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AMERICAN MESSENGER -- MAY, 1850
Volume 8 -- No. 5 -- Whole No. 89

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

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

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Digital Edition 12/19/2002
By Holiness Data Ministry

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INTRODUCTION TO THE DIGITAL EDITION OF THIS PAPER

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

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

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CONTENTS

- 01 -- The Lord Will Give Grace And Glory
- 02 -- Conversation Of Mr. Nettleton
- 03 -- Jacob's Vow
- 04 -- A Life-Portrait Of Jesuitism, By Victor Hugo
- 05 -- Last Words Of John Huss, At The Stake
- 06 -- Toiling In Rowing

- 07 -- Feeling For The Pillars
- 08 -- At The Mouth Of Hell
- 09 -- What Is Protestantism?
- 10 -- Messenger Hints
- 11 -- New York, May, 1850 -- 25Th Anniversary Of The American Tract Society
- 12 -- The Pope's Last Papal-Bull
- 13 -- The Satanic Press Again
- 14 -- Books When The Voice Fails
- 15 -- The Condition Of The Masses In England And America
- 16 -- Cheering Revivals At The West
- 17 -- Rich Blessings For Virginia
- 18 -- Fruits From Seed In The German Field
- 19 -- Spiritual Harvest-Time
- 20 -- Frontier Labors
- 21 -- The True Christian Spirit
- 22 -- The Pacific Tract Society
- 23 -- Death Of Colporteurs
- 24 -- The Nestorians Of Persia
- 25 -- Items And Intelligence
- 26 -- Foreign
- 27 -- The Family Circle
- 28 -- How The Hook Fits The Eye
- 29 -- The Little Colporteur
- 30 -- German Gratitude
- 31 -- Pledge, Or Covenant
- 32 -- Omitted Items

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01 -- THE LORD WILL GIVE GRACE AND GLORY

These are precious words. They are sweeter than honey. They have often cheered the disconsolate, given courage to the faint, and set on fire the hearts of good men. They are fight words. The Lord will give grace and glory. Let us weigh their import.

The Lord. Jehovah, self-existent, independent, infinite, eternal, unchangeable, merciful, and gracious; forgiving iniquity, transgression, and sin. He is almighty, and so cannot be resisted; knows all things, and so cannot be deceived; is all-wise, and so takes the cunning in their own craftiness; is love, and so cannot be unkind; is just, and so can do no wrong; is true, and so cannot lie. He made, supports, guides, and governs all things. Of him, and by him, and to him are all things. The Lord, Jehovah, Father, Son, and Holy Ghost, one God, is all our hope and all our salvation.

The Lord Will. He has said so. He has sworn so. His word and his oath are "two immutable things." He has covenanted with his people and with his Son to do these things. He never breaks covenant. "Thy faithfulness is unto all generations." His honor is engaged. His truth is

pledged. He has already made good his promise to myriads as poor and needy, as weak and helpless, as wicked and rebellious as sinners of the present day.

The Lord Will Give. He will not bargain and sell, but he will give. Nothing on earth could buy what he is willing to give. All things on earth are of no value compared with what he will give. Rivers of oil, the cattle on a thousand hills, the gold of Ophir are trash in his sight. His blessings are not for sale, but for gift. Purchase them you never can, but you may have and hold them as gratuities. Bring no money, no goodness, no merits of your own with you. "Thus saith the Lord, Ye have sold yourselves for naught, and ye shall be redeemed without money." "All our righteousnesses are as filthy rags." He will give his good things. This suits every man. We are all poor and vile and rebellious and guilty. If we get any thing, it must be as beggars get alms. We cannot, as some of them, plead that we have been made poor by misfortune, by fire or flood or shipwreck or earthquake. Our iniquities have been our ruin. Sin is a crime, not a misfortune. It is wicked to be a sinner. Nor can we say, as some beggars, that we are poor by injustice. God has never robbed us. We have robbed him. He has been righteous in all his ways. In him is no iniquity. He never gathers where he has not strewed. We have loved sin and estrangement from God. We have destroyed ourselves. Beggars sometimes want but little, one loaf, one garment, one shilling. We cannot say so. We want all things. We need pardon for countless and heinous offenses. We need white raiment, a righteousness in which the eye of God can see no rent, no spot, no blemish. We need holiness, strength, instruction. We are as poor as sin can make us. We need all things. Nor can we, like some beggars, promise, that if our present wants are supplied, we will ask no more, but will help ourselves. We shall need more to-morrow than we shall get today. We shall need more at death than we shall get in life. Yet we are like beggars, because we need favors, and can give no equivalent in return. We need gifts, alms, gratuities. It is very kind in God to say that he will give his blessings. But what will he give?

The Lord Will Give Grace. That is the very thing we need. We need nothing half so much as grace. Men and angels cannot bestow that. If we can but have grace, we shall have food and raiment and health and friends and comforts as long and as plentifully as God sees to be best for us. Christ said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." He who has grace, shall have whatever else will do him real good.

But what is grace? It is kindness to the undeserving. It is favor to the guilty. It is love to those who merited wrath. It is pity to men perishing in sin. It is mercy to the lost. That, all that is what we greatly need. Unless we get it, we are all dead men. Without it, there is no hope nor help for us. This grace is free. "Whosoever will, let him take the water of life freely." It is the grace of God. It is bestowed by God alone. He says, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." "The Lord will give grace." It is rich grace. So we read, "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness towards us, through Christ Jesus." Were sweeter words ever uttered? Who would suspect that they were written by a prisoner of the bloody Nero? Paul knew not what day he might be ordered to a violent death, yet he did not spend his time in denouncing tyranny, nor in filling the ears of his friends with the story of his wrongs, but in extolling the grace of God.

This grace is rich in its storehouse. The bosom of God is an ocean of love. This grace is rich in its fruits. They are pardon of sin, acceptance with God, adoption into his family, renewal of heart, repentance, faith, hope, love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance, humility, courage, contentment, victory; an inheritance incorruptible, undefiled, and that fadeth not away. When God gives grace, he gives "more grace," even "grace for grace." The gifts and calling of God are without repentance. This grace is all we need for any trial. "My grace is sufficient for thee." It sustains, it restrains, it cheers, it defends. It makes the triumph sure. It is better than gifts of tongues, of teaching, of miracles, of prophecy, of healing, of casting out devils, of raising the dead, of understanding all mysteries. The least grace is better than the greatest gifts. To hunger mad thirst after it, is better than to possess all wealth, all honor, all pleasure besides. Where grace works, it works efficaciously. It is lively, not dead, not dormant, not feeble. It is stronger than man's corrupt nature. It is greatly celebrated by prophets and apostles. One cries, "By the grace of God, I am what I am." Another, speaking for all his brethren, says, "Not unto us, O LORD, i not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake." This grace is much extolled by good, though uninspired men. One says, "Nothing but free grace makes any difference between me and the vilest of sinners." Another says, "There is not a round in the ladder to heaven, which doth not give to every one that steppeth upon it, just occasion to sing of grace." Another says, "I know no sweeter way to heaven than through free grace and hard trials together. And where grace is, hard trials are seldom wanting." Another says, "Two things I chiefly know: one is, that I am a great sinner; the other is, that Jesus Christ is a great Saviour. O the riches of divine grace." Another dying, said, "I have altered my mind about many things, but I am now of the same mind I was as to grace and salvation through Christ." When Christ shall bring forth the headstone of his living temple, all the redeemed shall "shout, Grace, grace unto it." nor is this all. "Grace is the silver link that draws the golden chain of glory after it." So we read,

The Lord Will Give Grace And Glory. "Grace is glory militant, and glory is grace triumphant; grace is glory begun, glory is grace made perfect; grace is the first degree of glory, glory is the highest degree of grace." Grace is worth living for, glory is worth dying for. It is the perfection of holiness and happiness, the fullness of bliss without alloy and without end.

But will the Lord give grace and glory to sinners? Yes, to sinners. Christ says, "I came not to call the righteous, but sinners to repentance." "The Son of man is come to seek and to save that which was lost."

But will he give these blessings to great sinners? Yes, to great sinners. "It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief," says Paul. Did he not save the chief of the publicans, the chief of the harlots, and the thief on the cross? His "blood cleanseth from all sin."

Do any ask, "What shall we do, that we might work the works of God?" Jesus answered that very question thus: "This is the work of God, that ye believe on him whom he hath sent."

But say some, "Is it not too late?" God shall answer: "Behold, now is the accepted time; behold, now is the day of salvation." -- W. S. P.

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02 -- CONVERSATION OF MR. NETTLETON

The late Mr. Nettleton, widely known as an instrument in many revivals of religion, owed part of his success to his private labors, and to the remarkable talent which he possessed of interesting people by his conversation. His remarks were generally founded on some passage of Scripture. I was once coming up the Delaware in a steam-boat with Mr. Nettleton; he sat in the cabin and talked about the parable of the sower, having his New Testament in his hand. At first the remarks were addressed to a few of us, belonging to his particular company, and were uttered in a low voice. One after another was added to the group; even persons who had been pacing up and down the saloon listened, stopped, and finally remained. As the circle widened, his voice became louder and his language assumed the character of a regular discourse. At length quite a little congregation surrounded him.

To this day, after fifteen years, I cannot explain the process by which these persons were gained and held, or what was the secret attraction which, in so many other instances, made him the center of interested companies. It was often so where he was least known. His appearance was nowise striking. It was not eloquence, in the common acceptance of the word; for his voice was unmusical, and his manner ungraceful; while he consulted no grace of language, and used a good deal of repetition. Yet such is the fact, and thousands probably are living Who could give testimony of the same kind.

Frequently he would send for the family Bible, when he entered a house, and, after causing a number of the nearest neighbors to be called in, would discourse for half an hour on some striking passage. Many learned from his practice to set a higher value on the word of God, and to employ it more in exhortations, pastoral visits, and conversations by the way. These lines may meet the eye of a clergyman in Virginia, in whose house I once heard Mr. Nettleton expound two entire chapters of Jeremiah. In all cases, this was done without either affectation or formality; you only wondered that you had never done so yourself, and that you had never seen any one do so before. It has often occurred to me since, that we should avoid the sameness and the barrenness which often prevails in exhortations at prayer-meetings, if we were to found them always on the word of God. -- J. W.

