, etc., \$100 -- Hamburg, Baptist Mission, \$700 -- Hamburg, Lower Saxony Tract Soc., \$300 -- Denmark, \$100 -- Sweden, \$100 -- Russia, for army, navy etc., \$1,000 -- Italy, by Italian Society, Geneva, \$500 -- Greece, Mission American Board, \$300 -- Greece, Episcopal Mission, \$200 -- Armenians of Turkey, \$1,500 -- Syria, Beirut, \$300 -- Salonica, for Jews, \$100 -- Nestorians of Persia, \$400 -- South Africa Mission, \$100 -- Bombay, \$500 -- Ahmednuggur, \$200 -- Madura, \$1,200 -- Ceylon, \$1,000 -- Madras, \$1,200 -- Telooogoos, Baptist Mission, \$200 -- Telooogoos Lutheran Mission, \$100 -- Orissa, \$300 -- North India Missions, \$3,000 -- Burma and Karens, \$400 -- Assam, \$200 -- Siam, Baptist Mission, \$800 -- Canton, Mission American Board, \$700 -- Canton, Southern Baptist Board, \$100 -- Hong Kong, Baptist Mission, \$400 -- Shanghai, Southern Baptist Board, \$200 -- Sandwich Islands, \$1,000 -- Reserved for new claims, \$1,200 -- Total, \$20,000.

Of this sum of \$20,000, \$500 have already been remitted to Madras, \$500 to Madura, and \$100 to Basle, to meet urgent existing necessities, leaving \$18,900 to be raised and remitted previous to April 1, ensuing, in addition to supporting all the Society's extensive operations in our own country.

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## 20 -- FROM ORISSA, INDIA

We are enabled to lay before our readers the substance of a highly interesting communication from Orissa, a country lying in the heart of India, between Madras and Calcutta, and the seat of the horrid temple of Juggernaut. It is from the Rev. John Buckley, of the General Baptist Mission, written April 22, in the absence of our esteemed friend the Rev. Amos Sutton, who has just left this country on his return to Orissa from a visit to England and the United States, and happily illustrates the necessity of Tract operations in Pagan lands, and the rich blessing with which God has graciously attended them. After striking the chord of Christian love that unites the hearts of all who are laboring to spread the gospel, "One family we dwell in Him," and begging the united prayers of God's people for India, he proceeds to adduce motives and encouragements.

"Light is spreading, inquiry is excited. Hoary systems of idolatry destined to fall, have begun to totter. Brahmins and Gurus dread our tracts and scriptures, and have sometimes, even with tears, but much more frequently with enraged feelings, besought the people not to regard them, threatening them with perdition if they did. Occasionally one and another cheer us by saying, 'Surely our fathers inherited lies, vanity, and things wherein there is no profit,' and by joining themselves to the Lord in an everlasting covenant. But the masses of the people are still in ignorance and unbelief, forgetting God, and therefore going to hell."

After stating" that "in no former year has more abundant evidence been furnished that tracts are extensively read, and producing an impression on the minds of the people," he mentions three great festivals during the last year which the missionaries have visited for preaching and distribution. One at Trebain, in the Cuttack district, at which about forty thousand were assembled. Another "near the black pagoda, the renowned temple of the sun, which was built six hundred years ago, and is polluted, as are many of the temples in Orissa, with some of the most unseemly representations that can be conceived." But especially Poeree, the seat of Juggernaut, "the headquarters of idolatry in India; a place to which the regent of the nether world has so short a way to come from his dominions, and his agents and slaves so short a way to go 'from thence to the darkness of eternal night.'

"Poeree," he says, "has had a larger amount of missionary labor than in several former years. At the car festival, when it was computed that one hundred and fifty thousand deluded immortals were present, there were more laborers for Christ than ever met on those barren sands before. All the Orissa brethren were there, and two highly esteemed friends from Bengal, Rev. Messrs. A. T. Lacroix and J. Mullens. The scenes of misery that we witnessed among the dying and the dead at this horrid festival, can never be effaced from our recollection. Many of the returning pilgrims had tracts given them, all of which contained the way of life.'

