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AMERICAN MESSENGER -- OCTOBER, 1850
Volume 8 -- No. 10 -- Whole No. 94

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

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

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Digital Edition 01/09/2003
By Holiness Data Ministry

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INTRODUCTION TO THE DIGITAL EDITION OF THIS PAPER

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

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

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01 -- THE FATAL MISTAKE, OR THE MIDNIGHT SHIPWRECK

But a short time since, the entire community was startled by the news of a sudden and fearful shipwreck. The bark "Elizabeth," was returning richly laden from a foreign port. Her voyage was almost finished, when, as she neared our coast, a violent storm arose. In the darkness of midnight, as she is driven before the tempest, her officers mistake the light on "Fire Island," for the one on the "Highlands;" and steering as they suppose for the latter, but in reality for the former, the bark is soon dashed, an utter wreck, upon the breakers, and part of the crew, and all her passengers are swallowed up in the waves -- swept, as in a moment, to eternity!

It is of little moment how the mistake was made; whether from erroneous calculation, or presuming confidence, or careless neglect of chart and compass. The fact that it was made, is certain; and the awful result, like all the realities of the past, is beyond the reach of prevention or remedy. All that remains for us, as we mourn the dreadful calamity, is, that we endeavor to open our hearts to some of the many lessons it so solemnly teaches. And,

1. It shows that the sincerity of our belief on any subject, is no proof of its correctness. Here is not an uncommon error, especially in reference to religion. How often, from skeptical or thoughtless persons, do we hear the assertion, "It is no matter what a man believes, if he is only sincere." But, alas, this fatal shipwreck tells a different story. Doubtless the officers of that

ill-fated bark were sincere in their terrible mistake. They honestly believed that the light towards which they were steering was the one that would guide them to their expected port in safety. But did the sincerity of their belief prove its correctness? Did it calm the raging of the winds and waves, or break the violence of the terrific crash, or save from the jaws of death a solitary one of its appointed victims? And if sincerity of belief is not of itself an assurance of truth or safety in ordinary life, is it in matters of religion? If it is not a safeguard to the mariner on the deep, is it on the voyage to eternity? There are many, many false lights in this world of error and sin. See to it that you mistake not any one of them for the true light -- the light of divine truth as it shines in the pages of the Bible. Err here, and your sincerity will not save you from the shipwreck of your eternal welfare -- from the ruin of your hopes, your happiness, your soul!

2. It shows that conduct is necessarily connected with belief. It is often said, and here again especially in reference to religious things, that "it is no matter what a man believes, if his conduct is right." But this maxim, like the one already alluded to, is both false and dangerous. Would the officers of that shipwrecked bark have steered their vessel towards the wrong light, if they had not believed it to be another? Did not their conduct necessarily flow from their belief; and is it not self-evident that the former could not be safe, while the latter was erroneous? And as this principle uniformly holds good in common life, so it does in religion. No man can act right, who does not first believe right. All true morality must have its foundation in a true faith; all right conduct, in correct belief. No action is acceptable to God, or approved by an enlightened conscience, that does not spring from right principles. No stream can rise higher than its source; no water be pure, that flows not from a pure fountain; no action be right, or good, which does not spring from right principles -- those of the Bible.

3. We are as truly responsible for our belief as for our conduct. And for the plain and conclusive reason, that conduct is always connected with belief, and originates in, and takes its character from it. The two are so inseparable, that to hold we are accountable for the former and not for the latter, is as unphilosophical and absurd, as to hold one responsible for the explosion by which he blows up his neighbor's dwelling, and yet not for the touch of the spark by which he fires the train! So we reason, and justly reason, in common life. If the officers of that lost bark had made their fatal mistake through gross carelessness and neglect, they would have been held accountable for its fearful loss; just as that druggist in a neighboring city, who lately weighed out poison to a patient, is held accountable for the death caused by his mistaken belief, and is now in prison under indictment for the crime. And on the same principle implied in these cases, we blame our fellow-men for being uncandid, and partial, and prejudiced, and censure them severely for their opinions, almost as often as for their conduct.

But if thus responsible for belief in ordinary life, where we are so liable to err, much more are we in religion, where there is no need of mistake -- where the truth is plain from revelation, to all that wish to know it -- so plain, that even the way-faring man, though a fool, need not err therein; and where God has promised to enlighten, and teach, and guide all that ask him. And for this reason it is, that God not only invites, but commands us to believe, and blames us for not believing, and threatens us with the punishment of eternal death for our unbelief, and ascribes the fact that we do not believe to a wicked heart. Reason, then, and the common judgment and practice of mankind, unite with the Bible in declaring, that we are responsible for our belief.

4. How important to be always prepared for death! The passengers in that ill-fated bark little thought that their end was so near that the progress they supposed they were making towards their expected port, was but progress to eternity! And yet, as in a moment, they were summoned to the world of spirits -- ushered, almost without warning or season for preparation, to the presence of their God and Judge! Death may not come as suddenly to you, as it did to them. But, on the other hand, it may. You have no sure hold upon tomorrow. You know not what a day may bring forth. At any rate, amid all the uncertainties of the future, it is the part of wisdom to be prepared. And the warning alike from God's providence and his word is, that you prepare now. Now put away your sins by repentance; now believe on the Lord Jesus Christ; now begin a life of faith and holy obedience, that, whether living or dying, you may be safe. Delay not at once to enter on the great work of life, lest, when you stand upon the passway of death, you find it too late to obey the admonition, "prepare to meet thy God!"

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02 -- PREPARATION FOR DEATH

You are placed in solemn circumstances. Eternity rolls its boundless waves just before you. Every year, every month, every week, every day, every hour, lessens the distance between you and the unchangeable State to which you are hastening. The precise moment of your entrance into this untried, unknown world, is hidden from you. Death often comes and knocks at the door at a time when least expected. At a time when men think not, they receive the awful summons. And often they are hurried away, little time being allowed for preparation. Many, while they know they must die at some time, never in their lives think seriously of the matter. When the summons reaches them, they are taken by surprise. It is practically a new subject; they are alarmed and filled with consternation. They cling to hope as long as there is a ray of hope, that they may be spared a little longer. But when it is announced to the unhappy sufferer that there is no hope of recovery -- that the physician has given him up, O what a poignant anguish pierces the soul! Who can describe the horror by which the guilty sinner is overwhelmed?

Are you prepared for death? Some one is perhaps ready to say, "I am no worse than my neighbors. I have never done any thing very bad. I have tried to live a good life, I hope that I shall find favor of the Lord when I come to die." And is this all the ground of hope you have? Are you willing to appear before the judgment-seat, with no better righteousness than this? Though you may have lived a decent moral life, yet you have failed to love God with all your heart. His service you have habitually neglected. The offers of mercy made in the gospel, "you have rejected. Unless you obtain a better preparation your soul will be lost, and your misery will be great. And though you may be in no worse a condition than many of your neighbors, yet it will be small alleviation, when enduring the torments of the damned, that many others are in the same condemnation. No doubt, they that perish will have company enough, but this will be no alleviation, but perhaps an aggravation of their misery. "Wide is the gate and broad is the way which leadeth to destruction, and many there be that go in thereat." The Judge is at the door. Be ye therefore ready. -- A. A.

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03 -- AM I MY BROTHER'S KEEPER?

Yes; God has so constituted the human heart and human society, that no man can live unto himself; and he will require the soul of every man at the hand of his brother. Whatever may be your position in life, you have an influence over some impenitent sinner, which, if rightly exerted, might lead him to the Saviour.

God commands you to exert that influence. The beginning of your duty is to make your own calling and election sure; but this is not the end of it. You are bound first to take the beam out of your own eye; but you should do so, in order that you may see clearly to pluck the mote out of your brother's eye. When you have heard for yourself the gracious invitations of the gospel, you are to invite others to come.

God has praised to bless personal efforts for the salvation of souls. He has fulfilled these promises in innumerable instances. When Harlan Page was on his death-bed, though oppressed with a sense of his unworthiness, he could say, "I think that, through the grace of God, I have been instrumental in the conversion of more than one hundred souls." Oh, how many there are who might, like him, even in private life, win many souls for Christ. Be encouraged to sow the good seed of the gospel wherever you can find soil to receive it. It will not be lost. The grain of wheat that was wrapped up for three thousand years in an Egyptian mummy, at last found a congenial soil, and sprang up and bore fruit. And so

"The seed that in these few and fleeting hours
Thy hands unsparing and unwearied sow,
Shall deck thy grave with never-fading flowers,
And yield thee fruits divine in heaven's immortal bowers."

Think of the value of a soul. Who can estimate it? The world and all it contains is as nothing in the comparison. God has shown his estimate by the price he paid for its redemption. The angels show how much they value it by their joy over one sinner that repents. The dominion of the soul is the great subject of strife between the powers of light and of darkness.

Hell moves below to work its death,
Heaven stoops to give it life."

"Know that he who converteth a sinner from the error of his way, shall save a soul from death and hide a multitude of sins." He will not only save one fellow-creature from sin and hell, but put in operation a train of instrumentality which may result in the salvation of millions. Every soul converted through your efforts becomes the center of an influence, whose expanding circles may embrace the utmost boundaries of time, and roll a tide of glory up to the shores of the eternal world. Truly "he that winneth souls is wise."

A word as to the manner in which we should strive to win souls. Do it with gentleness and humility. Never speak to an impenitent sinner as though it were your office to rebuke and punish him. Never bring a railing accusation against him. Remember, he is your brother. You were once in the same condemnation; and if you are not now under God's wrath, no credit is due to you; you are saved by grace.

Pray much for those you would lead to Christ. "Effectual fervent prayer availeth much" in two ways; it calls down God's blessing on those for whom it is offered, and it cultivates the spirit of zeal and brotherly love in those who offer it. When we come clown from the mount of communication, speak to our fellow-sinners, our faces will shine, and our words will be as precious ointment poured forth. -- H. J. V.