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03 -- JACOB'S VOW

Messrs. Editors -- Our good pastor sometimes preaches close sermons. One of his latest was based on Jacob's vow at Bethel, "Of all that thou shalt give me, I will surely give a tenth unto thee." He laid down two principles: 1, That the fact of mercies received imposes an obligation to render thank-offerings; and 2, That the amount we lay on God's altar is not a discretionary matter; that it must be stated as to time, and proportioned as to sum, and that a tenth is the minimum, instead of the farthest limit. I could have borne this pretty well, but there came some pinching inferences, which trouble me.

1. If Jacob pledged a tenth as a free-will offering, in his solitude, notwithstanding the possible occasion for its use, how much more should we give now, with existing obligations, and the implied necessity to sustain begun operations, with reiterated appeals to our benevolence?

2. If Jacob pledged a tenth of whatever he might acquire by personal industry, how much more may be claimed the name of Christ from the multitudes who possess inherited wealth, and who, like the lilies, "neither toil nor spin."

3. If Jacob pledged a tenth for expenditure in sacrifices in themselves of no effect to purge the conscience, how is the claim to a larger proportion heightened by the consideration that we live under the dispensation of the Spirit, and that wealth may be directly devoted to the advancement of moral and spiritual interests.

4. If Jacob pledged a tenth when the difficulty would be to dense ways to spend it directly in the service of God, how much more do we owe to our Lord, now that the fields are white into the harvest -- when the influence of a single dollar may be felt on the opposite side of the globe -- when the set time to favor Zion is come.

5. I Jacob, a young man just setting up in life, pledged a tenth from his undeniable necessities, how much weightier the obligation on Christians advanced in life, whose annual means greatly exceed their personal wants, and who expect in a little while to be with Jesus, and to hear the harps of heaven.

Are these inferences sophistical? If they are logical and scriptural, do not many of us incur the guilt of Ananias and Sapphira, in keeping back a part of the price? -- Simplex.

We can discover no sophistry in the reasoning of the pastor and should be glad to know that the important subject thus discussed was more frequently the topic of pulpit remark. Our correspondent seems to have made a personal application of the subject; his communication having been accompanied by a donation of \$20 for the Tract Society. Perhaps Jacob's vow may become the vow of William, Henry, John, and many others.

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04 -- THE LASTING BENEFITS OF GOOD BOOKS

Books are lasting things. Not to speak of manuscripts, of which many exist which are more than a thousand years old, there are volumes in good preservation from the very invention of printing. I have seen a copy of the first complete edition of the Bible ever printed; it is now in good condition; and nine other copies are known to be extant. Providence seems to have ordained that books, which look so perishable, should outlast monuments, cathedrals, dynasties, and even kingdoms.

Put a good book in a house, and you do so much towards blessing future generations. The more intelligent the people, the more care they will take of their books; handing them down to their

successors. Some of the best books I possess were imported from England by my grandfather, eighty years ago. And if any one will take the trouble of visiting the New York Society Library, he will there see copies of numerous works which belonged to Winthrop, one of the most distinguished of the Pilgrim fathers. If the volumes of the Tract Society shall be duly dispersed through the country, it is likely some of them will outlast every edifice now in New York; and they may defy all the power of persecution ever to exterminate them. Children's children will rejoice in them; and some of them may in some age or region of coldness and defection, be found exerting a power like that of the bones of Elisha. Let us go on in the work; let us multiply the materials; let power-presses send forth new thousands; let colporteurs scatter them over the land. Let the stream of good books pour into the great valley, penetrate New Mexico, and enrich California with treasures better than her fine gold. These are labors which are not for a year or a generation, but for ages. -- J. W. A.

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04 -- A LIFE-PORTRAIT OF JESUITISM, BY VICTOR HUGO

We do not know when we have read a strain of more indignant eloquence than the following extract from a speech ca public education, recently made in the French Assembly, by Victor Hugo, a well-known French scholar and author. It is no wonder that the Jesuits were enraged at such a direct and fearless exposure of their past history and pretensions.

"Every step which the mind of Europe has taken, has been taken in spite of you. The history of Jesuitism is written in the history of human progress, but it is written on the back. It is opposed to every thing. It is that which caused Prinelli to be beaten with rods for having said that the stars would not fall. It is that which persecuted Harvey for having proved that the blood circulates. In the name of Jesus it shut up Galileo, and in the name of St. Paul it imprisoned Columbus. To discover the laws of nature is impiety with the Jesuits. To find a world is heresy. It is Jesuitism which anathematized Pascal in the name of religion, Montaigne in the name of morality, and Moliere in the name of both. Oh, yes, certainly, whoever you may be, call yourself Catholic, or what you please, we know you. Do you not see that the human conscience revolts against you? and yet you ask, What do you want? You have endeavored for a long time to put fetters upon the human spirit, and you want to be the masters of instruction; and there is not a poet, or an author, or a philosopher, or a thinker whom you would accept.

"Finally, there is a book -- a book which is Item one end to the other of superior emanation -- a book which is for the whole world what the Koran is for Islamism, what the Vedas are for India -- a book which contains all human wisdom enlightened by divine wisdom -- a book which the veneration of the people has called the book, the Bible. Ah, well; your censure has mounted up even to that. An unheard of thing! the popes have proscribed the Bible! What astonishment for wise minds, what terror to simple hearts, to see the finger of Rome put upon the book of God!"

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05 -- LAST WORDS OF JOHN HUSS, AT THE STAKE

"Hanc animam, in flammis, offero, Christe, tibi."
"This soul, in flames, I offer, Christ, to thee." -- A.

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Christ became the Son of man, that men might he made the sons of God. -- T. S.

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06 -- TOILING IN ROWING

"And he saw them toiling in rowing, for the wind was contrary unto them. And about the fourth watch of the night he cometh unto them, walking upon the sea."

Toiling in rowing! Wind and tide
Our wearied bark oppose,
As oft, with seams that open wide,
Upon her course she goes;

And we have taken nothing yet,
Though still the watch we keep,
Nor fail to east an empty net
Into the boisterous deep.

Toiling in rowing! Dearest Lord,
We faint amid the strife;
But thou canst vanquish with a word
The stormy surge of life.

And when thou walkest on the sea,
With hand outstretched to aid,
Oh grant us strength to cling to thee,
And not to be afraid.

-- L. H. S.

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07 -- FEELING FOR THE PILLARS

When Luther was at Coburg he wrote to a friend, "I was lately looking out of my window at night, and I saw the stars in the heavens, and God's great beautiful arch over my head, but I could not see any pillars on which the great Builder had fixed this arch; and yet the heavens fell not, and the great arch stood firmly. There are some who are always feeling for the pillars, and longing to touch them. And because they cannot touch them, they stand trembling and fearing lest the heavens should fall. If they could only grasp the pillars, then the heavens would stand fast." Thus Luther

illustrated the faith of his own soul, and wished to inspire others with the same strong confidence in God. -- R. W.

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08 -- AT THE MOUTH OF HELL

A short time since, I was called to the bedside of a sick man. He was a rumseller. In health he seemed to be perfectly contented with his unhallowed traffic, but now he was changed. His physician entertained no hopes of his recovery. The poor man was racked with bodily pain, but this seemed nothing compared with his anguish of mind. He was the son of Scotch parents. In early life he had been instructed in the Scriptures, and he was able now to quote many passages with remarkable accuracy. He had intelligent views of the plan of salvation, and thought that God in his mercy through Christ would forgive him, if he had not been engaged in such business. "But now," said he, "there is no hope for me. I have been making a living at the mouth of hell."

To the surprise of all, that man recovered and is now engaged in the same business at the same place! The poor man doubtless now regards the view he then had as an illusion, but we have reason to fear that at the final day it will prove reality. -- E. B. R.

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09 -- WHAT IS PROTESTANTISM?

Travel through Germany Switzerland, France, the Netherlands, Denmark, Sweden, England, Scotland, and North America, and in all these countries you will find Protestantism expressed in the religious and political institutions, in the moral character of the people, in their sciences and arts, in their restless activity and their unceasing strivings after progress, even in their trade and commerce, in railroads and steam-boats, and in that almost invisible messenger of the air which laughs at time and space. Ask Calvinism, Puritanism, Methodism, whence they derive their origin, and they will answer, that they are merely continuations of that grand and world-stirring movement, which, in the sixteenth century, took its commencement in Germany, under the impulse of that humble monk of Wittenberg, Martin Luther. What is the Declaration of Independence of 1776, with its exalted ideas of liberty and equality of all men? Did it, like the fabulous shield of Minerva, fall down from heaven? No; it is nothing else than the application of the Protestant principle of religious liberty and the universal priesthood of Christians to the relations of civil and social life. Protestantism, imperfect as it still may be, is the modern power of the world, is the heart's blood of modern history, and of the present civilization in the Christian world. In Protestantism we all live and breathe inasmuch as we truly live and not merely vegetate.

The history of three centuries clearly shows, that Protestantism is the imperishable monument of Dr. Martin Luther.

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Joyful Labors

A general agent at the Southwest writes to an officer of the American Tract Society, "How my heart does rejoice to see God's blessing so richly bestowed on the cause which has consumed the dew of your youth, been watered by the tears and prayers of your riper years; and now when gray hairs warn you of the shortness of life, that you are permitted to see its manhood richly repaying, in its brilliant prospects, all your cares, sufferings, and labors of love. I shall count it should I never serve it another day, one of the singular and kind tokens of God's favor, that for ten years of that time I have been directly connected and associated with you and the other brethren in this blessed cause. Your sympathies and kindness will never be forgotten."

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10 -- MESSENGER HINTS

A subscriber who "enjoys so many rich feasts while perusing the Messenger, and so many inducements to benevolence, that he can no longer eat his morsel alone," sends a donation to increase its circulation.

A valued correspondent suggests that the ordinary method of circulating the Messenger in many parts of the country is defective, inasmuch as it is not thus carried to those who most need it; and gives his own successful experience of efforts to place it among those who would be thought the least likely to subscribe for it. Six subscribers were procured in a bar-room, including the bar-tender. He thinks a kind visit to neglected families would secure the introduction of the paper; and if delivered monthly in person, it affords the Christian an admirable opportunity to converse about serious things.