He proceeds to give some peculiarly striking evidences of a blessing on the publications.

"At Piplee, where Mr. Miller is faithfully laboring, the first person who has 'put on Christ' is a respectable man of the shopkeeper caste. He was convinced of his sin and brought to the knowledge of the truth as it is in Jesus by the perusal of 'The Jewel-Mine of Salvation' -- a tract which God has greatly blessed. Nor has the good ended here. The wife, who was violently opposed to her husband's professing Christianity, has, through the influence of the Holy Spirit, in connection with the means of grace, become, it is trusted, a sincere believer in the Lord Jesus Christ."

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#### A Dying Hindu's Testimony

Revisiting the place mentioned in the Society's last Annual Report, where missionaries overheard the natives singing "The Jewel-Mine of Salvation," which is in poetry, the son of the principal person there now told the missionaries, that his father had since died, and that, "when almost speechless, the Brahmins and family priest came to read some muntras to him. As soon as

he perceived it, he shook his head, raised his hand, and forbade them; the priest then said, 'Repeat the muntra which delivers from hell;' he again shook his head, waved his hand, and forbade them. The people and family priest became concerned; the priest then urged him to repeat the name of Juggernaut, as other persons did when they died-the man remained silent. They thought he could not speak, and so said, 'If you cannot repeat it audibly, repeat it mentally; think of it, and you will be saved.' This aroused him, and he with much energy shook his head, raised his hand, and with marked disapprobation said, 'No, no.' They then inquired, 'What then will you do? In whom do you trust, now that you are dying?' The dying man instantly raised his eyes to heaven, and pointing with his hand, said, 'JESUS CHRIST;' and amid the chagrin and wonder of all around him, presently expired."

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## 21 -- CHINA

The Rev. E. W. Syle, Protestant Episcopal missionary at Shanghai, writes, January 12,

"In excuse for so many inquiries, allow me to plead my desire to promote to the utmost of my power the objects of the Society, and also to express my entire readiness to render any services which circumstances may render to me practicable and to you convenient.

"The heart of a missionary in China is well-nigh weighed down with the accumulation and variety of the difficulties that overspread his field of labor; and in the tract department much, very much, remains to be done, and done carefully. The question of writing and publishing in the colloquial dialects is one of great moment, for it would seem to depend on the publications of Tract societies whether or not there shall be a religious literature which the common people can understand, provided in the varying dialects of the several provinces. This, as well as many other points connected with China, is not appreciated at home as yet, but will be no doubt in due time."

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## Another Colporteur Fallen

Death has again broken into the colporteur ranks, and removed from his useful labors Mr. Jonathan Rand, whose field was Fountain, Warren, and Vermilion counties, Indiana. A well-merited obituary notice in the "Central Christian Herald" says, "In his peculiarly self-denying work, he was all that could be expected of one who had known the infirmities of our apostasy. He took up his cross, and gloried that he could thus bear it with his Lord. He was always the Christian, and hence always victorious. His dying testimony was a hearty declaration that Christ was his all -- me Alpha and Omega of his hopes," Who will take his place?

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## 22 -- A WESTERN LADY'S APPEAL

In the August Messenger is an article entitled "A Noble Example," in which it is stated that it had been proposed that ten men should give fifty dollars each, one hundred men twenty dollars each, and two hundred melt five dollars each. "To this call there has been a noble response." I am glad of it, for I love the Tract cause, and my heart rejoices month after month when reading the welcome "Messenger," to see how God is putting it into the hearts of his people to give of their substance. While reading this article I wished I could be of the happy number, or that I could honor the "Sheboygan" draft; but I can do neither What then can I do? I can be one of a hundred or a thousand women who can and will give one dollar each. If we can get it in no other way, let us save it from some luxury which we can easily dispense with. Now, dear sister in Christ, will you be one of this number? If you can do no more, it is all God requires. Do it cheerfully, and bless God for the opportunity. "The Lord loveth a cheerful giver." -- W.