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04 -- CHRISTIAN LOVE TO INDIVIDUALS

One might be tempted to suppose that Paul, who had upon him daily "the care of all the churches," would have been so absorbed in great comprehensive views of the church at large, as to have no eye to single out particular believers, especially as he journeyed so much, and labored in so many places How different was the fact! Turn to the last chapter of his epistle to the Romans: it is a picture-gallery of individual friends. There is "Phebe our sister," the deaconess, as the word is; "Priscilla and Aquila," a holy pair, his helpers; his "well-beloved Epenetus;" his "fellowprisoners and kinsmen" -- two tender words -- "Andronicus and Junia;" Urbane (or more properly Urban, as the original slows it to be a man's name) and Stachys his beloved; Rufus, and "his mother and mine." "Greet Mary," he says, "who bestowed much labor on us." Then come Amphiass, Apelles, Tryphena, Tryphosa, Persis, Asyncritus, Phlegon, Hermas, Patrobas, Hermes, Philologus, Junia, Nereus, Olympas, the households of Narcissus and Aristobulus -- not bare names to Paul as they are to us, but each of them twined with undying associations. Observe, in other places how he speaks of "Tychicus, a beloved brother," Eph. 6:21; of "Epaphroditus," his "companion in labor and fellow-soldier," Phil. 2:25; of "Onesimus, a faithful and beloved brother," Col. 4:9; of "Luke, the beloved physician," ver. 14; of "Timothy," his "dearly-beloved son," 2 Tim. 1:2 ; of "Trophimus," left sick at Miletum, 2 Tim. 4:20; of "Philemon," "dearly beloved," Philemon 1; and how he sends salutation to the family of Onesiphorus, 2 Tim. 4:19, and the church in the house of Nymphas." Col. 4:15. By many readers, these names are passed over without a thought; but taken with their several contexts, and the terms of affection which accompany them, they teach us the important lessons, that Christian love attaches itself to individuals; that these ought to be borne in our memory; and that it is not an empty form to send greetings to those who are absent. May the Lord pour upon our hearts more richly the love of the brethren. -- AE. AE. AE.

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05 -- SIGHT OF PRAYER

I was invited to aid a pastor in Delaware Co., Pa., daring a revival about eleven years ago. A young man now a missionary in New York. also assisted in the meetings for prayer. When I was about to leave, I was accompanied on my way for a mile or more by the pastor and the young man. We parted at a spot surrounded on three sides by woods: from the open side a field could be seen at some distance on a hill. Full of solemn feeling, we could no part without prayer. An old tree-top lay before us, and one of the company proposed to kneel down among its branches, act wishing any but the all-seeing Eye to rest upon us. All three prayed. We parted.

Three months afterward, a letter from the pastor informed me that among the persons received into his church, the fruits of the revival, was one who traced his first serious impressions, which resulted in his conversion, to the scene above described. While plowing on the hill-side, he had seen three men bow together in prayer in the fallen tree-top, and the sight of prayer had so affected him, that he could find no peace until he became himself a praying man.

Thus is "praying in secret," rewarded "openly." Thus varied are the ways in which the Holy Spirit carries conviction to the conscience. Were Christians more frequently found on their knees, in their closets, in parting hours, and in social gatherings, there would be more converts to trace their religious impressions to the sight and hearing of prayer. -- G.

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The Fullness Of Christ

There is not a want in the sinner but there is a corresponding fulness in Christ, for "it pleased the Father that in him should all fulness dwell." Is the sinner hungry? Let him come to Christ, and he shall be made to partake of the bread of life. Is he thirsty? Let him come to Christ, and he shall be permitted to drink of the wells of salvation. Is the sinner sick? Let him come to Christ, and he shall have life and vigor infused into his soul. Is he naked? Let him come to Christ, and he shall receive a beautiful robe. Is he blind? Let him come to Christ, and he shall have his eyes opened to see wondrous things. Is he deaf? Let him come to Christ, and he shall hear the voice of uncreated harmony, speaking peace to his happy soul. Is the sinner burdened? Let him come to Christ, and his burden shall be taken away. Does he long for rest? Let him come to Christ, and he shall have sweet repose. Yes, no matter what may be the sinner's wants or woes, only let him come to Christ, and he shall be made rich and happy, throughout all time, and throughout all eternity. -- Rev. Daniel Baker

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Slander

Surgery may heal a bodily wound; but what balm can bind up the bite of a slanderous tongue? It runs like a contagion over the whole country, and cannot be recalled. Robbery may be recompensed by restitution; but how can you ever make amends to the man whom you have traduced? I tell you truly, not all the wealth you have in the world can wipe away the wrong you have done in such a case. -- Robert Bolton, 1634

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Bereavements

O God, how thou breakest into families! Must not the disease be dangerous when a tenderhearted surgeon cuts deep into the flesh? blow much more when God is the operator, who afflicteth not from his heart, nor grieveth the children of men. -- McCheyne

"I am but one, but I am one. I cannot do much, but I can do something; and all I can do I ought to do, and by God's grace will do."

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06 -- CHRIST THE BLISS OF HEAVEN

I think not of the starry crown,
Or robes the saints in glory wear;
'Twere heaven enough to bow me down
Before my Saviour, Jesus there.

I think not of those harps whose notes
Swell sweetly o'er the heavenly plains,
The Saviour's voice in music floats,
In richer, sweeter, dearer strains.

I think not of those golden streets,
Where arches rise o'er pearly gates;
Or mansions in whose blissful seats,
Rest for the weary pilgrim waits.

But O, the Saviour's face to see,
The blest Redeemer's voice to hear;
To be from sin for ever free,
The tempter's wiles no more to fear:

To feel immortal vigor fill
My soul, and quicken every power;
On angel's wing to do His will,
And with a seraph's love adore.

-- A. P. M., Mattepoiseett, Mass.

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07 -- EPIGRAM

The following stanzas were often quoted with admiration by Mr. Pope.

When Egypt's king God's chosen tribes pursued,
In crystal walls the admiring waters stood;
When through the desert wild they took their way,
The rocks relented and poured forth a sea.
What limits can Almighty goodness know,

When seas can harden, and when rocks can flow?

-- A.

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07 -- WHAT WILL YOU SAY, SIR?

When Thomas Hoopoo, a native of the South Sea islands, had been about two years in the Cornwall mission-school, he took a journey with a friend, and spent an evening in a select company, who were much entertained by the questions proposed to him by an irreligious lawyer, and his amusing answers. At length Thomas said in substance, "I am a poor heathen boy. It is not strange that my blunders in English should amuse you. But soon there will be a larger meeting than this. We shall all be there. They will ask us all one question, namely, 'Do you love the Lord Jesus Christ?' Now, sir, I think I can say, Yes, What will you say, sir?"

He ceased: a deathlike stillness pervaded the room. At length it was broken by a proposition of the lawyer, that as the evening was far spent, they should have a season of devotion, in which Thomas should lead. It was acceded to; and Thomas, in his accustomed meek and affectionate manner, addressed the throne of grace. Soon he prayed for the lawyer in person, alluding to his learning and talent, and besought that he might not be ignorant of the way of salvation through Christ. As he proceeded thus, the emotion of the lawyer rose above restraint. He sobbed aloud. The whole company were affected, and sobs drowned the speaker's voice. Soon they separated and retired to their respective rooms; but there was no rest for the lawyer. The question of Thomas rung in his ears, "What will you say, sir?" He paced his room in anguish. The Spirit of God renewed his heart.

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08 -- EARLY TRACT OPERATIONS IN BOSTON AND VICINITY

Records of the Rev. Dr. Jedidiah Morse, of Charlestown, near Boston, Mass., show that in the fall of 1802, he printed editions of 19 tracts amounting to 32,806 copies, which were chiefly distributed in parcels of about 60 each, through missionaries, among the new settlers in Maine, Kentucky, and Tennessee. To Maine alone he sent in the fall of that year 170 parcels, directed to 85 different townships. He also printed volumes, receiving donations from friends to assist in bearing the expense, and having a large room occupied as a depository. The Rev. Dr. David Tappan, evangelical professor of divinity in Harvard college, was engaged about the same time in issuing and circulating tracts. Among the young men whom he invited to buy parcels of tracts for their own reading and distribution, was Mr. Henry Homes, of the Congregational church, the late benevolent merchant and active friend of the tract cause in Boston, who paid a dollar and received tracts, one of which, the Shepherd of Salisbury Plain, written by Hannah More an Episcopalian, he regarded as the means of his conversion. Other young men became interested, and among them a young printer, Mr. Ensign Lincoln, of the Baptist church, who printed tracts gratuitously, his associates paying for the paper, and who became a pillar in the u Evangelical Tract Society," afterwards formed in Boston.

In September, 1803, partly through the influence of Rev. Dr. Tappan above named, and of Lieutenant-governor Samuel Phillips, who gave ú170007 "five-sixths of the interest of which to be expended in the distribution of pious books in Andover, his native town," and ú3,000 for "a more general distribution of like pious books," both of whom died that year, the "Massachusetts Society for promoting Christian Knowledge," chiefly by circulating pious books, was founded by the Rev. Dr. Morse, Rev. Dr. Abiel Holmes, of Cambridge, and others, who contributed \$1,165 at its formation. For many successive years, Rev. Dr. Eliphalet Pearson was president, Dr. Morse secretary, and Dr. Holmes clerk. It circulated, in 1804, 6,253 tracts; in 1806, 9,174, and in 1815, had printed 8,224 books and 30,350 tracts.