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Response

A public officer in Ohio, in responding to the call "for 1,000 volunteers" who would each give five dollars to the Society this year, ten the next, and so on, adding five dollars each successive year, adds, "Often when I retire from the perplexing and laborious duties of official life, the American Messenger comes to me as a messenger of mercy, bringing with it some cordial drops from one of the streams of that river that makes glad the city of our God. And when I read its simple narrations of the doings of the foreign missionary, the domestic missionary, and especially of the colporteur in our own county, I almost wish I were a colporteur. If my life be spared until I retire from the office I now hold I feel like coveting the labors of a colporteur."

A gentleman in Berkshire county, Mass., has enlisted among the Baltimore volunteers, and paid his \$5. So have others. The regiment is not full, however.

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11 -- NEW YORK, MAY, 1850 -- 25TH ANNIVERSARY OF THE AMERICAN TRACT SOCIETY

The Twenty-fifth Anniversary of the American Tract Society will be held in the Broadway Tabernacle, New York, on Wednesday, May 8, 1850, at 10 o'clock, A. M. The members of the Society will meet at the Society's house, No. 150 Nassau-street, at 9 o'clock, one hour previous, for the transaction of business, and thence move in procession to the Tabernacle.

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12 -- THE POPE'S LAST PAPAL-BULL

The railing of the poor pope against his own dear people for making Rome so uncomfortable a place; against the impious "principle of the free interpretation of the Holy Scriptures by the right of private judgment;" against "the wicked use of the new art of printing," "not hesitating to spread Holy Bibles in the vulgar tongue," etc., reminds us of Bunyan's description of "giant Pope." "Though he be yet alive," he says, "he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them."

Truly the pope has become the veriest Protestant of the age -- protesting against thinking and printing, light and liberty, the rights of man and the claims of God. Most of all, he bites his nails because he cannot come at this "new art of printing." The music of the press disturbs his nerves. It has given him so "many shrewd brushes," that he bears it a special grudge. If only he could draw into his "cave's mouth" the pestiferous Bible and book and newspaper makers, with what joy and satisfaction would he not crush them, notwithstanding he is "grown so crazy and stiff in his joints."

Does it not excite the pity and derision of the world to see the self-styled vicegerent of Christ, while exiled from his own people, seeking to resist the action of light and life-giving influences, to muzzle the press, to arrest thought, and roll back upon the world that Cimmerian night in which it so long groped? Poor old man. You may as well stay the sun in his course, or extinguish Vesuvius, or arrest the waters of Niagara, as put your hand on the printing-press, the telegraph, and the steam-engine, the symbols and the engines of the active, unshackled mind of the nineteenth century. Your "bull" may stamp with his hoofs and push with his horns for a season; but the Shrill whistle will still herald the triumphs of commerce; the lightning will execute the purposes of intellect as free as the electric flash; the press will thunder its terrors in the ears of tyrants and despots as of old; and all these and a thousand other providential agencies for ridding the world of its burdens of sin and error will hem you in more and more, and haunt your dreams, and trouble your waking hours, until "that wicked shall be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

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13 -- THE SATANIC PRESS AGAIN

We began to indulge the hope that fountains of pollution were ceasing to send forth their streams of death. A reaction seemed to have been occasioned by the shameless profligacy of the press a few years since; and there was every indication that the public taste began to nauseate the cup with which it had been drugged. What the London publishers are doing for England, American readers appeared to be doing for themselves. Says a leading English magazine, "Never were the chief London publishers more united or more resolute among themselves, without any concert, but solely from principle, to keep the press pure, to make it a blessing to the land, to make it the means of adding to the intelligence, the enjoyment, the information, and the welfare of all classes. There will, of course, be found men of such depraved tastes, or of such craving stomachs, as to prefer the garbage that others would not touch, nor look upon; and we have within our knowledge some few who will publish any profane or polluting trash that is brought to them; but these few are scouted by the whole body of publishers besides, nor will any respectable paper or review take the least notice of their publications, and many will not take in the advertisements of their works."

Happy would it be for England and America, if all publishers were "resolute solely from principle, to keep the press pure." Alas, that in America there are so many "who will publish any profane or polluting trash that is brought to them;" and that there are so many "respectable" journals who "take notice of their publications," and "even take in the advertisements of their works."

Of late, there seems to have been a new eruption of the crater of passion and crime, as well as new way-marks of the desolation caused by previous overflows. The most unblushing incentives to vice are flaunted in the advertising columns of widely-circulated newspapers. The respectable daily which coined the title standing at the head of this article, continued an advertisement from day to day, with the editorial statement that "similar lives of _____ and _____," -- we will not repeat and advertise the infamous things and other illustrious villains and wretches, are also issued by Mr. _____, together forming a collection which one qualifying for eminence in the profession of robber, burglar, counterfeiter, rape, or harlot, cannot afford to be without. It will, of course, have a wide circulation."

The advertisement alluded to makes one's blood curdle. What must be the villain's estimation of the public taste and of public morals, when he seeks to tempt to the purchase of his wares, while he proclaims his own infamy, by asserting that the book he offers, "got up at immense cost, the engravings alone having cost several hundred dollars," contains the "life of the most noted burglar, robber, and jail-breaker that ever lived." And as if this were not enough to commend it to the depraved appetite, he adds this precious bait:

"It is the complete pictorial life, from birth until his death, of the most notorious burglar, robber, cell and jail-breaker, that has ever lived. It gives an account of his birth and parentage, and carries him on through all his boyish scrapes till his first robbery, and from then through all his burglaries, escapes from officers, his disguises, his escape from jails, lock-ups, Newgate, iron cages, etc. It is beyond doubt the life of the most notorious pickpocket, burglar, and jail-breaker, that ever breathed the breath of life. It should be read by every body. Single copies will be sent to any one at all oil receipt of remittances. For sale by all news agents in New York."

"It should be read by every body," should it? Out upon the panderer to vice and crime, the procurer-general to our states' prisons and gibbets. As if there were not enough of thieving and robbery, and successful villainy in every form, but American publishers must supply elementary books for the school of iniquity, and train a generation in the science of pocket-picking, burglary, and jail-breaking.

"It should be read by every body!" The man or boy who could read it, with such an announcement of its character and contents, must be at heart already what the book would make him in practice -- a robber and a pickpocket. We would neither trust the reader nor publisher with property or person for an hour.

But what is the book that "every body should read." and what have been its effects? It is the very same suggested the idea of blood to the murderer of the late Lord William Russell, as he confessed on the scaffold, bidding the sheriff to let it be known to the world, and warning all men against its mischievous tendencies. Nor is this a solitary instance of its corrupting influence. Yet "all the news agents" have it for sale, and "every body should read it." If our police were as diligent in preventing crime as in punishing it, the first day's publication of such an advertisement would have been the date of the seizure of the edition, and the imprisonment of the publisher. Thus the scorpion eggs would have been crushed, instead of being suffered to hatch into a numerous brood, which no influences can tame, and no vigilance catch or destroy.

A recent statement by a western merchant reveals the tendencies of such books so strikingly, that we cannot forbear repeating it, as a fitting illustration of the subject in hand, commending it to the consciences of the publishers and readers of a vicious literature.

In a western town, a company of lads numbering about twenty-five, all under fifteen years of age, chiefly from respectable families, who got their training in vice from bad books alone, organized a bandit's association, chose their captain, procured sets of false keys and the implements of burglary, and commenced their nefarious operations with all the secrecy and cunning of experienced criminals. They were sworn confederates in sin. Their rendezvous was the garret of an old store, to which they had access by a ladder. The last of their exploits, which led to their detection, was a diabolical attempt to blow up a building in which the people of God met for worship, at the time of their meeting!

O, could all the precocious villainy occasioned by the issues of "the Satanic press" be revealed, it would be seen that the fabled sowing of dragon's teeth was pastime and innocent diversion, compared with the infernal work of those who are furnishing the incentives and the directories to crime to the youth of our land. We call upon the magistracy and police, the sworn conservators and defenders of public morals, to exert their power to stay this plague. We appeal to ministers of the gospel, and all men who have the public ear, to expose the dangerous tendencies of the corrupt press. We entreat parents to guard their households against the intrusion of influences from this source, more insidious, and not less dangerous than the intoxicating bowl. We demand of school committees, and all who have the charge of the selection of books for district or sabbath-school libraries, that they purge their shelves of all books of piracy and murder, and of all other volumes that tend to undermine the virtuous principles of young and old.

For ourselves, every new consideration of the facts respecting the corrupt press, nerves us with a firmer purpose to "sow beside all waters" a pure, healthful, saving literature; so that there may be no excuse for choosing the "garbage" of "the Satanic press."

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14 -- BOOKS WHEN THE VOICE FAILS

For many months we knew that a gentleman in feeble health was frequently purchasing books, which he sent to such persons as he thought them adapted to benefit; his pastor had spoken with delight of his well-directed and persevering efforts, but with him we were personally unacquainted.

In August last we were hastily called to the dying bed of Mr. CHARLES H. KELLOGG, and learned that he was the man who had purchased and distributed so many books. Obeying the summons, we found him very low, but enjoying a peace and confiding trust in his Redeemer, which made us almost envy the happy condition of this favored servant of Christ. After prayer and some conversation, on his part chiefly in a whisper, while he seemed to slumber we his wife in a low voice when his distribution of books commenced, and how far it had been extended; but soon again approaching his bedside, he drew our ear near his lips, and said, "Twenty-five hundred books -- twenty-five hundred books, or twenty-six hundred -- bless the Lord -- bless the Lord -- bless the Lord. That little library that you see there is the Lord's." The "little library" to which he referred, consisted of about 150 select volumes, which he was proceeding to send out to particular persons, as he thought best adapted to their spiritual state, when God called him to rest from his labors. He then referred to another "precious little library," which stood on the mantle in a neat case, and which embraced seven favorite works: Doddridge's Rise and Progress, Pilgrim's Progress, James B. Taylor, Harlan Page, Normand Smith, Thomas Cranfield, and Harriet Newell -- four copies of each work; forming a little library for his wife, for his only son, and for his two daughters, one four years old and the other an infant, to be kept as a legacy, indicating his wish that they might imbibe the spirit of those volumes. Besides his gifts to individuals, he had, with great care, selected and made up libraries, some of 100 volumes, which he presented to destitute Sabbath-schools near home and in the distant West, of the usefulness of which he had received many testimonies. "O, I wish," said he, "that I had begun this work sooner. I'm sorry I began it so late. You are doing a great work; O be faithful unto death, and the Lord will be with you."