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The Rev. Dr. Judson was born at Malden, Mass., Aug. 9, 1788; graduated at Brown University in 1807, and pursued his Theological studies at Andover Theological Seminary; was appointed one of the first missionaries of the American Board, was ordained at Salem Feb. 6, and embarked for India Feb. 19, 1812, Adopting Burma as his field of labor, he resided over ten years at Rangoon, where he published his first tract, gathered the first church, and translated the entire New Testament. He spent about two years at Ava, where he endured the long and cruel imprisonment described in the life of Mrs. Judson. After a brief residence at Amherst, he removed to Maulmain, where on January 31, 1834, he finished his translation of the entire Bible, of which a revised translation was put to press in 1840. He then entered oft the preparation of a Barman dictionary, and at his death in April last, aged sixty-one, had the English-Burman dictionary completed and about two-thirds of it printed, and the Barman-English dictionary so fax advanced that it can be completed by another hand. "His plans were clearly and distinctly conceived, resolved upon as soon as conceived, and carried out with all the original energy of his character," and his career "measures the entire era of American missions to the heathen." His life affords materials for a most interesting memoir.

\* \* \*

#### Death Of Dr. C. H. O. Cote

We record with deep sorrow the death, Oct. 3, after a short illness, of this laborious and devoted member of the Grand Ligne mission, in Canada. Soon after his conversion from deism into which popery had driven him, he entered, in 1841, on the labors of this mission; in 1844 he was ordained; and he fell with his armor on, in the midst of battle, under the Captain he valiantly and faithfully served.

\* \* \* \* \*

#### 23 -- ITEMS AND INTELLIGENCE

##### Massachusetts

The valuation of Massachusetts will exceed five hundred millions of dollars. The valuation of the real estate of Boston in 1849, was \$102,827,500, of the personal estate, was \$71,352,700.

\* \* \*

#### Donation To Feeble Churches

Hon. Thomas S. Williams, of Hartford, Conn., has made a donation of \$1,000 to be used as a loan fund, without interest, to aid in building meeting-houses for orthodox churches in Illinois.

\* \* \*

#### New York City

By the census of 1850, New York will be advanced in point of population to the rank of the third city in Christendom, next to London and Paris, and in wealth, and commerce will be second to but one in the world. Its population exceeds that of any other city in America by not far from 200,000.

\* \* \*

#### New York Steamships

Within the last month seven large steamships have been launched at this port, and five have either gone to sea or made their trial trips. There are now twenty steamships either on the stocks or receiving their machinery, whose aggregate tonnage is about 32,000 tons.

\* \* \*

#### Peaches

From August 12 to October 12, 1860, no less than 1,338,509 baskets (three pecks each) were brought into the city of New York from New Jersey. Largest number in any one day 68,000, September 13.

\* \* \*

#### Baptist Churches In New York And Vicinity

In 1840 there were 22 Baptist churches, 17 pastors, and 6,272 communicants. In 1850, there are 44 churches, 42 pastors, and 10,979 members.

\* \* \*

#### Episcopal Board Of Missions



The receipts during the past three years were \$116,259 for foreign missions, and \$84,861 for domestic missions, expenditures, \$117,138 for foreign, and \$89,547 for domestic missions.

\* \* \*

#### Work At Home

Of 32,000 families in this city visited in behalf of the New York Bible Society, over 6,000, or more than one fifth part, were found to be destitute of the Bible.

\* \* \*

#### Offer To Kossuth

A gentleman of New York has offered a hundred acres of excellent land, situated in the vicinity of that city, to Kossuth, provided he will come to this country and accept the present.

\* \* \*

#### Bishop Hughes Promoted

The pope, at the request of the late council in Baltimore, has erected the see of New York into an archiepiscopal see: with the sees of Boston, Hartford, Albany, and Buffalo as suffragan sees, and has elevated bishop Hughes to the dignity of an archbishop.

\* \* \*

#### North Carolina

The net annual income of the literary fund of North Carolina for 1850, amounts to \$102,314, and has been distributed among the several counties of the state for the support of common schools.