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Christian Contentment

A good man told the writer, that soon after his marriage his circumstances were so straitened that he was sometimes destitute of the ordinary comforts of life. One morning his wife called him to breakfast, which consisted of bread, molasses, and water. Observing that she was much dejected, he cheerfully said, "My dear, this is better than the promise. We read that bread shall be given us, and water shall be sure; but we have more than this." The happy remark dispelled the gloom from the lady's mind, and they often afterwards spoke of that meal as the sweetest they ever enjoyed. -- C.

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Value Of Good Books

The "Missionary" of the Lutheran church says, "One of our ministers, in giving an account of a work of grace in the churches under his care, makes the following remarks concerning the important aid rendered by the free circulation of good religious books among his people. Our own experience fully accords with that given below, especially as regards the value of 'James' Anxious Inquirer.' In a comparatively short ministry, it has been made an instrument of great good to upwards of forty persons to whom we loaned it.

"We should be ungrateful not to acknowledge our indebtedness to the American Tract Society. For two years we have kept a supply of its publications, and have found them invaluable assistants. 'Baxter's Call,' 'Alleine's Alarm,' 'Doddridge's Rise and Progress,' 'Pike's Persuasives,' etc., are worth their weight in gold to a minister when laboring in a revival. So with 'James' Anxious Inquirer.' Let every pastor keep a few copies, and put them in the hands of the sincerely anxious ill seasons of revival, and he may expect soon to see happy fruits."

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08 -- NEW YORK, OCTOBER, 1850 -- THE MESSENGER FOR EVERY FAMILY

To Readers and Writers

This journal has now reached a circulation of 170,000 copies. We should be criminally remiss, if such an unprecedented circulation of a religious paper did not awaken emotions of gratitude to God, and incite to renewed diligence that every line may contain weighty truth.

We have a word to say to our readers. The general character of the Messenger is established. Its sphere is defined. It aims simply to meet the wants of the soul. All that pertains to denominational differences it leaves to others. If it can exhibit the Simple gospel, in its doctrines, duties, and saving power, and by argument, and appeal, and illustration arouse all who love the gospel to diffuse it in their several neighborhoods, and throughout the world, it will have accomplished its principal mission. So far as it combines the interest of a newspaper with the spiritual power and influence of a monthly tract, it reaches the standard of its conditions, and is worthy of universal circulation.

The success which has attended the effort for the introduction of the Messenger into every family, in a few towns east and west, and the manifest good thus accomplished, prompts the inquiry whether it might not be undertaken generally, with the hope of great spiritual benefit. The plan pursued at Springfield, Mass., where 1,700 copies are circulated, has been to divide the place into convenient districts, with a distributor to each, who secures all the subscribers possible, and then supplies all the families monthly, a small fund being raised to defray the expense of such copies as are gratuitously circulated. Nearly every family will pay the price of the paper thus distributed. Meetings are occasionally held to confer about the circulation, and to pray for a blessing on the truth thus diffused. Perhaps no single enterprise, demanding no more of personal or pecuniary sacrifice, affords greater promise of usefulness. We would commend it to the serious consideration of the friends of truth in every place where the Messenger is received and appreciated.

While thus suggesting plans to our readers for the yet wider circulation of a paper having already the widest circulation on the globe, we have a proposition to make to able evangelical writers.

The responsibility of providing interesting spiritual instruction for 600,000 or 800,000 readers is inconceivable. The thought of preaching to such a congregation is overwhelming; and but for the promise, "Lo, I am with you," we should shrink from the service. We respectfully ask your cooperation. A hundred vigorous pens can be worthily employed in preparing matter for such a journal, small as it is. The pastor who in his pulpit preparations or pastoral experience has found some striking thought, some happy illustration, some interesting fact to arrest the attention of his hearers, and perhaps lead a soul to the cross, would rejoice to have a messenger to carry that gem to a congregation a hundred or a thousand times greater than the one he addressed. The way is here open to him. The theological professor in his investigations of truth, and in his best spiritual frame, may open a mine which would thus make many hearts rich. The intelligent layman, conversant with mankind, and with habits of popular thinking, may strike a blow that will tell powerfully on some prevalent sin, or strengthen some drooping grace.

As an encouragement to able writers, as a just and proper reward for their toils, and as one method of endeavoring to discharge the responsibilities of our present and prospective circulation,

the Editors are gratified to state that they are authorized, in connection with the liberal proposition of a benevolent gentleman, to propose, until otherwise announced, to pay at the rate of \$5 a column for each article inserted, to the amount of four columns of each number -- the sum, in even dollars, to be remitted by mail the same month of the publication. The articles must be brief, none exceeding a column and a half.

This proposition is not made because of any lack of excellent materials, but with the hope of securing yet more excellent matter. Every line ought to have not merely the ring of gold, but of the purest gold. Every thought that is to be repeated 170,000 times, ought to be expressed in the fewest and best words, and should be worthy of being stereotyped for eternity. With such a standard, contributors must expect the insertion of none but the most complete and truly valuable articles. The editors will aim to make each number of the paper as much better than the preceding, as the choicest materials at their command will admit.

The most acceptable and useful articles for our columns are simple, evangelical narratives, which unfold the plan of salvation to plain minds, in the style of "Poor Joseph," or "the Dairyman's Daughter;" striking illustrations of great truths, like the "Act of Faith," "What is it to believe on Christ?" and the "Midnight Shipwreck," in another column; religious anecdotes; facts in pastoral life, showing the adaptation of the gospel to various classes and conditions of men, the value of the ministry and the ordinances of God's house; illustrations of Christian activity and usefulness, suited to arouse slumbering disciples; earnest exhibitions of the cross, and appeals to the impenitent; and able articles for the "Family Circle," adapted to parents and especially to children.

It is perhaps needless to say to writers familiar with the principles of the Society, that all narratives must be authenticated as records of fact. Names of contributors will not be made public contrary to their wishes.

Is it too much to ask of both readers and writers, that they will unite with us in constant supplications for the guidance and blessing of the Holy Spirit, in the preparation and perusal of the successive numbers of the American Messenger? How can the responsibilities of editors, writers, and readers be met without His aid, of whom, and through whom, and to whom are all things? to whom be glory for ever.

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09 -- EFFORTS TO CIRCULATE THE PREMIUM ESSAYS ON SYSTEMATIC BENEFICENCE

The noble conception of the donor of \$400 as a premium for the best essays, and the patient and successful toil of the writers, and the arrangements of the Committee, will all be comparatively of little account, unless earnest effort is employed for the general circulation of the treatises now published. The topic itself is one of vital, practical importance to every living Christian. It underlies every benevolent movement. It concerns the spiritual welfare of every church. It has been too long neglected. And when was the discussion and just understanding of the scriptural rule of stewardship more important than at a period when prosperity pervades all branches of industry, and when the danger of covetousness and avarice is most threatening?

We are glad to say that many pastors and Christians are moving in this matter, and that arrangements are on foot in many parts of the country for supplying every member of a congregation or township with one or other of these treatises. A note from Jackson, Miss, orders 100 copies of "The Divine Law of Beneficence," by Rev. Parsons Cooke, at five cents each, and adds, "My object is to supply every adult member of the Presbyterian churches here, and ultimately every adult in the city. I think your society ought to use it as an indispensable duty of every church in the Union thus to supply itself. And a church or congregation which neglects such a means of instruction, ought to be considered as greatly deficient in obvious and imperative duty."

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10 -- THE WORK BEFORE US AMONG FOREIGN EMIGRANTS

The emigration from the old world has increased annually for the last twenty years, until it has reached nearly half a million a year. Civil and spiritual despotism, overcrowded population, burdensome taxation, and starvation, on the one hand; and facility of passage, abundance, fertility and cheapness of lands, high price of labor, and a free government, on the other hand, have served to draw multitudes to our shores from every kingdom and principality of Europe. A moderate estimate can not make the present number of emigrants and their immediate descendants less than about 5,000,000, or nearly one-fourth part of our retire population. And the same causes which have operated hitherto, may be expected to impel other millions to make their homes with us. They will fill up our vast unoccupied territory. They will develop our untold agricultural resources. They will help to construct our pubic works, and increase immeasurably our national wealth and physical strength. Every living cargo poured upon our wharves weakens so much the power of some foreign state, and adds proportionally to our own -- regarded simply in the light of political economy. And it may be that this aspect of the subject has blinded our people to the moral dangers of emigration, or reconciled them to their existence.

The character of the emigration measures the benefit or the hazard, and determines the question of our duty. If the new-comers into our great national family are a law-abiding, temperate, Sabbath-keeping, God-fearing people, a thousand welcomes to them. If the reverse is true, and our birthright is liable to pass into other hands, we need to know it betimes, and to bestir ourselves for their reformation and our own conservation.

It may help to an understanding of the characteristics of the emigrant classes, to remind the reader of the moral condition of the countries whence they come, and to say that a voyage across the Atlantic and casual intercourse with the worst part of our population, does not effect any necessary improvement. It is notorious that the continent, even the Protestant portion of it, and all papal kingdoms, are without a Sabbath, as a day of holy rest. The temperance reform has scarcely penetrated Europe, if we except the portion of Ireland where Father Matthew's influence has been felt. Religious affairs are so much a matter of state regulation, that the vitality of the gospel is rarely found in individual experience. Princely and priestly power have crushed the man and the Christian into a tool or machine with which to accomplish the purposes of ambition.

It is from such a state of society that the new recruits for American citizenship are chiefly drawn. And already are we made to experience the influence of the new and incongruous social elements. Sunday newspapers, and Sunday excursions, and Sunday dram-drinking and quarrels-Sabbath desecration in every form, especially in our large cities, have become so common as scarcely to awaken alarm or call forth rebuke. Public sentiment, weakened and paralyzed by familiarity with various forms of imported vice, tolerates evils which it once had strength to suppress. At the same time, the corrupt literature of the old world, superadded to its living embodiment of immorality, is contributing to the gradual undermining of public morals and private virtue. Were the crowned heads of Europe, jealous of the institutions of the transatlantic Republic, to combine for the overthrow of our free institutions, it may be doubted whether a more certain or insidious method could be devised, than the exportation of half a million of their subjects annually, accompanied with the free circulation of the vilest productions of their most corrupt authors -- provided they could be assured of our passivity in respect to the moral and spiritual condition of the classes they should send among us.