He had professed religion in youth at Amherst, Mass., but about eight years before his death awoke to newness of life, and entered on a course of unremitting personal exertion, more especially for reckless children and youth who had none to care for their souls. He was almost throughout the whole eight years a laborious tract visitor and Sabbath-school teacher; he found a Sabbath-school of neglected boys gathered in by himself from the streets, and sustained it many months in his own house till it was enlarged to a mission school, and it is now very prosperous. He wrote about ten tracts adapted to meet particular circumstances, which were printed and circulated at his own expense. His charities were constant, discreet, and liberal; and at his death he bequeathed about six thousand dollars, a large amount for his means, for the employment of missionaries and colporteurs in our own and foreign lands, after he should cease from his labors.

"I have no triumph," he said, "but a humble trust in Christ." "I'm dying, and I wish to go -- may we meet in Jesus. Leave all to him. I cannot say, as Harlan Page did, that I trust I have been the means of the conversion of more than one hundred souls; but I can say, that I have tried to do something in my Master's service." To his family he said, "O if I could take you all along with me to heaven; "but let us try to be faithful to God that we may be one unbroken family at last." "O that Saviour who has done so much for me, can't I trust him? Yes, I can; I will Precious Saviour -- my all" "O what a solemn and interesting place is this, between two-worlds, just on the verge of heaven." When asked if he thought his work was done, "Yes, done, done, done -- but imperfectly; I pray for patience to endure to the end."

He thus continued for a few days, when having every arrangement made, even for his grave, he entered into the joy of his Lord, August 24, 1849, aged 38. The visitor of the beautiful Greenwood cemetery reads on his monument the appropriate words,

"Servant of God, well done;
Rest from thy loved employ:
The battle fought, the victory won,
Enter thy Master's joy."

In every one of the 150 volumes above referred to, selected for distribution, was found the annexed card:

"Where Will You Spend Eternity?"

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. John 3:19.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Matthew 16:26.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3:16.

"The Gift Of A Friend. C. H. K."

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15 -- THE CONDITION OF THE MASSES IN ENGLAND AND AMERICA

By the kindness of a member of the Committee now in England, a recent copy of the London Times, perhaps the most reliable and influential journal in the world, is placed on our table. An article on secular education, based on a late bill of Mr. Fox in the British Parliament, has arrested our attention, as furnishing a graphic and truthful picture of the condition of the English peasantry. We allude to it, not to gratify our national pride, nor to reproach the mother country, but to furnish motives for the more complete education and evangelization of both lands.

"We speak not," says the Times, "as politicians, philosophers, or religionists, much less as partisans, when we record our sorrowful experience that the laboring classes are more ignorant than it would be decent or even possible to describe. What they know of religion it is not easy to say, for they are little in the habit of expressing their thoughts, and are least of all able to do so under scrutiny. What may be called their professional knowledge is highly respectable. The British laborer is the best living tool in the world. But here all his knowledge and intelligence end. Beyond his field or his workshop he generally knows nothing. There is no amount of ignorance or of error of which he is not capable. He knows nothing of the face of this globe--nothing of the history or constitution of his country -- nothing of its poets, its philosophers, and its divines. The enthusiastic young clergyman who enters on the care of an agricultural parish fresh from the studies and honors of the university, finds as great a gulf between himself and the minds of his flock as if they were the newly-converted natives of New Zealand. Shakespeare, Milton, Pope, Gray, and Goldsmith -- in fact all our other national names are as utterly unknown to the mass of our people as they are to the population of China. The Bible and the prayer-book, the hymn-book, the spelling-book, and arithmetic, with some theological and devotional tracts, constitute the whole of the village literature, and it is far from our purpose to dispute their value when they are studied with sincerity and zeal. But, as we have said, of all other literature, all other history, all other poetry, all other science, the rustic knows nothing. If he is old enough to remember George IV, he may possibly be shrewd enough to conclude that there was also a George I., but beyond that he knows nothing; and in general, if he were informed by a gentleman that George I. was established in this kingdom by Caesar, or Alexander, or Abraham, he would swallow it without the slightest hesitation, just as he would any other absurdity in history or science. In truth, so far as regards all these things, he is an utter barbarian."

All the bitter paragraphs ever penned by the Trollopes and Marryatts and Halls on American society may be pardoned, when the London Times can draw such a sketch of popular ignorance in England. Thanks to God for the common-schools and Sabbath-schools and academies, and district and town libraries, and colportage and kindred agencies, and for republican institutions and popular suffrage, and cheap newspapers and a free gospel, by which the American mind has been kept from stagnation, and the American heart from corruption. It is not by devoting "somewhere about a two-hundredth part of the national expenditure to educational grants" that England can be made New England in the condition of its masses; but by expending her hundreds of thousands for the direct benefit of the people, and her thousands for mere governmental purposes, as some of our states do. Less government, and more instruction in church and state, is what the old world needs. Let England break up the unnatural and mischievous connection of the civil with the ecclesiastical power; abolish all taxes on the press; abandon feudal laws; extend the right of suffrage, and give universality to a pure gospel, and a single generation would make the Times' article a libel on the nation. Let the religious institutions of England but aim low enough, and make the neglected masses their principal care, and while they will have occasion to rejoice in immediate results, it need not be a generation before the civil and social changes above indicated will follow in the train of their influence, Needed reforms will come just as fast as the people demand them, and are prepared for them -- no faster.

With all the ignorance and destitution prevailing in this land, how utter the contrast with England. Here, it is not the lack of secular education we have chiefly to deplore. There is mind

enough and intelligence enough, as a general fact. The great task laid to the hand of the Christian philanthropist consists in molding and sanctifying the prevalent intellectual vigor that would else run riot with our institutions. We have few "utter barbarians" to deal with here, and these chiefly from other lands. Even our frontier population will be found any thing but "tools" for any body to work with. Self-reliant, shrewd, calculating men compose our masses -- often, indeed, rough and wicked, and preeminently needing the restraining and elevating influences of the gospel. True, they may depend more on "stump speeches" and "court-day" gatherings for their information, than is well; but, by one means or another, they will understand and discuss political and moral questions which the French chambers know nothing about, and can trace the history of the men and the institutions of their own country at least, with discrimination and accuracy. Place 60,000 of them in California, or anywhere else, and they will construct a constitution, and set the wheels of government moving in a month, with more precision and with less friction than exists in the workings of any century-worn European system. O for ministers and colporteurs and Bibles and books and other means of evangelization enough to bring the restless, ever-active, indomitable masses under the influence of Christian truth. Then, if England does not provide for the intellectual and moral elevation of her crowded population, America will enter on the crusade against ignorance in the land of her birth.

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16 -- CHEERING REVIVALS AT THE WEST

From various parts of the West, the recent letters from colporteurs give cheering accounts that the Spirit of God is descending in showers of mercy upon his people. A colporteur in Clinton county, Ohio, says, that about fifty, nearly all of whom are young men and women, have recently united with the church in one part of his field, and that the "still small voice" is yet winning souls to the Lamb. Another in Defiance county says, ten precious souls have obtained a hope in Christ in neighborhoods he has visited, that had been destitute of evangelical preaching. Another says, there have been several revivals of religion in Lucas county, where he labored last fall. In one place ninety-three united with one church; in another place, twenty-five or thirty; and in another, a number have been hopefully converted. A colporteur in Indiana says, in a revival in one town on his field, about fifty made a public profession of religion. Another in Indiana says, within the last three months between 500 and 800 have been added to the different churches on his field. Many have found Christ a pardoning Saviour.

A colporteur in Wisconsin writes, that one town has enjoyed a revival since he first commenced his labors there, and about fifty have joined the church. In another town there has been a precious work of grace, and twelve family altars have been erected; backsliders have been reclaimed, and sinners have turned to God. In another place where he labored, several conversions have taken place. A Michigan colporteur says he has had the privilege of laboring in a revival of religion most of the time since January in two villages, where the Lord has evidently revived his work in the heart of the contrite ones, and poured out his Spirit upon them, and souls have been converted to God. Another Michigan colporteur says, that in the various revivals on his field, there have been between 400 and 500 hopeful conversions, while in other parts of the state there have been extensive revivals. A colporteur in Iowa mentions a revival, in which about thirty were hopefully converted, and other places where the influences of the Spirit were manifest. Another

colporteur in Iowa has been engaged in several places where the Lord was pouring out his Spirit; in one place about twenty were hopefully converted, and in another about thirty. In other places the churches were revived, and souls were inquiring what they must do to be saved.

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17 -- RICH BLESSINGS FOR VIRGINIA

The superintendent of colportage in Virginia writes:

"Having colporteurs at work from the borders of Kentucky and Tennessee on the south to the Pennsylvania line on the north, and from the eastern shore to the Ohio river, I have heard from most of the revivals in the state during the past year. According to all the accounts received, nearly four thousand persons have been added to the church in the course of this year, in the different denominations. With the exception of a few places, these outpourings of the Spirit were in places where our colporteurs had been within the last two years scattering the Society's publications. How far these may have been blessed, as an auxiliary to the preached word, eternity alone will disclose. But one thing is certain. Such ingatherings have not been for many years. During every month except one, it has been my privilege to take an active part in one or more revivals of religion. Among the people at these meetings, 470 copies of James' Anxious Inquirer have been circulated, and 68 persons have assured me that the reading of this little book either induced them to seek religion, or enabled them, when impressed with its importance, to apprehend Christ by faith. I might fill sheets with facts that have come under my own observation, illustrating the good accomplished by particular publications; but the light of eternity alone can reveal the good that has been effected in this region through the instrumentality of books and tracts."