\* \* \*

#### Southern Cotton-Mills

In South Carolina, Georgia, Alabama, and Tennessee, there are 98 cotton-mills, in which are invested about \$1,000,000. Some 11600 hands are employed, and 152,000 spindles. They consume 94,000 bales of cotton per annum.

\* \* \*

#### Education

Louisiana appropriates annually \$550,000 to the support of education, being more, in proportion to her wealth and population, than is bestowed by any other state in the world.

\* \* \*

### Flogging In The Navy

The last Congress, we are happy to say, abolished flogging in both the navy and mercantile service. We hope before a great while to be able to chronicle the fact that they have abolished grog rations as well as the lash.

\* \* \*

### Telegraphic Controversy

Judge Woodbury has refused to grant an injunction against House's telegraph, and decided that Morse's patent cannot prevent others from making and using electric recording telegraphs, provided their apparatus for recording differs materially from his. An appeal is made from this decision to the United States Supreme Court. A leading English paper claims the glory of the discovery of the electric telegraph, "the most wonderful discovery of modern times," for England. But Prof. Wheatstone's telegraph had no existence till 1837, while Prof. Morse's was seen in operation in November, 1835, and parts of the instrument were in being in 1832. It is justly contended that before Morse's invention, the art of telegraphing by electricity was in a more imperfect state in Europe than was the art of printing before movable types were invented, than was the art of navigation by steam before Fulton exhibited his steamboat, or than was the steam-engine before Watt made his improvements. Beyond all question, the honor belongs to an American of first making available this "most wonderful discovery of modern times."

\* \* \*

### England Brought Three Days Nearer

A company is proposed for the establishment of a submarine telegraph between England and Ireland, across St. George's channel, and then on to Galway on the western coast of Ireland, to be thence connected by steamship with the nearest telegraph station on the eastern extremity of Nova Scotia; thus reducing the passage of intelligence between the two continents from ten to seven days.

\* \* \*

### A Reproof

A Scotch geologist being in the country on the Sabbath, and having his pocket hammer with him, took it out and was chipping the rock by the wayside, for examination. His proceedings did not escape the quick eye and ready tongue of an old Scotch woman. "What are you doing there,

man?" "Can't you see? I am breaking a stone." "Ye're doing mair than that; ye're breaking the Sabbath, man."

\* \* \*

### A Little Reasoner

A little boy asked his mother how many gods there were. A younger brother answered, "Why, one to be sure." "But how do you know that?" inquired the other. "Because," answered the younger, "God fills every place, so that there is no room for any other."

\* \* \*

### Profanity

The Rev. Dr. Cox, while lately speaking of the "sins of the nation," said, "There is one awfully prominent -- profane swearing. But of all the dark catalogue, there is not one more vile and execrable. It commonly does, and loves to cluster with other sins; and he who looks up and insults his Maker to his face, needs but little more improvement to make him a finished devil."

\* \* \*

### Don't Let The People Read The Bible

In a recent circular to the archbishop and bishops of Italy, the pope shows his opposition to the reading of God's word in the following terms: "Be careful to preserve the people not only from reading the Bible, which the enemies of the church and of human society, availing themselves of the aid of Bible societies, are not ashamed to circulate; and enjoin upon the faithful to shun with horror the reading of such deadly poison -- inspiring them at the same time with veneration for the holy see of St. Peter."

\* \* \*

### A Profitable Return

A Presbyterian lady in Ireland who derived her fortune from a brother who held a lucrative post in the British army in India, recently left, among other legacies, ú30,000 for the spread of the gospel in India. The money will probably be employed in promoting female education.

\* \* \*

### The Synod Of Thurles And Bible Societies

The late address which issued from the Romish synod recently in session in Ireland, contains the following appeal to their flocks: "We exhort you, dearly beloved, with all the fervor of our souls, to be more vigilant than ever, in these days of error and infidelity. Avoid all books in

which your holy religion is assailed. Cast away those corrupt and condemned versions of the scripture, those tracts teeming with calumny and misrepresentation, that are so industriously circulated by the agents of the Bible and other such societies."