Thus much respecting the emigrant population seemed needful to a right understanding of the work before us in this department. Here is a population greater than the aggregate of all the souls reached by the combined efforts of Christendom in all its foreign missionary enterprises, laid at the door of the American churches. Dispersed through all our states and territories; speaking a dozen different languages; of all shades of religious opinion, from blank atheism to the grossest form of superstition; with every degree of mental cultivation, from the boor of the bogs, to the learned skeptic of the university -- Oh, who has measured the responsibilities and the difficulties of their evangelization? Yet it can, and must be effected, through the grace of God.

They are here -- away from the paraphernalia of royal and priestly power; away from the atmosphere of venerated forms and moss-covered errors. They are here -- to witness the industry and thrift of a free people, and to look upon the workings of a system of faith drawn from the Bible alone. They are here -- accessible to every Christian effort and influence -- here, where light gleams from the press; where the word of God is an open book for every soul; where prayer for the stranger rises from every altar.

They can read. With the single exception of a portion of the Irish emigrants, it is a very uncommon circumstance to find one who is not a tolerable reader. All the Germans, Swiss, and Welsh can read. Providence has thus kindly opened an important avenue to the mind and heart of these multitudes, as if in anticipation of their emigration to a land where ministerial instruction is inadequate, but where there need be no limit to the multiplication of printed truth.

It is in such a state of things that colportage becomes a valuable instrument of evangelization. As an itinerant system, it can hunt out the emigrants in their wide dispersion. As a catholic system, it can overleap sectarian prejudice, and reach all the various classes of emigrants. As a book distributing system, it can place evangelical instruction in the abodes where no preacher of the gospel enters, and prepare the way for the teaching of the pulpit. In its missionary aspects, colportage may be the medium of communicating gospel truth at the fireside, and of explaining the faith while it demonstrates the benevolence of American Christianity. Rapid in its movements, and unlimited in its adaptation, we see not why it may and should not be extended

without delay to the entire population, English, German, Irish, Welsh, French, Italian, Portuguese, Spanish, Swiss, Danish and Norwegian, in all the length and breadth of our country.

But in order to this, the fifty colporteurs now devoted to these classes need to be multiplied five or tenfold, and the means Of the Society proportionally increased. Are the patrons of the Society prepared for this extension?

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11 -- PROFESSOR WEBSTER

We have avoided editorial comment on the great Boston tragedy hitherto, partly because the main facts have reached many of our readers through the secular press, and partly because the moral lessons would be more complete and impressive when justice had visited crime. The last scene has been enacted, and the curtain has dropped on one of the most appalling dramas the world has ever witnessed. Among all the records of crime, the murder of Dr. George Parkman, a man of rank and wealth, by Dr. John White Webster, professor of chemistry in Harvard University, November 23, 1849, will stand out in bold relief, for the previous respectability of the parties, the atrocity of the circumstances, and the remarkable chain of providences by which guilt was made apparent as in judgment-light.

We cannot suffer the occurrences connected with this murder and execution to pass from the minds of our readers without noting some of the instructions which are obviously suggested by them.

High mental Cultivation alone is shown to furnish no certain safeguard against crime. The scientific and social standing of Webster as a teacher in the most ancient, and one of the most noted American universities, would indicate uncommon talents and attainments. He moved in one of the most cultivated and brilliant circles on the continent. If professional reputation and the learning of the schools, added to social ties of uncommon attractiveness, are powerless to hush the assassin's thought and arrest the murderer's hand in such a case, what hope is there for society without moral and religious restraint?

The danger of unrestrained passions in youth was never more impressively taught than in the career and doom of Webster. By his own confession, his proud spirit was never curbed; but angry and resentful feelings found indulgence as often as they were provoked. Perhaps the occasion of surprise is, that he should have lived nearly threescore years with bloodless hands -- if indeed he did rather than that the slave of passion should at last have done the deed of death which he often meditated. Wise and faithful parents will know how to employ this sad illustration of the influence of ungoverned temper, so as to check the risings of angry feeling. And every man afflicted with a spirit of fire may well take warning from such an example, and plead dally for grace to conquer his worst foe -- himself.

There is a voice from the prison and the scaffold of Webster as to luxurious living and extravagant expenditure. Regardless of the limits of an abundant income, he rushed heedlessly into debt. The theater and the opera, and costly wines and expensive parties, and the round of

fashionable amusements and giddy pleasures, absorbed his resources and caused his ruin. Others are traveling the same road, and unless they pause betimes, may reach the same goal. Let every man settle it as a maxim of life, always to live within his actual income, whether it be \$100 or \$10,000. Thus will one temptation to crime be removed, and society will be saved from the demoralizing example of wasteful expenditure.

The certainty and safety of circumstantial evidence has had such a demonstration in this case as perhaps never before. Though each thread of testimony might seem by itself but as the spider's web, yet they were so many, and all lay so exactly in the same path, that together they formed a cable of hempen strength. A patient, intelligent, and prayerful jury could not doubt. An excited community, itself undoubting, seemed for a time to blame the legal judges of his guilt for not doubting. But lo, the criminal himself cuts off all question of guilt, as much perhaps by the positive denial as by the subsequent confession of the murder. And not a voice disputes the justice of the judicial and executive award, based on circumstances alone. Henceforth let the criminal know, that though hidden from the eye of man, his "murder will out." The knotted grape-vine; the bloody knife; the smoldering embers; the unpaid note; the midnight lamp -- something will be a swift witness, corroborated by a hundred others, to develop his guilt and proclaim his villainy. Sin is blind, and does not perceive the thousand loop-holes through which justice is watching his iniquity, and the thousand webs that evidence is weaving around the feet that are "swift to shed blood."

The majesty of law has shone resplendently. It has been the cant cry of the opponents of capital punishment, that the gibbet was only for the poor outcast; that money and friends could gain an easy triumph over justice. All that learning and eloquence and wealth, and sympathy for family, and popular excitement could do, have been interposed to arrest the stern execution of law in vain. From the first hour of suspicion, through all the stages of judicial investigation and executive revision, to the last sad, solemn scene, inexorable law, administered with patience and tenderness, but with unshrinking fidelity, has moved forward with a firmness so terrible, as to inspire the community with awe of justice and dread of crime. The reformers of human and divine law are hushed for the time. And were the judiciary and executive of other states to discharge their official duties in the same firm and dignified manner with those of Massachusetts in the instance before us, we should hear less of crime, and of that morbid sympathy which encourages it.

Theories of religion that are based on defective views of humanity, and the consequent rejection of the reality and necessity of an atonement for sin, are scattered to the winds by the facts of such a case as Webster's. The perfectibility of human nature, and depending on a virtuous life as a meritorious ground of salvation, are pleasant songs for refined ears; but when a murderer's heart is seen to be hidden under a polished exterior, and utter untruthfulness is stamped on every act, the conviction is forced on the mind, that such bitter streams must have a bitter fountain -- that the heart itself is corrupt. We have thought in this connection of the exhibition of "another gospel" to which we once listened by an eminent preacher, from the passage, "It is appointed unto men once to die," etc. His subject was the judgment; which he frittered down to a simple approval or disapproval of moral conduct passed by spirits in another world on each other! And his view of preparation for judgment was, that a virtuous life would suffice, and in death and eternity the soul might take the comfort of it! Indeed, the Bible doctrine of salvation by Christ was ridiculed. What elements of interest or hope could such a gospel have for the murderer? But is there one gospel for the

gentleman, and another for the malefactor? If the gospel thus preached would not meet the ease of the condemned criminal, could it answer for the thousand cultivated hearers to whom it was preached? One of them, the governor of _____, as he left the church, exclaimed, "If I believed that doctrine, I would go home and burn my Bible." Rather let every one reject a doctrine that will not stand the test, nor meet the wants of a dying sinner, whether on the bed of down or the murderer's scaffold.

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12 -- ENCOURAGEMENT FOR CHRISTIAN EFFORT AT SAN FRANCISCO

A colporteur of the American Tract Society writes from San Francisco, July 6, in the following encouraging strain: "We are beginning to witness the fruits of Christian effort here. Gambling, horse-racing, and bull-baiting on the Sabbath seem to be thoroughly suppressed. But very few places of trade are open on the Sabbath, and Sabbath amusements are mostly discontinued. Our total abstinence society, and public worship, and Bibles, and tracts and religious books, and personal efforts, with the consequent improved public sentiment and city ordinances, under the blessing of God, have wrought wonders, in promoting temperance and religion, and in suppressing vice. We have every thing to encourage us to diligence and perseverance. I can perceive the approving smiles of the God of providence and of grace on my efforts here. Many thousands of your publications have been scattered here and in the principal towns, and in most parts of the mining country. But Oh how we do want more laborers for this field!

"The Spanish population are not only accessible, but they plead for Protestant books. Had all my publications been Spanish, I could have sold every book before this. Such instances as the following are not uncommon. I went into a Spanish settlement and gave a boy lounging on a sand-bank a tract: he uttered an exclamation of delight, and soon more than twenty men, women, and children rushed from a neighboring tent and swarmed around me like bees, holding out their hands for 'libros Espanol.' On receiving them, they began reading aloud, and such a Babel I never witnessed before. In a few minutes I had a congregation of thirty or forty, and I talked to them in my broken Castilian, as I best could. Had you witnessed the eagerness and delight of these poor Mexicans and Chilians, you would not delay the shipment of a large supply of Spanish books and tracts."