In view of these facts, the superintendent writes, "I commenced my work in the service of the American Tract Society in the full belief that great good must ultimately result from the dissemination of such reading among the people, but I looked forward to no speedy results. I thought the work must necessarily be gradual. But more than I anticipated has been already realized. Most earnestly do I bear my humble testimony to the fact so often urged, that the press, when used for good, stands next in efficiency to the living ministry. I meet many ministers who keep a stock of books and tracts constantly on hand for distribution. They say, 'We double our strength in this way. Why do not all thus?'"

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We Must Have Cheap Postage

The public voice has decided it, and Congress will not long delay action. We cannot longer afford to pay twice or five times as much as in England for the transmission of correspondence. While the people are willing to tax themselves to any reasonable extent for educational purposes, and for newspapers and books, they ask that the unreasonable and unnecessary tax imposed by government on the intellect and the heart be removed.

Who will become the Rowland Hill of this reform? We cannot promise him beforehand such a pecuniary acknowledgment of his philanthropy as that recently presented the Rowland Hill of England by the London Mercantile Committee, in the form of a check for ú10,000; but we are safe in pledging the thanks of 20,000,000 of freemen.

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We invite attention to the notice in another column of the three premium treatises on Systematic Beneficence, now issued both separately, and united in one volume.

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18 -- FRUITS FROM SEED IN THE GERMAN FIELD

We rejoice to be able to present the following cheering evidences of the good results of colporteur labors among the 20,000 Germans of a western city, more than half of whom are Roman-catholic, and a large proportion of the remainder deny the power, although they may have the form of religion. The faithful superintendent of colportage in the state writes as follows:

"In general, scarcely a week passes without one or more embracing the gospel and Jesus as the Saviour of sinners, through the labors of the Society's colporteurs, and the blessing of God upon the reading of its publications. An old copy of the German Messenger was given to a man who promised that he would read it. The reading of the first article that caught his eye, under God, was the means of his conversion. He went from house to house to read it to his neighbors, and soon procured a dozen subscribers for the paper. He is now an active laboring Christian, and a regular donor to the funds of the Society to the extent of his means.

"A tract was given to a little boy, with the request that he would take it to his mother, who lived a few miles in the country. He did so, and the result was the conversion of both father and mother. When the colporteur visited them, they could not cease expressing their gratitude for what the Lord had done for them, through the means of the Society. After supplying themselves with suitable books, the mother produced the tract which had been sent to her, desiring that it should be given to some one else, to whom she prayed that it might be as great a blessing as it had been to her.

"A man had not been to the house of God for twelve years, and told the colporteur that he did not want any of his books, as he did not believe in religion. After some kind conversation, he was induced to accept of Pilgrim's Progress, as a loan. At the next visit he was persuaded to read the Bible, and even felt alarmed about his condition. His wife became much enraged against the colporteur, and declared that he should not enter the house again. Her husband replied, When you feel as I do, you will not do so. I feel that I am a great sinner. She replied, You will become crazy. The colporteur shall not come into the house again. But the Spirit of the Lord reached her heart through what her husband read from the Bible, and when the colporteur returned they gave him a hearty welcome, as the one whom God had made instrumental in leading them from darkness to light. In proof of their gratitude, they made a donation for the cause of colportage. A young man connected with this family has also embraced Christ as his Saviour.

"All the families without exception, who have professed a change of heart, have established the family altar. Some ten others have been brought to repentance through the blessing of God on the labors of a colporteur who has just commenced. We are truly cheered with the progress of the work in a direction where many good men have thought it almost impossible for the work to go. In view of what God has done for the Germans, we feel that there is hope even for the hopeless Irish. May God send us a man to labor among them on the line of the railroad, and the means to sustain the large grants he would be compelled to make, especially among the papists."

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19 -- SPIRITUAL HARVEST-TIME

As there is joy among the angels of heaven over one soul that repenteth, so on earth there is joy in the hearts of those whom God has blessed in leading sinners to the Saviour. Many will rejoice with the clerical colporteur in Illinois who, at the close of a year's labors, is able to glean such a rich harvest of souls.

"God, who giveth the increase," he writes, "has greatly blessed my labors and the Society's publications the last year. In one place that I visited last spring, I organized a Sabbath-school and supplied them with books and tracts. At that time there was but one family altar in the settlement; now there is but one family that has not a family altar. It is thought that there have been fifty conversions in this place. I organized another Sabbath-school in another place about the same time, under similar circumstances, and supplied them with books and tracts. The result is still more encouraging. Many have been converted, two churches have been formed, and a meeting-house built.

"In another place which I recently visited, I left a book or tract either by sale or grant in every house. I held evening meetings, and left an appointment to spend the Sabbath with them in about four weeks. The Sabbath came, and the school house was filled with attentive hearers. Two men were firing guns all day within a few rods of our place of worship. I met them again the next Friday evening. The congregation increased in numbers and interest. On the Sabbath no guns were heard, but the cries of those who were convicted of sin were heard in all parts of the house. I have since heard that the work of grace is still advancing.

"I have just received a letter from a clergyman stating that in a settlement where I visited and scattered books and tracts, a revival of religion occurred since I left, and as many as fifty are anxiously inquiring what they must do to be saved. There are now twelve revivals of religion on my field, seven of which are in back settlements."

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20 -- FRONTIER LABORS

A colporteur in Wisconsin, after speaking of the almost incredible advance in the population and settlement of that new state, says, "American pioneers have literally taken

possession of the whole land. Nor is the tide of emigration settling upon any boundary. It continues to roll onward and onward. I am weary, and almost discouraged in attempting to keep pace with it, in scattering the truth on the frontier of our settlements. One year removes the boundary many miles in an unknown, unexplored region. I feel it important to man the outposts, to carry light along the frontier, to endeavor to pay the frontmost pioneer an early visit with precious gospel truths. I often forget that there is any labor or self-denial in the blessed work of the colporteur, while visiting families lost to the world beyond the line of settlement. I love to go there and speak of Christ, and supply the famishing with the bread of life. It often does my heart good to witness the eager longing for some religious instruction, and to receive the hearty thanks of the poor and destitute for some precious volume sent to them by Christians. I love the colporteur work, because it is throwing light upon the dark corners of the land. I feel encouraged to hope that my labor is not in vain in the Lord. The influence of the reading sent into destitute settlements in the northern part of this state, is exerting a very salutary influence in restraining immorality, and deepening the work of the gospel."

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21 -- THE TRUE CHRISTIAN SPIRIT

A devoted Episcopalian brother, who has labored as a colporteur with much efficiency and success in one of the western states, thought it his duty to abandon his agency, in consequence of the privations to which his family were subject on account of his absence, and was making arrangements for the sale of his horse and wagon, when he received a letter from the secretaries, urging him to continue in the work. "I hesitated," he writes, "and inquired, 'Lord, what wilt thou have me to do?' to which the response was, 'Trust in the Lord, and do good.' Were money my object, I should long since have abandoned, or rather never engaged in the business. I have had repeated offers far more lucrative than the Society ever give, but cannot accept of them. I am too ardently attached to my family to abandon them for money. The gold of California has no charms to draw me from them. But I can leave them to try to enlighten the ignorant, to point the wanderer to a Refuge, and tell the guilty of a Sacrifice once offered for all."

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Sources Of The Colporteur's Enjoyment

An Ohio colporteur says, in his annual report, "The past year has been one of the happiest of my life. Although a colporteur's life is fraught with many trials and affections that are not experienced in any other pursuit, yet, with all this, my religious enjoyment has been greater than ever before. The two principal causes are, I am trying to discharge my duty in winning souls to Christ, and I have such spiritual books to read, which have a powerful reflex influence on my own enjoyment. When I become gloomy or discouraged, I read Harlan Page or "Home Evangelization," the latter of which I have read through several times. When I read its soul-stirring pages, it fires up my soul afresh for the work. While I write, tears of joy flow freely in grateful praise to my, heavenly Father for having moved its author to write on that subject." This colporteur has traveled more than a year, and has only been charged fifty cents for his entertainment.

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22 -- THE PACIFIC TRACT SOCIETY

We have full dispatches from San Francisco, received by the Cherokee, containing an extended report of the proceedings and addresses at the organization of the Pacific Tract Society, February 24. Letters pledging cordial cooperation were read from the presbytery of California at Benicia; Rev. Mr. Canders, Napa Valley; Rev. Mr. Woodbridge, Benicia; Rev. Mr. Woods, Stockton; Rev. Mr. Douglas, San Jose; and Rev. Mr. Blakeslee, Pueblo; copies of which are forwarded. Addresses were delivered by Rev. Mr. Wheeler, of the Baptist church; Rev. Mr. Taylor, of the Methodist Episcopal church; and Rev. Mr. Hunt, of the Congregational church. The officers of the Society are as follows: Rev. O. C. Wheeler, of San Francisco, President; Dr. H. Cobb, San Jose, Mr. J. L. L. F. Warren, Sacramento City, and Col. Silas Casey, Benicia, Vice-presidents; Thos. J. Nevins, Corresponding Secretary and Depository; Willard Leonard, Recording Secretary, and David L. Ross, Treasurer, with a board of directors embracing many of the prominent friends of truth in different parts of the state. At the close of the meeting a collection and subscription was taken up, amounting to \$1,000, and arrangements were proposed for procuring a lot and erecting a depository.

We hail this movement with great satisfaction, and only regret that want of space forbids a more extended notice in this number.

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A Mother's View Of Her Son's Work

"I often think," says a Southern colporteur, "of the truth of the old saying, that one half of the world does not know how the other half lives. There are but few Christians, I believe, who could witness what a colporteur does, and still live at ease, or seek to lay up a fortune. A brother colporteur, before he had been engaged in the work six months, gave \$20 to the Society, and at the end of eight months I find that he is sending \$10 more. His pious mother, in the midst of misfortunes by fire, finds her benevolence enlarging as she becomes more and more acquainted with the state of our country, and her donations have been increasing from one to two dollars, till now she sends ten dollars. When reading in the Messenger of 'the Only Son,' she expressed her pleasure in giving up her son to the work of colportage."