\* \* \*

### Impudent Forgery

In the catechism in use at Rome and in the vicinity, and which is drilled into the heads of the children, not only is the second commandment infamously omitted because it forbids the worship of images, but the fourth commandment is perverted to read, "Remember to sanctify all the festas of the church." These festas are accompanied by horse-races and lotteries, authorized by the head of the church. Rome has no scruples in altering or mutilating, "adding to" or "taking from" the word of God, notwithstanding the threatenings of the apocalypse.

\* \* \*

### Inconceivable

The star Lyra has been daguerreotyped by Mr. Bond of the Cambridge observatory, though it is not visible to the naked eye. Light moving at the rate of 190,000 miles in a second, would require more than twenty years to travel from that star to the earth. The ray of light therefore which made the first impression on the daguerreotype plate started from the star more than twenty years ago, long before Daguerre made his wonderful invention.

\* \* \* \* \*

### 24 -- FOREIGN

The Hungarian refugees have received permission to quit the Turkish territory. It is expected that most of these distinguished exiles will at once proceed to the United States, where it appears they intend to settle. The Porte has published a decree permitting foreigners in their service who had adopted the Mussulman faith, to resign, whatever be their creed. This measure offers facilities to a number of refugees to return to Christianity.

The queen of the Belgians died October 11. She was a daughter of Louis Philippe. A batch of fourteen new cardinals has recently been created at Rome; one of whom cardinal Wiseman, is from England. Only four cardinals are now wanting to complete the sacred college.

Out of one hundred new public journals founded in Paris after the revolution of February, ninety-six have already ceased to exist.

The pope has issued a bull prohibiting Roman-catholic parents from sending their children to Protestant Schools, either in France or England, and young ladies from teaching or taking part in them.

\* \* \*

### Magnificent Project

A plan is now under consideration by the French Academy of Sciences for uniting France and England by a suspension-bridge across the straits of Dover.

\* \* \*

### British Shipping

The number of British vessels in 1848 trading with foreign ports was 25,000, having an aggregate tonnage of 3,000,000, manned by 180,000 persons, and occupying a space in the water equivalent to 23 square miles. The number of foreign vessels that annually visit the shores of Great Britain, is about 13,000, manned by 100,000 persons.

\* \* \*

### A Dark Picture

A leading London paper says, "Nearly one-half of the population of England and Wales are unable to read and write. A large portion of the other half have received the scantiest instruction. Destitution, vice, and crime abound, because the people are untaught. The jails and workhouses are full."

\* \* \*

### Strange

Liverpool, with a population nearly as large as New York, has no daily paper. Neither has Manchester, nor Norwich, nor a majority of the great towns of England. Out of London there are, in all Britain, only two dailies, and only eleven in London.

\* \* \*

### Can It Be Possible?

An English Catholic paper says, "The Catholic population of our towns has increased to a prodigious extent. London already contains more Catholics than Rome, and Manchester and Liverpool do not number less than 200,000."

\* \* \*

### Missionaries

The number of missionaries dispatched from England are, by the Church Missionary Society, 137; Society for Converting Jews, 78; for the Propagation of the Gospel in Foreign Parts, 334, Wesleyan Society, 368; Baptist Society, 100; London Missionary Society, 171; Scotch churches, 150; various other religious bodies, 100. Total, 1,438.

\* \* \*

### Sensible

Robert Stephenson, the great engineer who projected the Britannia tubular iron bridge, has refused the offer of knighthood. Sir Robert Peel refused a patent of nobility, and in his will advised his sons to do the same.

\* \* \*

### Waking Up

The Spanish government has granted permission to construct a railroad in its boundaries.

\* \* \*

### Munificence

Miss Howard of York-place, London, has placed the princely sum of ú45,000 (\$225,000) in the hands of trustees, to be expended in building twenty-one houses on her property for the free use of twenty widows, who are also to receive \$250 a year, clear of all deductions. The widows of naval men are to have the preference, then those of military men, and lastly those of clergymen.