Another letter from the officers of the Oregon Tract Society to the Rev. Mr. Cook, Secretary of the Parent Society, urges the immediate employment of colporteurs for that territory; and requests a shipment of publications to the amount of \$1,200 for the depository at Oregon city.

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13 -- A MOUNTAIN SKETCH

It is painful to be obliged to record such a series of facts as the following, in respect to any portion of our country. If this were a single instance, it would seem almost incredible, but unhappily such reports have been too frequently substantiated to admit of doubt as to their

correctness. With what a trumpet-tongue do they call upon Christians vigorously to employ the most efficient means for introducing into every such neglected district and county, the blessings of education and religion.

A colporteur who for two years has been faithfully laboring in one of the southwestern states, recently visited an isolated county in the mountains, whose moral condition he thus portrays: "From its earliest settlement, a most lamentable indifference to the cause of education has existed. Last year only a few small private schools were taught a few months, and the 'superintendent of public instruction reported not a single district school taught in the county, although it contains over 1,300 children from five to sixteen years of age, and was entitled to \$770 from the state fund towards the support of schools. In almost every neighborhood where I go with books, an increased interest is manifested in organizing district schools and engaging teachers. A number have commenced, and I indulge the pleasing hope that the time is not far distant when the many books and Bibles distributed here, will be read in every family.

"The religious education of the children on this field is almost wholly neglected. I recently called at a house and found the family absent from home, except three children, the eldest about fifteen. I conversed with them familiarly, and they told me that they had never been to a meeting of any kind. I inquired if they had ever heard a person pray. 'No,' they all replied. I then asked the eldest if he never saw a person bow down upon his knees and pray to God who made us. 'Yes,' he said; 'a man once came to our house, and most of our neighbors came in, and he sung, and then knelt down and talked, and then he preached to us. Was that a meeting?' I told him it was. 'Then the meeting came to our house,' said he, 'we did not go to it.' I asked him if he had ever heard of Jesus Christ. 'Not as I know of,' was his reply. I then told them the history of the Saviour, his miracles and crucifixion, and the reason of his death, while they listened with indescribable interest; often exclaiming, 'Well, that is mighty strange. I wish I had lived at that time.' As several of the family could read, and had no books except spelling-books, I gave them a Bible and suitable tracts, praying for God's blessing to attend them.

"I have found other children, even in the families of those who profess religion, astonishingly ignorant of Bible facts and their duties. Religious books are very rarely to be met with, and nearly every day I find persons who never before saw a variety. Of course such people are without general religious intelligence. Although this county contains some highly intelligent and worthy families who are well supplied with books, yet on an average I found more than one-third of those visited destitute of the Bible. I am told that the remaining portion of the county is even more destitute. On one creek were 112 families, of whom 58 were destitute of the Bible. Some of them were professors of religion. I supplied all except five with the Scriptures and many other books. As a large majority are very poor, I granted more than half of those distributed. The anxiety of many, and their gratitude for books, were truly affecting and encouraging.

"The isolated condition of many neighborhoods deprives them of stated preaching, and in some no meetings have been held for several years. Some who preach have little intelligence, and hence are not prepared to instruct their congregations. Some of them have no religious books except a hymn-book; and one, who has been preaching five or six years, had no Bible until I supplied him. In view of such destitution, we can neither expect the community to be religious or moral. The standard of piety is low; church members do many things which in other places would

be considered immoral, and yet are in good standing. Prayermeetings and Sabbath-schools are not supported, even when established: but few have family worship, and intemperance and Sabbath desecration exist to a remarkable extent."

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13 -- DESTITUTION AMID ABOUNDING PRIVILEGES

It is not only the distant and neglected portions of the country that need the visitation of the colporteur. In parts of the counties and states that are apparently abundantly supplied with the means of grace, it has been repeatedly ascertained that destitution exists as appalling as in any of the newer settlements, where the gospel is not regularly preached. We give an extract from a recent report of a colporteur laboring in one of the largest and most enterprising counties in New York. "I have recently been to a settlement in the north part of this county, where about forty families are living without religious instruction. They have had but one sermon in nearly a year. They have no Sunday-school, and no prayer-meeting. No minister of the gospel has visited them since last autumn. I felt much sympathy for them. Many of them are poor, and several are German families. One German and his wife walked more than three miles to attend meeting on the Sabbath. I spent a night with a husband and wife who had both been members of the church. He had not been to meeting for more than three years, and his wife had been but once. By my persuasion he attended meeting, greatly to his wife's satisfaction, who said she did not think all the men in the world could have persuaded him to go. No one, I believe, had made a kind effort to lead him out. For more than three years had this man lived in the woods in the midst of poverty and toil, till he could hardly be persuaded there was such a thing as Christian sympathy."

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14 -- A PART OF THE HOME FIELD

We herewith present another sketch of the moral wants of a district of our country which needs, but does not enjoy, the privileges which every Christian community ought to possess. The shades may appear dark; but the colporteur who reports these facts has labored faithfully for four years upon his field, and is a competent witness. "I feel incapable," he says, "of presenting in real colors, the moral condition of this region. Imagine a district of country twenty miles square, without one part of it supplied with regular preaching. True, a traveler will preach to them some night, or Sabbath, or hold a two-days' meeting among them; but not one neighborhood has regular preaching, and yet here is a population sufficient for eight well-organized churches. There is not a Sabbath-school in all these bounds. Not one regular country school can be found in the district. Whole families cannot read a word, and when they go to meeting do not know or care how they behave. As a legitimate result, drunkenness, card-playing, Sabbath-breaking, and all uncleanness inevitably ensue."

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15 -- A CHEERFUL RETROSPECT

How pleasing must be the reflection of one who, after scattering "precious seed," is permitted in his own experience to realize the truth of the promise, that he shall "bring his sheaves with him." An experienced clerical colporteur in Michigan, who has had frequent occasion to record the faithfulness of God, writes, "As the fruits of my labors during the month, seven persons believe that they have consecrated their all to God, and have begun to follow Christ. I left sixteen others under deep impressions, several of whom are apparently not far from the kingdom of heaven. Besides these, I found two who had been awakened by reading Baxter's Call, which I had sold them some months before, and whose minds had become established during an outpouring of the Spirit. They have since united with the church. A Universalist, a man of intelligence, was awakened by two discourses preached in his neighborhood last fall, and brought to inquire what he should do to be saved. He found peace in believing, during the winter. I recently saw him at his own house, and found him a very happy man, distinguished for his love and zeal. He says he meditates a great deal on the wonderful things revealed in the gospel. Universalists say that he is crazy, but he says he has just come to his fight mind. During the next month, twelve persons under my labors apparently closed in with the overtures of salvation; some of them married, but mostly young persons of both sexes. Thirteen others were deeply impressed, and some of them I hope are on the threshold of salvation."

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Work And Men To Do It

A Kentucky colporteur says, "My labors are at this time directed to a part of a county where, within the distance of four miles, nine distilleries are in full blast. I am told that it is not uncommon to see boys fifteen, twelve, and even ten years of age with a package of cards in their pockets. Not more than one-third of the heads of families can read, and I have visited a number in which not a single member could read. Yet great good may be done, and is doing here. One man has already promised to quit distilling, and another has given his word that he will retail no more ardent spirits. There are good and devotedly pious people here; and I will simply say, that when you find a Kentucky Christian, you find one with a heart big enough to grasp the world, and there are many such in this county."

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Drops Of Grace

A word in the report of a German colporteur in Ohio, is full of interest and encouragement. "During the quarter just ended, six Roman-catholics have turned from the error of their ways and found peace by reading some of the good books I have distributed. I feel satisfied that great good has been done otherwise."

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A Colporteur Wanted

The Young Men's Missionary Society in connection with the Baptist chapel, Toronto, Canada, desire a colporteur to labor for them in the back settlements of Canada.

* * *

Never Despair

A Wisconsin colporteur writes, "In one neighborhood the inhabitants were noted for the disregard of religion; I found but one pious family in several miles. I circulated books and tracts, feeling as if it were labor lost. In a few weeks, some old professors who were living in neglect of all religious duties, without public or family worship, became alarmed at their situation, and agreed to hold a prayer-meeting. They met, but no one could pray. They were about to separate, when one of their number who was considered more hopeless than others, said they must pray before they parted. He took the lead, and was followed by all the rest. They then sent for a minister, and now they have preaching every Sabbath."

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16 -- THE FOREIGN FIELD

The cry of the man of Macedonia, "Come over and help us," has not ceased from our world. It comes to us from our own land, from dark Roman-catholic countries, from all the vast regions of pagan idolatry. It is well that particular minds should be directed to particular departments, but every Christian heart embrace the whole. The field is the world, and for the whole of it We give and pray and toil. The sum of twenty thousand dollars must be raised and sent in cash by the American Tract Society, in its current year, to aid our brethren in foreign lands. We must fix our minds upon it, do what we can, and rely on the God of missions that it shall be accomplished.

The recent law of the British authorities in India abolishing all civil disabilities from the loss of caste, is a new era in the religious liberty of India. Hitherto, Europeans administering laws in India, have applied Hindu laws to Hindus, and Mohammedan laws to Mohammedans. But henceforward there is to be "no forfeiture of rights or property by being deprived of caste, or being excluded from the communion of any religion." This is a vital measure. Let us thank God for it, and take courage. Caste is the great curse of India, and has been one of the sorest obstacles to missions.

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Tract Movements In Russia

The laborers in the tract cause at St. Petersburg have proposed to the Russian government to grant 100,000 tracts for the army, 5,000 for the navy, and 25,000 for the hospitals. The American Tract Society's late grant of \$500 was most welcome, and continued support will be relied on from this country. It must not be forgotten, that almost the only method of communicating the gospel to Russians is by the tract press -- preaching to them by foreigners being prohibited.