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23 -- DEATH OF COLPORTEURS

The Rev. Wm. Dural, an esteemed clergyman of the Episcopal church, after various efforts for the promotion of the temperance cause, and in voluntary cooperation with the Tract Society, entered into the colporteur service in South Carolina. His labors were becoming efficient and useful, when he was suddenly called to his gracious reward on the 22d of February, while attending the convention of the diocese of South Carolina.

Messrs. Westerland of Louisiana, and McNeely of North Carolina, have also ceased their earthly toils. May Surviving colporteurs and patrons be profited by the admonition.

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24 -- THE NESTORIANS OF PERSIA

A cheering letter from the Rev. Justin Perkins at Ooroomiah, reports \$1,083 21 expended for their handsome edition of the Pilgrim's Progress in Nestorian, and states that he was translating the Shepherd of Salisbury Plain, and hoped to add to it the Young Cottager, while Mr. Breath is preparing type for printing the Old Testament.

"I need not go into particulars," he says, "in regard to the marvelous work of grace which it has been our unspeakable privilege to enjoy among the Nestorians the present year. It was eminently God's work, and while we wonder and adore, in view of it, to him would we ascribe all the glory. Nor need I attempt to describe to you the important agency which your publications have had in preparing the way for that blessed work, and contributing to its progress. You need not be told that the Dairyman's Daughter, the Pilgrim's Progress, and some other works which you have placed in the hands of this people, have proved powerful auxiliaries in bringing scores of them to the knowledge and acknowledgment of the truth as it is in Jesus. In addition to the private reading and studying of the Pilgrim's Progress by our pupils and others, during the late revival, a weekly lecture was delivered on successive portions of it by a member of our mission, in our male seminary, to large congregations, and with the happiest effect."

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Liberality Acknowledged

We should have mentioned the generous donation of more than \$1,000, by the Church of the Puritans, New York, under the pastoral care of the Rev. Dr. Cheever, when speaking of catholic cooperation in our last. "Many daughters have done virtuously." We have occasion for thanksgiving for the generous support of plans of benevolence, and are encouraged to prosecute them with renewed zeal.

* * *

Gift From Burma

Rev. Cephas Bennett of the Karen mission, has just sent \$50 which he received in the following note:

"Rev. And Dear Sir -- Having been permitted the pleasure of perusing several copies of the American Messenger, and wishing to be numbered with those who desire to honor their Saviour with their substance, though it be small; will you kindly forward the accompanying 110 rupees to the American Tract Society, to be expended by them in any way their Committee may direct, in the endeavor to save souls from woe; and much oblige,

"Yours affectionately, _____."

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25 -- ITEMS AND INTELLIGENCE

Cheap Postage

By a return just issued from the post-office, it appears that the total number of letters delivered in the United Kingdom during the past year was 337,500,000; while the total in 1839, under the old system, was 76,000,000.

* * *

New England Industry

Last year the girls -- farmers' daughters -- of three counties in Massachusetts, turned out straw hats and bonnets valued at \$1,646,596. The result is, they have rosy cheeks and money in their purses. That's better than spinning street-yarn.

* * *

Poultry

From a recent report to the Legislative Agricultural Society of Massachusetts, it appears that the sales at the principal Boston market in 1848, amounted to \$674,423; and that in the city of Boston the amount received for poultry could not be less than one million of dollars. The number of eggs sold during the same period was 1,129,725 dozen, which, at 18 cents per dozen would amount to \$203,352 30. In New York one and a half million of dollars were paid for eggs in the same year. The value of poultry in the states and territories is estimated at \$12,174,613; in England, \$50,000,000; and in France, \$57,000.

* * *

Polar Expedition

Henry Grinnell, Esq. of New York, is about to send two vessels to the Arctic seas in search of Sir John Franklin and his party. They are to sail about the first of May, fully provisioned and equipped for a two years' voyage, but with the expectation of returning before the next cold season if possible.

* * *

Cost Of Intemperance

Returns before the New York legislature prove that upwards of 36,000 persons were arrested for crime in that state in 1849, and that from four-fifths to nine-tenths of all the crime committed had its origin in intemperance. The committee to whom the subject was referred, estimate the cost of pauperism caused by intemperance to the people of this state during the year, at \$2,000,000. They also estimate the amount annually expended for drinks at 7,000 grog-shops existing in the cities of this state, exclusive of villages, at here than \$9,500,000.

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Building

The total number of houses built in New York for the last five years 8,399, valued at about twenty millions of dollars. Ships built in the same time, 1,608; tonnage 223,128; value nine millions of dollars.

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Cultivation Of Grapes

Within a circle of twenty miles about Cincinnati there are 800 acres of land occupied in the growth of grapes, the larger portion of which are annually used in manufacturing wine.

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A New Mouth Of The Mississippi

The people of Louisiana are thinking seriously of opening a mouth for the Mississippi into lake Pontchartrain, back of New Orleans. It is believed that it would relieve the river and its floods, and prevent such terrible overflows as that of last year. It would also open a much more direct communication with the gulf and Atlantic states.

* * *

Hon. John C. Calhoun

Hon. John C. Calhoun, the distinguished United States senator from South Carolina, died at Washington, March 31, aged 68 years. For 42 years he has been in active political life.

* * *

Washingtons

Washingtons, or double eagles, have made their appearance. The coin represents the head of Liberty on one side and a spread eagle on the other.

* * *

Educational Statistics

There are in the United States, in 1850, 120 colleges, 42 theological seminaries, 12 law schools, and 35 medical schools, containing 1,288 teachers and 16,965 students; which, estimating the population at 24,000,000, is one to every 1,413. In the New England states there are 32 of these institutions, with 221 teachers and 3,296 students, or one to every 791 of the population. In the states of New Hampshire, Vermont, Massachusetts, Connecticut, New York, and Pennsylvania, from which there is full and accessible information, there are 31,222 common-schools, with 1,652,347 scholars; which are supported at an annual expense of \$2,257,448 97. In the whole United States, it is computed that there are 50,000 common-schools, with 3,000,000 scholars, the annual expense of which is \$4,000,000. There are 30,004 churches, 26,416 ministers, and 4,450,425 communicants in the United States in 1850.

* * *

California Gold -- No New Discovery

The mines in the quartz region have undoubtedly been worked at some period far back. An opening was lately discovered in one of the quartz hills, and it was found to be a shaft very deeply sunk. Upon exploring it, three galleries were found leading from it through the rock, all of which were regularly and skillfully propped on the sides and safely roofed. The rock was found to be very rich in gold, and the amount taken from it must have been immense.

* * *

Black Diamonds Versus Yellow Gold

The amount of coal sent to market during 1849, from all the anthracite coal legion in Pennsylvania, was about 3,193,755 tons, valued at \$11,577,361. The yield of the California gold-mines this season will fall short of this immense sum, although more capital has been employed and more men engaged in working the golden sands of the Sacramento valley, than in getting out the "black diamonds" of Pennsylvania.

* * *

Hic, Haec, Hoc

When the Rev. Dr. Patton was in England, he dined with several gentlemen who used a great variety of arguments to make him give up his cold water principles. "Now here" said one, "here, doctor, is some good old hock; surely you can't decline this?" "Can't," replied the doctor; "why, sir, I learned to decline it when a boy. Hic, haec, hoc." The table was in a roar, and the doctor came off triumphant. Let all boys when they are young decline hoc; if they do, they will never know the drunkard's hic. -- Temp. Adv.

* * *

Gray Hair

Some time ago, a person who paid a visit to a lunatic asylum in the West of England said to one of the inmates, "Why, Richard, your head is getting gray." "It is only blossoming for the next world," was the beautiful reply.

* * *

Straight To The Point

John Wilkes was once asked by a Roman-catholic gentleman, in a warm dispute on religion, "Where was your church before Luther?" "Did you wash your face this morning?" inquired the facetious alderman. "I did, sir." "Then, pray, where was your face before it was washed?"

* * *

Dying Sentiment Of Alfred The Great

In his will, this great man bequeathed the following sentiment: "It is just, that the English should for ever remain free as their own thoughts."

* * *

How Cromwell Worked On Iron

Cromwell did not wait to strike until the iron was hot, but made it hot by striking.

* * *

Part-Street, Boston

Facts stated by the pastor of this church on its 41st anniversary, February 27, show that from the first, under the labors of the celebrated Dr. Griffin, it was a missionary church, and that it has maintained its character. The Foreign Mission Society of Boston was formed in 1811, in the house of a member of this church. The monthly concert of prayer for the conversion of the world was commenced in this church in 1817, at the suggestion of some of its pious female members. About 170 missionaries have been set apart, or received their parting instructions in that church. On the 15th of October, 1819, seventeen persons were there formed into a mission church, to evangelize the Sandwich Islands; that church now embraces not less than 26,000 members, after having dismissed to the church triumphant over 12,000. Through the agency of pious females of this church, the American Education Society was formed in 1815. For nearly forty years, a society of pious ladies in the church has assisted young men preparing for the ministry, contributing to them not less than \$10,000. The annual meeting of prayer for colleges was for some time a private

meeting of this church. In 1826, this church, through one of its members, commenced the movement for the melioration of convicts, and the reformation of the system of prison discipline.

* * *

Pray For Colleges

It was stated in Boston, on the day of fasting and prayer for colleges, the last Thursday in February, that one revival in Yale college during Dr. Dwight's presidency, raised up ministers who, it is estimated, were instrumental, in one generation, of the conversion of 50,000 souls. In Nassau Hall, New Jersey, a similar work of grace commenced soon after the same day of prayer the present year, with similar gracious results. Again we say, pray for colleges.

* * * * *

26 -- FOREIGN

Russia has remonstrated with England for her arbitrary proceedings in Greece, and it was believed that if necessary the Czar would aid the Greeks. Eighty Greek vessels have been captured by the British fleet. In consequence of the mediation of the French government, orders have been given to Vice-Admiral Parker to suspend for a limited time the coercive action of the English squadron, but nevertheless to retain a Greek vessel or other pledges till a final arrangement shall be made. The news caused great satisfaction in Athens.

The British government has demanded compensation of the Tuscan cabinet, for losses sustained by the British residents in Leghorn during the bombardment of that city by the Austrian troops. They are apprehensive of a visit from the British fleet.

The negotiations between Austria and Prussia for the definitive constitution of a central government for Germany, have entirely failed.