\* \* \*

### Degeneracy And Defection

The Christian world will be pained to hear that Rev. Henry Wilberforce, son of the celebrated philanthropist, has with his wife and children gone over to the church of Rome. A Romish journal claims that there are 2,000 clergymen of the church of England waiting for the completion of the Romish church organization in England to join her ranks.

\* \* \*

### Infamous

The French government have authorized a lottery to raise seven millions of francs to be employed in the gratuitous transportation to California of five thousand of the most turbulent spirits in Paris.

\* \* \*

## Dr. Achilli

This distinguished individual is engaged in writing an account of his experience with the Inquisition. He is also about to publish, in London, a weekly Italian journal. Besides this, he is intent on the preparation of an Italian version of the Scriptures.

\* \* \*

## Contemptible

Mr. John Hely, a British subject, who has been established in Rome as a sculptor for many years, has received orders to quit the country. The only reason for this proceeding is that he is guilty of being the brother-in-law of Dr. Achilli.

\* \* \*

## The Final Blow

The Russian language will be introduced as the official language in Poland on the 1st of January next.

\* \* \*

## The Gutta Percha Trade

This trade has very rapidly increased in importance. Previous to 1844, the name was unknown to European commerce. In that year two hundred weight of it were shipped as an experiment from Singapore. The trade increased till, in the first seven months of 1848, about a million of pounds were exported. The value shipped in the first four and a half years from Singapore, was \$274,100. In the course of three and a half years, 270,000 gutta taban trees were cut down, in order to get the gum.

\* \* \*

## The Chinese Awakening

A local committee has been formed at Hong Kong to collect and forward articles for exhibition at the world's fair in London, 1851.

\* \* \*

## Results Of The Gospel

At eleven of the mission stations in the Sandwich islands, \$7,119.18 were contributed during the year 1849, for the support of the gospel and other benevolent purposes. The donations at

a number of the stations have not been reported. There are in the islands 540 free schools supported by the government at an expense, in 1849, of \$21,989 84, containing 15,620 scholars. There are also ten select schools.

\* \* \*

### Progress Of Missions

The Rev. Henry H. Scudder and Rev. Mr. Dulles, missionaries at Madras, have recently made a tour into the interior, and have fixed upon Arcot as a new mission station. During the late war it formed an important military post of the English. The members of the Syrian mission have also resolved to establish a preaching station at Sidon. Under the patient and persevering efforts of Hohannes the Armenian, who received his theological education in this country, the work of the Lord is progressing at Ada Bazar. Several persons of respectability and intelligence are united with him in his labors.

\* \* \*

### Return And Departure Of Missionaries

Rev. J. G. Binney and wife of the Maulmain Karen mission, and Rev. B. W. Whilden of the Southern Baptist Board in China, have returned to this country. Rev. B. C. Thomas and wife, designed for the Tavoy mission, and Miss L. Crawford, for the General or Freewill Baptist mission in Orissa, recently sailed for Calcutta, and Rev. S. B. Stone and wife for South Africa. Rev. Dr. Sutton of the Orissa mission, and Rev. Dr. Poor of the Ceylon mission, recently sailed from Boston for their respective stations.

\* \* \* \* \*

## 25 -- THE FAMILY CIRCLE

### The Martyr-People

Have I told you ever about the Waldenses? If not, there is a beautiful, yet mournful story to tell you. It is beautiful, because it shows what courage and patience God can give to those who suffer for his sake; and it is mournful, because it is a tale of blood. Let us go to Europe, and plant ourselves on that high mountain range called the Alps. The Alps are north of Italy and east of France. Towards the south side of this mountain range, in a country called Piedmont, lies a small tract of land no bigger than one of our counties, where the "men of the valleys" live, or the "martyr-people;" or, as they are better known on rifts side of the water, the Waldenses. I dare say you have heard the name before, although you may not have had very distinct views as to whom it meant.

Their country is twenty-two miles long and nearly sixteen broad, stretching up the Alps and down into the plain below, dotted by little hamlets and villages. Those by the plain are very pleasant, with meadows, orchards, and vineyards, wheat and rye fields, and many delicious fruits.