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17 -- THE FAMILY LIBRARY IN SOUTH AFRICA

The Rev. Aldin Grout, missionary at Umvoti, went, in 1840, with Mrs. Grout, to a station 150 miles in the interior, where for sixteen months they did not see a Christian friend. In the previous war between the Zulus and the Dutch farmers, their library had been totally destroyed, but a friend had given him the Tract Society's Evangelical Family Library, which he took with him; and "it was then and there," he says, "that I commenced with Doddridge and Edwards, and Bunyan and Baxter, and Martyn and Payson and Taylor in such a way as I had never done before. Many a time did we remark to each other, What should we do in this our exile, but for these good books?' I wrote to some of my friends, that they were worthy to be read once a year by all who love the Lord Jesus, Christ."

Mr. Grout proceeds to state, that it was through the influence of religious tracts that he became a Christian and a missionary. His parents and minister were Unitarians; but a neighbor bought and lent the family evangelical tracts, up to which time, he says, "I do not remember that any one ever told me personally that I ought to pray or love God; but the tracts spoke at once to my heart, and I was unable to read them without tears. I used to take them into the field by myself, and there I read and wept and prayed, and from that beginning I ultimately hoped in Christ, and now am honored as his ambassador to the neglected Africans."

A set of the Society's publications which he requested, that he u may at any time select and read such as the state of his mind may require," was very cheerfully granted.

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At Shanghai, China

Bishop Boone was about to ordain a native Chinese, who has been three years a candidate for orders; but on the death of Rev. Mr. Spaulding, only one presbyter, Rev. Mr. Syle, remained to certify his testimonials. The ordination must therefore be postponed till another Episcopal missionary is sent out, unless the General Convention shall modify the canon requiring the testimonials of two presbyters subject to the bishop's charge. The mission are anxious now to open a female school, in addition to their prosperous school for males.

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18 -- THE SABBATH IN GERMANY

Among the efforts now making by evangelical Christians to redeem the Lord's day from its awful profanation on the continent of Europe, a profanation growing out of the lax views even of some of the great reformers, and in which both the Romish priesthood and a large body of the Protestant pastors join, Mr. Marriott at Basle, through the liberality of a friend in Scotland, offered a liberal premium two years since for the best treatise on the subject. For this premium 35 essays were written: 12 of which were from Prussia, from Bavaria 2, Saxony 2, Hanover

1, Wurtemberg 2, Baden 2, small states of Germany 3, Sleswig 2, Switzerland 5, Russia 1, and the United States 2. The essay to which the premium is awarded is an able one, specially adapted to influence clergymen and other leading minds.

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Last Hours Of Rev. Henry White

This worthy professor in the Theological Seminary in New York having been some days ill, found suddenly early on Sabbath morning, August 25, that an internal bleeding had commenced, and in a few hours he must die. Rarely has the power of Christian faith been more conspicuously exhibited. He said, This is the Sabbath. I have endeavored to consecrate the Sabbath to the service of God; but I wish to leave a few directions as to my worldly affairs, if it is proper. These directions were chiefly making some provision for needy relatives. He consulted his family as to his burial, and acquiesced in their wishes; calmly addressed all who were present, and sent appropriate messages to the absent; reviewed his life, and the foundation of his present unwavering trust in the Redeemer; and seemed to do all that he could have wished to do, had he had these four last hours to employ in the perfect exercise of his usual health and vigor. It is a great privilege, he said, to have been permitted to preach the gospel, it is a great privilege to have been permitted to teach the gospel and it is inexpressibly glorious to die in the hopes of the gospel. Tell my daughter, her last kiss (when he had parted with her in health) was very sweet, but it will be sweeter to meet in the kingdom of heaven. He rejoiced that all his children were, as he trusted, in the ark of safety, and that they should meet in heaven an unbroken family.

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We are pained to record the recent death of the Rev. Cornelius C. Cuyler, of Philadelphia -- one of the original directors of the American Tract Society, and a friend and faithful laborer in the church of God. He died at the age of 67.

The Rev. David Merrill, who, while settled at Urbana, Ohio, wrote the famous "Ox Sermon." (Tract No. 475,) died July 22, in Peacham, Vermont, his native town: to which his pastoral relations were transferred from Urbana.

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19 -- ANOTHER OF THE 1,000 VOLUNTEERS

One more has appeared to join the noble company called for by your Baltimore correspondent. A few days since, a lady who has lately lost two promising children, with much feeling remarked to me, her pastor, that she had hoped to see those children actively employed in hastening the world's evangelization. Having been disappointed in this expectation, she would now do something in another way for the cause of her Master. She then placed in my hands a five-dollar note, requesting me to forward it to the Tract Society. This money I now transmit to you, with the assurance that it is precious, for it is the product of industry. I am happy to add, that the generous, sacrificing contributor pledges her word, that "with the blessing of Providence, she will give ten

dollars next year, and continue to be a dealer year by year through lift increasing the amount annually as God shall prosper her." -- P. S.

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The Missionary's Response

Gottlieb F. Oehler, Moravian missionary in the Westfield Indian territory, in acknowledging a grant of publications, say, "They gave not only great pleasure to us but also to the Indians. Whole parties of little girls and boys would come, and wanted some little books. We are careful, however, to give only where we can hope they will be read. What a glorious thing it is to have so many good books. Tears of joy have I shed for the gift we have received."

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20 -- ITEMS AND INTELLIGENCE

Emigrants

The number of emigrants which arrived in New York in August last was 18,091, a large decrease from the previous month, the total emigration into New York, from January I to August 31, was 144,536. During the same period in 1849, it was 172,126; and in 1848, 127,121. During the whole year, 1849, 221,779.

* * *

A Large Establishment

The Novelty Ironworks of New York employs more than a thousand men, whose weekly wages amount to \$9,000. The quantity of iron melted in a month is not far from three hundred tons. The yearly business transacted amounts to about a million of dollars.

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Peaches

On September 3, nine steamboats arrived in New York with full cargoes from various points in New Jersey -- the aggregate number of baskets brought was estimated at 75,000 or 80,000. One steamer brought nearly 10,000 baskets. A daily paper say, "The landing of the boats about 8 o'clock, A. M., afforded a sight well worth seeing. Their decks are in some instances piled up to the height of ten feet with baskets, and the fruit which accidentally falls from them, and is crushed under foot and mingled with dirt, renders India-rubbers necessary to dry feet. The wharves and streets adjacent are impassable from the crowd of vehicles, and the noise and confusion attendant might well astonish a Londoner. The average price of peaches was 25 cents a basket, (about three pecks.) Some baskets sold as high as 50 cents and upwards, but more for 10 cents."

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Oil

No less than 979,472 barrels of sperm oil, and 193,923 barrels of whale, have been imported by Nantucket whalers since the year 1816. Total, 1,173,395 -- equal to 34,509 a year.

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Methodist Episcopal Missionary Society

The late report of this Society shows that the total receipts during the year were \$107,835 73, and the disbursements \$100,989 63.

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Growth Of Western Cities

Chicago has quadrupled her population since 1840, having now a population of 26,000. The increase of Milwaukee has been still more rapid, having grown from 1,900 in 1840, to about 25,000.

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Lightning And Telegraph Wires

The lightning recently struck the wire about a mile from Chicago, breaking it where it struck, but following it to the office in Chicago, where it exploded with a report like that of a pistol, damaging the materials employed, and nearly filling the office with fire and smoke.

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Upper Mississippi

A steamboat is already plying on the waters of the Mississippi for 80 miles above the falls of St. Anthony to the Sauk rapids, and it is expected that another will soon run regularly from 150 to 250 miles above those rapids.

* * *

Worthy Of Consideration

A Western paper, in an article respecting the great loss of life upon the western steam-boats, says, "There is too much gambling in the saloons and other places, both by the officers of the boat and passengers. When men are engaged in gambling and drinking, they neither think of high or low pressure. On the Canada boats you never witness such scenes."

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Murderers Of Dr. Whitman

Five Indians have recently been convicted of the murder of Dr. Whitman, Mrs. Whitman, and other missionaries in Oregon three years since, and sentenced to be hung.

* * *

A Poor Prophet

About thirty years ago, a clothier of Seneca Falls remarked to a friend, "Look at that young man just passing. He is the best workman in my shop; but I am sorry to say, he is now going to make a fool of himself by leaving a good trade to study law." That young man was Millard Fillmore, and is now the President of the United States.

* * *

Progress

A noted reformer of the present day has announced, "If death, as I have defined it, be a violation of natural law, it ought to be, and will be abolished." What wretched work do men make when they cut loose from the only true source of light and reason.

* * *

Laughing Off Anger

Among the peculiar customs of the Greenlanders, the most singular is their musical combat. If a Greenlander imagines himself to be insulted by another, he composes a satirical poem, and challenges his adversary to sing. Both appear with a respectable chorus, chiefly women, and the contest of wit begins. He who fairly laughs out his opponent, and gets the last word, gains the applause and wins the day.

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Providence In Little Things

A minister was once speaking to Dr. Witherspoon of his gratitude for a merciful deliverance he had just experienced. "As I was riding here today," said he, "my horse stumbled, and came near throwing me from a bridge, where the fall would have killed me; but I escaped unhurt." "And I can tell you something more wonderful than that," said the Doctor. "As I rode here today, my horse did not stumble at all."