All the sentences of death upon those engaged in the Hungarian revolution have been commuted to terms of imprisonment in irons in the fortifications, for periods of 12 and 16 years. The Austrian government has repealed Baron Haynan's tax on the Hungarian Jews, and even promised to indemnify those who have paid the assessments.

The Austrian and Russian governments have reciprocally engaged to surrender the Jews who have passed from one country into the other.

Severe as the winters generally are in Russia, the cold has been unusually intense this year. In Turkey it was so extreme in February, that several hundred persons were frozen to death.

The French government has appointed Mr. Dillon, who was consul at the Sandwich Islands when the recent outrages were committed, to the important post of consul for California.

* * *

Railway Accidents

Out of a grand total of 57,960,784 passengers conveyed by railways in England during a period of twelve months, twenty-one only were killed, of whom twelve met their deaths by their own carelessness or misconduct, leaving but nine, or only one in more than 6,000,000, who lost his life through the inherent danger of this mode of conveyance.

* * *

The Mines Of Great Britain

There are employed in the mining operations 193,000 persons, and in the metallic arts and manufactures 142,000. The annual profit is \$20,000,000. The yearly produce of copper is 15,000 tons; of lead, 50,000; of tin, 5,000 tons. The produce of iron is 2,200,000 tons. The produce of coal in 1846 was 37,754,750 tons. In 1837 the annual produce of the mines of Great Britain was valued at \$100,000,000. Since then it has greatly increased.

* * *

Post-Office Sabbath Labor

Great preparations are making throughout the British kingdom for petitioning Parliament for the entire closing of the post-office department on the Lord's day. The archbishop of Canterbury, with all the bishops and clergy, the first bankers and leading merchants, with many members of Parliament, have signed. The religious public are aroused to demand a total reform.

* * *

Miles Of Printed Books In The British Museum

The printed books in the British Museum library occupy ten miles of shelf.

* * *

Liberality

The income of the Wesleyan Missionary Society for the year ending December 31, 1849, was one hundred and eleven thousand pounds sterling, or about \$500,000.

* * *

Munificent

Mr. Beaufoy, a distiller of South Lambeth, England, has erected a magnificent building, at a cost of £3,000, covering an area of twelve hundred and thirty square yards, for the use of the

ragged schools. It is calculated to afford room for one thousand children. There are in London 18 ragged schools with 15,000 pupils.

* * *

Baptismal Regeneration

By the late decision of Sir Herbert Jenner Fust, in the ease of Rev. Mr. Gurham against the bishop of Exeter, the church of England teaches that infants are regenerated in and by baptism. An appeal from that decision was taken to Her Majesty's privy council, by whom that decision has been reversed, so that the established church, according to the latest and most authoritative exposition of the meaning of her articles and liturgy, teaches no such doctrine.

* * *

Death Of Rev. Edward Bickersteth

This excellent man died Feb. 28, at his rectory at Watton, Herts after an illness of about a month. He was ordained in 1815. His numerous publications of a religious character have been widely circulated in the United States. On his medical adviser announcing to him that there was no hope, "Yes," he replied, " there is every reason to hope;" adding other expressions indicative of his consciousness of the approaching change, and of his preparation for it.

T. S. Grimshaw, the biographer of Legh Richmond, and editor of Cowper's Life and Works, has also recently died.

* * *

Religious State Of Sweden

The laws of Sweden have for a long time been very intolerant. Every one leaving the national church to enter another communion was liable to lose his property, and even to be banished from the kingdom. Papists in Europe when charged with violating the sacred rights of conscience would point to Protestant Sweden, and retort the charge of intolerance. The Swedes, however, have profited by the political movements of 1848, and have amended their legislation, understanding that they dishonor the name of Protestant by restraining the liberty of creed and of worship. Under God, this change is due to the persevering efforts of several English Christians, particularly Rev. George Scott, who for many years, part of the time through great opposition, discharged the duties of the evangelical ministry at Stockholm. As agent of the British and Foreign Bible Society he circulated more than 300,000 Bibles in Sweden, and also scattered the publications of the Religious Tract Societies of England and America, by which means evangelical doctrines found their way to many hearts. As a gratifying evidence of this change, there are now in Sweden nine or ten religious periodicals.

* * *

Greece And Italy

During the last year Dr. King, the American missionary at Athens, distributed 4,000 books and tracts, 600 of which were Bibles and Testaments; one-third of the latter were in the Italian language. There was a great demand by the Italian refugees who had taken refuge in that country, for books. One Italian gentleman wanted from 500 to 1,000 volumes to distribute in Italy.

* * *

An Ancient Church

Messrs. Perkins and Stocking recently visited a church in the Nestorian mountains, consisting of three arched chapels, separated by walls of great thickness and strength, through which side doors are cut. The priest said that the date of this edifice is set down in one of his ancient books as 360 years before Mohammed, who was born at the close of the 6th century.

* * *

Idolatry Renounced

Eighteen years ago a missionary in India gave to a heathen devotee called Sundard a tract on the ten commandments. Though he cared very little for it himself, he read it to some of his countrymen, who as they heard it wondered very much. Many were converted, and that one tract is believed to have been the means which God used to bring more than a hundred idolaters to give up their idols and receive the gospel.

* * *

Opium

In 1796 the opium-trade of China was prohibited by the emperor. At that time the annual import was about 1,000 chests. At present it is nearly 50,000 chests, or 7,000,000 pounds! It is estimated to destroy 100,000 lives annually!

* * *

The First American Missionary To The Heathen

The first American missionary to the heathen was a female, Miss Sarah Farquhar, who went to India for her health in 1805, and married Rev. Mr. Loveless of the London Missionary Society, who was the first English missionary to Madras.

* * *

Missions

The whole number of Protestant missionaries in the world is stated to be 1,452, though no physicians or other missionary assistants, and no females are included. The number of communicants is 190,623, and the number of pupils in the mission schools, 145,706. It is believed, that were a proper average taken of the number of conversions among the heathen, for every missionary in the field, during the last twenty-five years, it would not suffer in comparison with the average success of settled pastors in our own country.

* * *

Arrival And Embarkation Of Missionaries

Mrs. Wm. Richards and two daughters, two children of the late Levi Chamberlain, and Mr. Parris and his daughter, recently arrived from the Sandwich Islands mission. Rev. Mr. Hoisington, wife and two children, with a daughter of Mr. Miner of the Ceylon mission, and a daughter of Rev. Mr. Muzzy of the Madura mission, arrived in Boston March 25. Mr. Hoisington's health is apparently much improved. Rev. Wm. Spear, from China, arrived the last of March.

Mr. John A. Butler and wife recently sailed from Boston for the South Africa mission, near Port Natal. Mr. Butler is a printer, and will take charge of the press. Rev. J. V. N. Talmadge and wife, missionaries of the Ref. Dutch church, Miss C. Trunly of the Prot. Episcopal Board, Miss Sperry of the Methodist Board, Miss Baker of the Southern Baptist Board, and Chun, a Chinese, sailed from New York for Canton in the ship Tartar, March 16.

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27 -- THE FAMILY CIRCLE

Triumph In Death, By Rev. John S. C. Abbott

Addison has remarked, that there was nothing in history which interested and affected him more deeply, than the conduct of eminent persons in a dying hour. "If I were a maker of books," says Montaigne, "I would compile a register, with comments on various deaths; for he who should teach men to die, would teach them to live." There are few who cannot sympathize with these sentiments, for every reflective mind will linger around the dying bed:

"Death only is the fate which none can miss."

In the course of a ministry of nearly twenty years, it has been often my privilege to stand by the bedside of the dying, and to witness scenes, both of remorse and of triumph, which no pen can adequately describe. One scene of joy, where the king of terrors was transformed into a smiling angel of mercy, I will endeavor, though it must be faintly, to portray.

It was a beautiful afternoon in August, when I entered a rural dwelling adorned with all the comforts and refinements of abundant competence, to call upon a lady who for several months had been sinking in a decline. I had often, during the progress of her lingering disease, visited her and prayed at her bedside. A glance of the eye as I entered the room, assured me that this was my last

call, for she was evidently dying. She was reposing pillowed upon her bed, with an unnatural luster in her dying eye, and with cheek and brow of almost marble whiteness. The windows of the room were open, and a gentle summer breeze breathed softly over the fragrant flowers and shrubs, which with their luxuriant verdure partially veiled the light of the sun and threw in beautiful tracery upon the bed, the shadow of twig and leaf and blossom. It was a silent summer's day. There was not even a sigh in the zephyrs which wafted grateful odors over the dying bed, and not a sound could be heard, save the plaintive notes of the birds, nestling in the abundant foliage with which the dwelling was almost embowered.

Every voice in which nature speaks is in harmony with those scenes of decay and death to which all nature is consigned. The song of the bird, the chirp of the insect, the murmur of the stream, the sighing of the wind, are all plaintive in their character. Nature is pensive in all her utterances. The swelling and dying tones of the Aeolian harp seem to be the musical expression of the Author of nature in view of these scenes of time.

The husband and the children of the young wife and mother were gathered around the dying bed. The beauty of youth was still spread over those features upon which the pallor of death was fast passing. I had often been struck with the fluent, melodious, and accurate diction, with which my dying friend could give utterance to all the emotions of her heart, and the peculiar richness of all the intonations of her voice. As I entered the room she raised her eyes, and extending her hand to me, with the sweetest smile exclaimed, "You have come to see me die." And then, with a renewed smile of almost preternatural peace and loveliness, she added, "It is a very pleasant thing -- a very pleasant thing to die. And when, after my spirit has passed away, you hereafter speak to my children of their departed mother, I hope that you will always speak with a smiling countenance and in cheerful tones, that they may have pleasurable ideas associated with my death; for it is a pleasant thing, a very pleasant thing to die."

She was gently breathing, with no pain and no agitation. Her mind was as calm, clear, and vigorous as ever. Though she spoke in tones soft and subdued, every word she uttered came from her lips with the utmost distinctness and precision. Turning her eye to her husband, whose hand she held, she remarked, "I know perfectly that I am dying. I feel the peculiar separation which is taking place between the body and the spirit. My sensations are such as cannot be mistaken. I have never experienced such before; no language can describe them. But I am fast going. I shall soon be gone. Farewell, farewell;" and her eye was fixed, and nothing remained but the lifeless clay.