Mulberry-trees fringe the road-sides, where multitudes of little silk-worms spin silk for the people to trade in. Higher up, and the way winds among huge frowning cliffs, on the brinks of precipices and deep-dashing torrents. Here and there are little sunshiny valleys, edged by the Alpine frosts, warm and green, where a cluster of cottages lie nestled together, surrounded by patches of potatoes and corn, while herds of cattle and flocks of goats are grazing on the grassy spots of the mountain side. Still higher up, and the trees are dwindled to dwarfs; July snows cover the peaks and crags, avalanches are frequent, tumbling down from the heights into the vales below, destroying every thing in their way: here every thing looks wild and dreary, and you wonder how any one can live there. In this diversified region of snow and sunshine, of peak and hollow, live the martyr-people, the Waldenses, numbering now perhaps twenty-two thousand people or thereabouts.

"How and why have they been a martyr-people?" you will ask, and I will tell you.

In very early time, soon after the apostles carried forth the glad news of salvation, the religion of Jesus Christ was faithfully preached here, and it took deep root in the hearts of these men of the valleys. Some say that Paul himself came hither and gathered churches. It is not by any means certain that he did, but it is certain that God's truth was taught with saving power: it met a glad welcome, it was embraced, believed, and loved, it formed the strength and excellence of the people.

In the course of time, errors and superstitions gradually crept into the Christian church; people began to turn from the pure light of God's word to the doctrines of men; it was no longer what God commanded and what Christ taught, but what bishops said and what councils decreed: then the people went astray. Our feet are apt to stumble and lose the road in the dark, so will the souls of men stumble and lose the way to heaven and holiness without the light of God's word: without his word, all is dark. But people did turn from his word; then it was dark and they went astray; images were put up in the churches; relics began to be hunted up like the wooden cross upon which Christ died was more thought of than the atonement he made for the sins of men, true Christianity died out and popery began to reign. The pope took the place of God.

But the Waldenses, away up in their mountain retreats, never fell into the corrupt way of thinking with all the rest of Europe; no, they held fast to the pure word of God. They said, "Men ought not to go to Rome for the pardon of their sins, nor have recourse to saints and relics:" "the church," they declared, "is not founded on St. Peter, much less on the pope, but upon Christ and his doctrines as taught in the Bible." Images, they persisted, it was wicked idolatry to worship, or so much as to have them in the churches. Behold how they protested against popery; they were real Protestants long before Luther's reformation, or before the name Protestant was given to Christians.

For many centuries nobody thought of harming these poor followers of Christ dwelling in the mountain valleys. The pope had something else to do, managing his political power; so they grew strong in the true knowledge of God and his Son Jesus Christ. In proportion as they loved and honored the Saviour, they wanted others to know him also, and to enjoy the light and comfort which he can give to the soul: so what did these poor little Alpine churches do? Why, they sent missionaries out, two by two, to France, to Germany, to Piedmont, and all about. O, it is so beautiful to see how the love of Christ opens the heart. The love of Christ not only makes us desire to be good, but to do good; it leads us to go out from ourselves and seek to relieve the sins and sorrows of others. That is just what Jesus did. He left his heavenly home to seek and to save a lost

world; so also will his true followers, filled with his love, strive to rescue their brethren from sin and hell. Not only were missionaries sent, but colporteurs too; yes, the Waldenses employed colporteurs more than four hundred years ago, pious peddlers, who, with their goods, carried leaves of the Bible and written tracts -- for this was before the invention of printing -- and left them with those found willing to read and receive them. In ways like these, Bible piety was kept alive in many hearts and homes and hamlets, while the darkness of popery was settling down upon the Christian world. These dear missionaries and colporteurs in their long and perilous journeys, knew where to find those who loved the Lord Jesus; they held meetings at their houses, ordained deacons, administered the Lord's supper, and comforted fainting and tempted souls by the precious truths of God's word.