* * *

General Taylor's Recollections Of Buena Vista

In the eulogy by C. W. Upham, at Salem, Mass., he says, The extraordinary modesty of General Taylor, and the fact that after all his mind did not take pleasure in the recollection of the scenes of war, led him to be rather reluctant to talk much about his battles; but it happened to be my privilege, accompanied by only one of his military friends, to hear from his own lips a minute and graphic account of his experiences throughout the entire period of the battle of Buena Vista. He told me that during the whole of the second day he fully expected to die; that he bore each moment the thought that it might be his last-that on no other similar occasion of his life did he carry with him such a feeling. He showed me where his clothes were perforated by balls. The outside edge of his coat sleeve, just below the shoulder of his right arm, was out away, as also the linen and the flannel under-garments, and the skin was blackened and burnt but not torn; and two bullets perforated each several times the folds of his coat as it flapped loose at his right side, within an inch of his person, and about three inches apart, one above the other.

General Taylor described to me the anxious consultation of the second night of the battle. His officers came to him, one after another, expressing a decided opinion that his army was too much broken to be brought up to the struggle another day. He declared to them his belief that, dreadfully as his forces had suffered, the enemy had suffered worse; that retreat or any other alternative was entirely out of the question; that he had made his arrangements to present still a formidable front to the foe, and all that remained for them was to make up their minds to conquer or die together, if the assault upon their position should be renewed with the returning light. "But," said he, "gentlemen, it will not be renewed. I surveyed the whole field as the sun went down, and I believe we have beaten the enemy."

When the third day dawned, it was discovered that Santa Anna had fled from the ground. General Taylor instantly ordered a train of wagons, provided with medical and other means of relief, and accompanied by surgeons from his own army, to follow on the track of the Mexicans, and administer to the wants of the wounded and disabled whom they had abandoned on their retreat. Upon some one's expressing a doubt whether such a use of the public stores and wagons for the benefit of the enemy would be allowed by the department, Taylor cut the difficulty short at once, by saying, "Then I will pay the bill;" and to provide for the contingency, he directed a separate account to be kept of all that was expended for the purpose.

* * *

Who Rob Orchards?

"What is the use of your preaching?" said an atheist who never entered any place of worship, to the pastor of a church who was passing the place where he and his son-in-law were at work. "What good do you do by it? Why don't you teach these fellows better morals, and tell them something about stealing in your sermons, and keep them from robbing my orchard?" To this the minister replied, "I would most willingly read those who rob your orchard a lecture on thieving, but the truth is, they are all so like you and your son, that I never get a chance." "Well, I believe it is true enough," replied the atheist; "it is not the church-going people that steal my apples."

* * *

English And American Girls

A writer says the English girl spends more than half of her waking hours in physical amusements, walking or riding or other active exertion in the open air. Her frame, as a natural consequence, is larger, her muscular system better developed, her nervous system more firm, her strength more enduring, and the whole tone of her mind healthier. Her intellect is stimulated. by no hot-house culture, and though maturity comes later, it will proportionally last longer. Eight hours each day of mental application, for girls between ten and nineteen years, two hours for meals, one for religious duties, and even the little remnant Of the day lolling in inactivity, are enough to break down the strongest constitution.

* * *

Safety Of Railroad Traveling

Dr. Lardner has produced volume of 450 pages on the whole subject of steam travel, and given a table showing, from a very large induction of facts, that in every mile traveled, the loss of life has been only as 1 to 14,661,477 -- equal to going round the world nearly 600 times; and the reception of any injury whatever only as 1 to 7,320,738, or about 300 times round the world. From the chapter on the causes of accidents, it appears that of all accidents beyond control of passengers, 56 per cent. arise from the collision of trains; 32 per cent. from defect in wheels, axles, or rails; 5 per cent. from switches; 3 per cent. from obstructions on the road; 3 per cent. from cattle on the line, and 1 per cent. from the bursting of the engine boiler. Of accidents produced by imprudence of passengers, 28 per cent. occur from improper place or posture; 24 per cent. from leaving a train in motion; 16 per cent. from entering a train in motion; 13 per cent. from jumping off; 12 per cent. from crossing the track incautiously; 6 per cent. from getting out on the wrong side, and 1 per cent. from handing articles into train in motion. Of these accidents, 67 per cent. are fatal. It will be perceived that trains running out of the usual time are less safe than regular trains; and that a passenger's safety depends much on his being always in his place and in due time.

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21 -- FOREIGN

Europe generally is quiet, resting from the late sanguinary tumults. In England the Gotham dispute is still rife, the power of the crown to interfere in things spiritual being boldly disputed. The Catholic clergy in Ireland have commenced holding a national synod, which is the first time since the Reformation. Crops in Ireland abundant, with but little of the potato rot. France is agitated by the contests of Socialism, and the great parties struggling for arbitrary rule.

A sanguinary battle was fought July 25 between perhaps 40,000 Danes and 25,000 or 30,000 Schleswig Holsteiners at Ichstadt. The Danes got the victory and marched into Schleswig

in the evening. The Holsteiners retired in good order to fortified positions in their rear. A deep sympathy is manifested for the Holsteiners in northern Germany. It is stated that the governments of France, England, and Prussia are pressing negotiations to terminate the difficulty between Denmark and the duchies by treaty.

* * *

Irreligion In London

Every Lord's day in London about one million four hundred thousand persons attend neither church nor chapel. How appalling the consideration, that in this single city, a population equal to half the people of Scotland seek no ministration of the gospel, and know little and care less about the eternal world.

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A Fit Monument To Bunyan

A large and elegant church has been erected on the site of the "barn of John Ruffhead," which was the theater of Bunyan's ministrations after his liberation from the Bedford jail.

* * *

Popery

A priest of the Roman-catholic archdiocese of Tuam, in Ireland, complains in a late Romish paper, that "one half of the people of Clifton, Roundstone, and Ballinakill are now professed Protestants;" not for the want of the bishop's "visitations, but because the visitations are not held for promoting the spiritual interests of the people, but for the collection of money and the discussion of politics."

* * *

A Costly Clergy

The French correspondent of the Puritan Recorder states, that an Italian priest in an Italian journal, in calculating how much the clergy costs the people of the Roman states, has arrived at the following aggregate, which is much below the fact: that the annual income to the clergy is \$10,510,750, requiring, at five per cent., a capital of \$210,250,000, and this in a population of three millions only. At such a rate, the amount of religious taxation in the United States, were we under the control of popery, would be not less than \$63,000,000 annually.

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Jews

Dr. Isaac De Costa of Amsterdam, in his work entitled, "Israel and the Gentiles," estimates the whole number of Jews in the world at from five to seven millions. He allots 50,000 to the United. States.

* * *

Hindu Caste

The Rev. Mr. Hume writes from Bombay, that the new law promulgated by the English governor, which stipulates that a change of religious opinion shall not involve a loss of caste, has produced the greatest excitement among the Brahmins, and that a powerful though unavailing effort will doubtless be made to effect its repeal. The Hindus regard it as the heaviest blow struck at their religion.

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Decrease Of Population At The Sandwich Islands

Rev. Mr. Parris, missionary from these islands, communicates statements of deep interest respecting the melancholy process of depopulation that is steadily going forward. The custom of recruiting the crews of vessels attached to the mercantile marine, with natives of the Sandwich Islands, would of itself effect a great reduction of their population; but disease is by far the most potent agency tending to the same result. The most destructive diseases are the measles and hooping-cough, introduced by foreigners.. Behind these, however, is the influence of a disease which had its origin prior to the introduction of the marriage relation, and which aggravates all others with a deadly intensity. Its presence is almost universal. Scarcely one can be found who is free from it, and it is transmitted from parent to child. It pervades the physical constitution of the natives.

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Printing Tracts An Old Custom In China

When the missionaries near Shanghai had been distributing books, an old man kindly accosted them, and asked them to receive a Chinese tract in return. On opening it, they read, "He that gives a good book, is a good man; he that gives ten, is a very good man; he that gives a hundred, is a very, very good man, and will be happy for ages; but he that gives a large number of good books, must be regarded as a benevolent individual and as a benefactor to his species, and will be inconceivably happy for ever." It is not an uncommon thing with the Chinese, when a man has been successful in a commercial enterprise, for him to go to the priests of Confucius and say, "I have been blessed in my undertaking; I am wealthy; I wish you to select some portions of the writings of Confucius, and I will be at the expense of the blocks by which they shall be printed." The selection is made, the terms proposed are published, saying, "The very honorable gentleman, _____, has been so benevolent as to have the blocks of Confucius cut, and he now calls on liberal gentlemen to aid him in the work." A subscription-list is opened; one promises to pay for printing fifty copies, another twenty; and when the subscription-list is closed, they employ a printer; a

number of copies are struck off, and given to each subscriber in proportion to his subscription, and these are distributed to the poor in the dwellings in which they live.

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Recognition Of Voice Between The Ewe And The Lamb

The acuteness of the sheep's ear surpasses all things in nature that I know of. A ewe will distinguish her own lamb's bleat among a thousand, all braying at the same time. Besides, the distinguishment of voice is perfectly reciprocal between the ewe and the lamb, who, amid the deafening sound, run to meet one another. There are few things that have ever amused me more than a sheep-shearing, and then the sport continues the whole day. We put the flock into a fold, set out all the lambs to the hill, and then set out the ewes to them as they are shorn. The moment that a lamb hears its dam's voice, it rushes from the crowd to meet her, but instead of finding the rough, well-clad, comfortable mamma which it left an hour, or a few hours ago, it meets a poor, naked shriveling -- a most deplorable looking creature. It wheels about, and uttering a loud, tremulous bleat of perfect despair, flies from the frightful vision. The mother's voice arrests its flight, it returns -- flies: and returns again, generally for ten and a dozen times, before the reconciliation is fairly made up. -- Lay Sermons By The Ettrick Shepherd

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22 -- THE FAMILY CIRCLE -- TO FATHERS

Why is it, that almost as a matter of course, we speak of mothers exclusively, in regard to the work of infant instruction? Certain it is, that to the mother belongs the earliest and therefore the most important part of Christian nurture; but it does not all belong to her, and her precious labors are powerfully reinforced by the aid of the pious father. There are families in which the children scarcely expect to hear a religious word from their father. The Sabbath evening is passed fit the mother's apartment, where she helps them in their little lessons, joins them in their hymns, and suggests their youthful prayers; but when the other parent enters, all is hushed.