This was indeed falling asleep in Jesus. She had chosen the Saviour for her friend in early life. She had been cheered by those consolations which piety alone can give, through all the trials of her earthly lot. And when the dying hour came, faith disarmed the king of terrors and enabled her to exclaim, "O death, where is thy sting? O grave, where is thy victory?" Who, in view of such scenes as these, will not breathe the prayer, "Let me die the death of the righteous, and let my last end be like his?"

* * * * *

A carriage stopped at the door, and out jumped an old acquaintance whom we had not seen for a long time; she had arrived in town a few days before, and as we had missed seeing her at the hotel, she came to sit with us awhile on this stormy afternoon. How glad were we to see her, and how much had she to tell us of her two years' wanderings. She had been in England, visited Rome, ascended mount Vesuvius, doubled cape Horn, and spent four months at that great goal of hope and disappointment, San Francisco.

"Do you believe in a special providence?" she asked abruptly after a short pause.

"I do," was the reply.

"Oh yes, in an ever-watchful providence. I suppose all that is meant by a 'special providence' is, when we seem clearly to see how event suits event, supply fits need."

"And the hook fits the eye," added Mary.

"Yes, yes, how the hook fits the eye. Let me go on," said she. "On our voyage to England, we were for days and days in the fog -- no observation could be taken, and we could not tell where we were: at last the fog scaled, and the ship was found to be drifting towards a reef, close on to the Isle of Wight. A fisherman and his son soon boarded us; the darned and patched trousers of the child were so clean and so tidy, that it attracted my notice as I stood on the deck. Then he was so well-behaved. I called him to me, and asked if he could read. 'Oh yes, ma'am.' He must be a Sunday-school scholar, I thought.

Where did you learn to read?' I asked. 'In the Sunday-school,' was his reply. Then he told me all about his class and his teacher, and answered all my questions so well, that I was sure he had been well taught. I gave him some small books, which pleased him greatly, and then, I thought, why not send his teacher one? I looked over my pile. What should it be? 'Kirwan's Letters?' No, not Kirwan's Letters; what good would they be likely to do in _____ parish, at the Isle of Wight? Something of more general interest would be better. I looked over one book and another and another, and as often as I did, my hand at last rested on 'Kirwan's Letters,' but I have only two or three copies, and these I must keep for some future occasion. Thus I tried to reason; but there was no reasoning away the strong impulse I had, that 'Kirwan's Letters' must be the book. I at last wrapped it carefully up, and placing it in the little fellow's hands, told him to say, that a lady he met on board of an American ship sent that to his Sabbath-school teacher.

"We parted, the fisherman for his home in the isle and we for the North sea. We went to Hull, and here we made several new acquaintances: among these was a Christian merchant from the Isle of Wight. He asked a great deal about our American churches, our religious societies, our books. I told him about the Tract Society and its publications, and he was surprised at the magnitude of its operations. I lent him several of its publications, which he read with the deepest interest. 'Here is another,' I said, a day or two before he left, handing him a volume of Kirwan's Letters. He took it away, and on returning early the next morning, exclaimed, 'Where can I get a hundred copies of these? it is exactly what we want for _____, in the Isle of Wight. The Romanists have flocked down from London lately, with a plenty of men and money; they are building a large

cathedral there, and are in fact turning the heads of the people: a single copy of this would do better than none.'

"Then I told him, greatly wondering in my heart to see how God can work, that a copy had been already sent to a Sabbath-school teacher in that very parish, from an American vessel, which had drifted almost on the reef. The little volume had been dispatched on its heaven-directed mission, the results of which we shall probably never learn. If it opens one blinded reason, confirms one wavering mind, dispels one Romish error, strengthens the gospel faith of one humble inquirer, will it have been sent in vain?"

Thus, are we not often directed by the hand of the great Unseen? -- H. C. K., Portsmouth, N. H.

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29 -- THE LITTLE COLPORTEUR

The story of "The Child Colporteur," in the March Messenger, suggested the following lines.

"Please, mother, will you let me be
A real colporteur,
And to some needy children flee?
I can, I'm very sure.
Mother, 'twould please me to impart
A gleam of joy to one poor heart.

"First, mother, let me play you're poor,
And in a hovel rude;
With little ones upon the floor,
Ragged, and scant of food.
And then you'll feel and know the joy
A book would give from such a boy."

So saying, from her side he sped,
And with a smiling look,
He passed around with silent tread,
And gathered every book.
With cap and cloak, his load well strapped,
Then sought the door, and gently rapped.

"Lady," said he, "I've treasures rare,
Volumes of nameless worth;
They tell of Him who once did bear
Our sins, when here on earth.
Please purchase one; your children dear

These stories would with rapture hear.

"They're good as preaching, too, you'll find.
And if no pastor's voice
You have amid these lonely wilds.
Your heart will oft rejoice,
As through these pages you shall trace
His love, who died to save our race."

"But stop," said she. "suppose I'm poor,
And money none have got?"
"Why, then," said he, "look at my store,
For such a book I've got."
She took the gift -- and thanked with joy
The colporteur -- her own dear boy.

"Now, mother," said he, "we can spare
These books, we've read them o'er;
And to some alley I'll repair,
And give or sell my store;
And you may on my pleasing task
A blessing from the Saviour ask."

"They shall be thine, my darling son,"
The weeping mother said;
"And when in love thy work is done,
If but one soul is led
To seek the Lamb that once was slain,
Thy mission shall not be in vain."

With many thanks he hasted out,
And sought each humble spot;
Distributing his gifts about,
And many a blessing got.
Both old and young beheld with joy
The colporteur, the mission boy.

-- Mrs. Lydia Baxter
New York, March 5, 1850

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30 -- GERMAN GRATITUDE

An Episcopal clergyman on Long Island, who has for some time circulated fifty copies of the Messenger, writes. "Sometime since, my monthly bundle came wrapped in a half sheet of the

German Messenger. I presented this to a poor but pious German woman, who received it with delight. A short time after she informed me that she and two German workmen met by a kitchen fireside and read it with tears. Upon hearing her statement I furnished each of them with a copy monthly. Today the woman came to me with a full and tender heart, requesting me to appropriate the enclosed one dollar, one half of which is from herself and the other from one of the laborers above-mentioned, towards the circulation of the Messenger among poor Germans. I take great delight in transmitting it, with the prayer that the Christian offering may contribute to the glory of God, and be instrumental in benefiting some of her spiritually destitute countrymen who are seeking a home upon our shores."

* * *

A Printer's Boy In Italy

When 24,000 copies of the New Testament were recently seized at Florence, and conveyed under guard to the prisons of Bargello, attended by a young printer's boy, the last trip being made, one of the guards said to him, "Well, that job is done; there is nothing more now, is there?" "Yes," said the lad, "it remains to put in prison the author himself of this rascality." "Ah, and who is that?" asked the guard, with a tone as anxious as it was severe. "Our Lord Jesus Christ," replied the lad; "for he it is who wrote what you have there imprisoned!"

* * *

General Lafayette

He dined at home as much as possible, and his frugal meal invariably consisted of a little fish, and the wing of a fowl; he drank nothing but water. I have not the least doubt that his sobriety and temperance, and the regularity of his regimen greatly contributed to exempt him from the infirmities of old age.

* * *

The Three Premium Treatises On Systematic Benevolence

The Divine Law of Beneficence, by Rev. Parsons Cooke, pp. 87; Zacchaeus, or Scriptural Benevolence, by Rev. Samuel Harris, pp. 87; and The Mission of the Church, by Rev. Edward A. Lawrence, pp. 163, as more fully noticed in the last Messenger, are now issued, not only separately, but in one volume of 340 pages, price 25 cents. The price of the two first, separate, is each 10 cents bound, 5 cents paper; The Mission of the Church 15 cents, or 10 cents in paper.

The subject of these treatises is one of great prominence in the word of God, and vitally connected with the spiritual welfare of individual Christians, of the church of Christ, and a perishing world. These treatises are the result of a careful and prayerful study of the Scriptures, and happily of an extensive Christian experience. We are confident that every Christian, even the soundest divines, will find new light here thrown upon the subject, and bless God for the simple

and practical exhibitions here made of his revealed will, and of the rich spiritual blessings he has connected with a faithful performance of it.

The great principle involved is, determining beforehand on a proportion of income to be stately set apart "as God shall prosper us;" not postponing our gifts till money is acquired, to harden the heart and "choke the word;" but like Jacob at Bethel, consecrating beforehand a portion "of all that God shall give me," unto him. Thus all our labor is for God, the heart is kept warm, a blessing descends on ourselves and others, and incalculable good is the result.

Appended to the volumes are four pages of illustrations of the system, as adopted by Christians in different conditions of life, accompanied by a recommendation of the following

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31 -- PLEDGE, OR COVENANT

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

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Premium Essays On Benevolence

A clergyman in Connecticut writes, "I have just read the two prize works on Systematic Benevolence, by Rev. Messrs. Cooke and Harris, and they are excellent I wish they could be read by all the ministers in the land, and be preached in every pulpit, and be taught in every Christian family."

* * *

Memoir Of Rev. Dr. Milnor

By Rev. Dr. Stone. Abridged by the author. This edition of the life of Dr. Milnor is an abridgment of the work as originally published. We believe that there is little, if any thing, omitted which can be considered important for the faithful representation of Dr. Milnor's life and character. The work as now published deserves the widest circulation, and will no doubt endure for many generations, as the record of a life eminently and most usefully devoted to the service of God. We presume there are few who knew the subject of this Memoir during his life, who do not remember him with veneration, as an example which ought to be held up to view for imitation. Seldom has there lived a servant of the Most High who employed his talents so faithfully, or consecrated them with I so little reserve to his Master's service. His life was one of cheerful

labor for the glory of God and the good of man, knowing no end but with life itself. -- Southern Churchman.

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32 -- OMITTED ITEMS

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

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

FORM OF A BEQUEST*

THE AMERICAN MESSENGER*

*The two items listed immediately above were included with the January--March digital files. The reader is referred to any one of those three to read that material (hdm2241--hdm2243).

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THE END