For many, many years, the Waldenses lived undisturbed in their mountain homes. The popish priests kept saying there was heresy in those valleys. Heresy! it was a frightful word in those days, very frightful. The common meaning of the word heresy is, a denial of some of the essential doctrines of religion; but in popish countries, heresy is a religious opinion or belief different from what the Romish church teaches. You see the Waldenses were heretics according to the views of the priests, because they did hold views very different from their popish neighbors. They clung to Christ, while the priests clung to the pope. Heresy was a frightful charge in those days, because heretics were put to torture and to cruel deaths.

This cry was made against the Waldenses, "Heretics! heretic!" The pope urged the duke of Savoy, who was their civil ruler, to fight against them; he declared it was a duty to root out heresy, and not suffer it to exist. The duke minded the pope. Whenever the Waldenses came down on the plains, no matter for what purpose, they were seized and imprisoned. On Christmas-day, in the year 1400, an armed force of Roman-catholics fell suddenly upon the peaceable inhabitants of one of the valleys, and slew great numbers: others fled to the mountains. The weather was severely cold. Mothers, with the cradles containing their babes on their backs, and dragging their children by their hands, might have been seen wallowing through the deep mountain snows. On reaching the summit, far out of the reach of their pursuers, there were no means of kindling a fire or sheltering themselves from the piercing cold. What a dreary, dreadful night! in the morning eighty babes lay dead in their little cradles, while their poor mothers were stretched dying by their side.

After that, an army of twenty-four thousand men were sent against the men of the valleys. They marched up through the mountain-passes, when their principal captain was killed by a stone sent from a sling by a brave Waldensian who stood on the peak of a high rock above. He was like David killing Goliath. A band of his brethren then rushed out upon the blood-thirsty enemy and drove them back; many were driven into the torrent, and many were crushed by huge rocks falling upon them; every where the duke's army was defeated, and he was soon glad to stop a war from which he had got nothing but loss and disgrace.

While this duke lived, they were not again disturbed; but after his death, the new ruler was urged by the bishop to carry on another crusade against the valleys. Another army of fifteen thousand picked soldiers were soon on their march, committing everywhere the most horrid barbarities upon the poor Christians; their houses were destroyed, their goods stolen, their wives were injured, and many were put into dungeons, never again to see the light of day, or were taken out only to be burned alive at the stake. Higher up the mountains the Waldensian slingers did great

harm to the soldiers; so much so that the duke found the war a most unprofitable business; indeed, he declared that "the skin of a Waldensian always cost fifteen or twenty of his best Catholics."

For some time after this no army was sent against them, although their rulers treated them with great severity; they were always liable to be persecuted for Christ's sake. From time to time spies were ordered to penetrate into their retreats to hunt up something to accuse them of. Some of these spies were candid men; let us hear their testimony.

Rainerius, a cruel persecutor, owns that the Waldenses lead religious lives, they never swear, they are modest and prudent; he saw peasants who could recite the book of Job by heart, and perfectly repeat the whole New Testament. The bishop once obliged a preaching monk to go and hold meetings among them, in order to convince them of their errors and prevent bloodshed. The poor monk came back in great confusion, declaring that he had never known in his whole life so much of the scriptures as he had learned during the few days in which he had held conferences with the heretics.

The bishop then sent some young doctors just from the university to try their skill. One of them openly owned that he understood more of the doctrine of salvation from the answers of the little children in their catechism, than by all the learned disputes which he ever heard. But I have told you enough for this time. Next month I will tell you more of the spies; and the sufferings which this martyr-people had yet to endure. H. C. K.

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We have received the 25th Annual Report of the Female Auxiliary Tract Society of Erie, Pennsylvania. Since their organization they have remitted \$1,195 to the Society.

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26 -- OMITTED ITEMS

The World's Fair

INTERESTING NEW BOOKS

NEW WELSH VOLUME

ILLUSTRATED FAMILY CHRISTIAN ALMANAC FOR 1851

CONTENTS OF VOLUME 8 FOR 1850

REMITTANCES FOR THE AMERICAN TRACT SOCIETY

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

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

FORM OF A BEQUEST

THE AMERICAN MESSENGER

\* \* \* \* \*

THE END