Great responsibility rests on the father as to the religious training of his household. The father has a superior measure of authority, and sometimes a higher cultivation, and far more knowledge of the world. Over his sons, particularly, he exercises an influence which is formative and almost absolute. Blessed are those children towards whom this trust is faithfully discharged. Happy is that father who, on returning in the evening, gathers his little ones around his knee, enters into their little cares, and instills into their minds the sweet lessons of piety. While I pen these lines, it would be ungrateful in me, if my soul did not rise in thanks for having enjoyed the care of such a father. Never can I forget the hours spent, with others of the little flock around him, listening to the stories of Scripture, and the first lines of Christian doctrine; a remembrance in which, blessed be God, both my beloved and honored parents blend in one delightful picture. Let Christian fathers snatch some moments every day for the performance of a duty, which will thus be embalmed amidst the most fragrant memories of their offspring. -- A.

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23 -- LETTER TO A WESTERN SABBATH-SCHOOL ABOUT A LIBRARY

We are very glad to hear something of our library -- how it has traveled up the Erie canal, sailed over the great lakes, rode over rite prairies, and at last found a welcome in a little Sabbath-school far off in Iowa. The missionary has written us a letter full of thanks for it, and he begs some of the class who helped send it to return him an answer. The class is not one of young ladies, as he supposes; no, it is a class of dear little boys, all of them under nine years of age, and none able to write well enough to send a letter away to Iowa. So I write for them and as I am their teacher, I will tell the children who have received their library something about how it was gotten.

Three years ago, there was a little boy in my class named Elisha. He was a Christian boy; he loved his Saviour i he and his mother often kneeled down and prayed together, and Elisha wanted to do good also. All the boys far and near liked Elisha, and said he was one of the best boys they ever knew. I think the worst fellow in town would wish to have been as good as Elisha, so lovely are the fruits of piety. His mother loved him tenderly, and she often thought what a comfort he would be to her as he grew up to be a man; but suddenly, very suddenly, Elisha died. God took him to heaven. It was a heavy stroke to his poor father and mother, and his aunts and uncles, to the Sabbath-school, and to all his companions. Every one wept for Elisha, that they should see his beautiful face no more.

After he was laid in the grave, his little sister knocked at the door one day with a small green box in her hand. "This is Elisha's missionary-box," she said, giving it to me, "mother sent it to yon, and wants you to do with the money what you think Eiisha would like to have done with it." I opened it, and counted the money; and how much do you think there was? one dollar and seventy-two cents -- money which he had earned or saved for the missionary cause, for he loved the missionary cause dearly. This money was sent to Mr. Hallock, of New York, to do good with.

But the little green missionary-box I kept; I would not part with it on any account. If any of you ever come to see me, you shall see it. By and by I took this little box to the boys who now form my class, and I said, "Boys, here is Elisha's missionary-box; he used to fill it with pennies, to help do good with; it is empty now. Do you not want to fill it? Can we not get money enough to buy a library to send to the little western children? Many of them live on the prairies, a long way from good books. They are longing, perhaps, for some beautiful books like those you have. Suppose you each bring a cent, or two cents, or three, every Sabbath; try and earn it through the week. Can you not? think; you, and you, and you."

Their eyes looked bright upon the plan, and they almost all thought they could. At any rate, they were willing to try. It is a great deal when boys are willing to try; for those who really try can bring so much to pass.

It would have done your heart good, Sabbath after Sabbath, to hear the pennies jingle in the box; sometimes bits of silver came in: I expect that was when the boys tried very hard; and there were other children in other classes who used sometimes to drop their money in also. The boys generally earned their money, so as to begin early to work for the dear. Saviour's cause. In winter,

some of them would shovel paths, or help carry in wood; in summer, perhaps they would weed the garden or go on errands. Sometimes they saved it, instead of buying cake or raisins with it.

One day last summer, in July, our Sabbath-school had a celebration, riding out in the cars to a beautiful grove. In the morning, before we started, one of the class came up and slipped three cents into my hand. "What is this for, my child?" I asked. "Oh," whispered he, "as I was going to have a good time today, I thought I'd just put three cents into the missionary-box." I could not help thinking it was a sort of thank-offering to the Lord Jesus. Now, if every child would sweeten his pleasures by thank-offerings to do good with, how very sweet and peaceful would they be. I am sure the blessed Lord would look kindly down and bless them.

Penny after penny, and penny upon penny, until at last we got 1,200 pennies! Quite a big sum. This we sent up to Boston, asking to have the money's worth in excellent books sent to some dear log-cabin Sabbath-school away off beyond the Mississippi; and that is the library which you now have. The boys very cheerfully and thankfully earned it, and we are very glad to learn by your missionary how gladly it has been welcomed.

God has so made us, that there is more real pleasure in doing good than in doing any thing else. One cannot help thinking how infinitely better those 1,200 pennies were spent in presenting you with those beautiful books, than if they had been sucked up in candy, or eaten up in cakes or nuts, as they might have been. Whatever the boys of the class may do to be sorry for, they will never, never be sorry for getting you this library; on the contrary, it will be a source of joy to them as long as they live.

And now, I must close this long letter with one little wish for you and for them: that each and all of you may make the Lord Jesus Christ your friend and Saviour now, while you are young. The first, the best, and the choicest offering that you can make to him, is that of your own hearts. Like little Elisha, you may die young; like him, may you also love Jesus, and be received at death into his arms of mercy. -- From the teacher, H. C. K., Portsmouth, N. H.

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24 -- SMALL SWEET COURTESIES OF LIFE

From The Late William Wirt To His Daughter:

"I want to tell you a secret. The way to make yourself pleasing to others, is to show that you care for them. The whole world is like the miller at Mansfield, 'who cared for nobody -- no, not he -- because nobody cared for him.' And the whole world will serve you so, if you give them the same care. Let every one, therefore, see that you do care for them by showing them what Sterne so happily calls, 'the small sweet courtesies of life' -- those courtesies in which there is no parade, whose voice is too still to tease, and which manifest themselves by tender and affectionate looks, and little kind acts of attention giving others the preference in every little enjoyment, at the table, in the field, walking, sitting, or standing. This is the spirit that gives to your time of life and to your sex its sweetest charms. It constitutes the sum total of all the witchcraft of woman. Let the

world see that your first care is for yourself, and you will spread the solitude of the upas-tree around you in the same way, by the emanation of a poison which kills all the juices of affection in its neighborhood. Such a girl may be admired for her understanding and accomplishments, but she will never be beloved.

"The seeds of love can never grow but under the warm and genial influence of kind feelings and affectionate manners. Vivacity goes a great way in young persons. It calls attention to her who displays it; and if it then be found associated with a generous sensibility, its execution is irresistible.

"On the contrary, if it be found in alliance with a cold, haughty, selfish heart, it produces no further effect, except an adverse one. Attend to this, my daughter. It flows from a heart that feels for you all the anxiety a parent can feel, and not without this hope which constitutes the parent's highest happiness, may God protect and bless you."

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Dr. Watts was fond of learning from his infancy. Before he could speak plain, whenever any money was given him, he would run to his mother and cry, "A book! a book! buy a book!" At four years old he began to learn Latin, and at about seven he could write pretty poetry. His father kept a boarding school at Southampton; and good Mrs. Watts sometimes employed the pupils after school-hours in writing her a few lines, for which she rewarded them with a farthing. On one of these occasions, Isaac being required to do the same, he directly wrote, I write not for a farthing, but to try How I your farthing writers can outvie.

About the same time he wrote this acrostic upon his own name:

W-ash me in thy blood, O Christ,
A-nd grace divine impart;
T-hen search and try the corners of my heart,
T-hat I in all things may be fit to do
S-ervice to thee and sing thy praises too.

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Sabbath-Schools Can Please The Pastor, And Do Good

The disposition of Sabbath-school children to contribute to the Tract Society has much increased, with the wide circulation of that Society's beautiful juvenile books. The instance acknowledged below is a pleasing illustration of the gratification it affords pastors to be made life members in this way.

"The subscriber would tender his sincere thanks to the members of the Sabbath-school of Strykersville for their expression of interest and esteem in constituting him a life member of the American Tract Society. May the blessing of God rest upon those who have thus cheered and encouraged the heart of their superintendent and pastor by this unexpected favor. Why may

not other Sabbath-schools 'Go and do likewise?' -- Strykersville, N. Y., Aug. 23, 1850, W. G. Ward.

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The Indian Children's Gifts

About two years since a Society was organized in the mission-school at the Norwalk station among the Choctaws, with the design of following the instructions of our Saviour, 'Freely ye have received, freely give.' Nearly all the members of the school are members of the Society, and pledge themselves to give at least fifty cents each per year, while some give much more. This is given at some sacrifice, as they have no other way of earning it than by overwork during play-hours. Since its organization, the Society has raised sixty dollars, and recently forwarded twenty dollars as a donation to the American Tract Society.

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The Upper Canada Religious Tract And Book Society at Toronto received in their 18th year, ending in May last, ú1,052 6s. 7d. -- about \$5,000 -- and circulated 106,333 books and tracts; making a total circulation of 998,519 copies. They distributed gratuitously the past year 258,984 pages; 497 families were visited once in two weeks, ten weekly prayer-meetings sustained, and a blessing has followed the various distributions and labors.

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25 -- NEW PUBLICATIONS

Christ Knocking At The Door of Sinner's Hearts; or a solemn Entreaty to receive the Saviour and his Gospel in this the day of Mercy. By Rev. John Flavel, 1688 -- pp. 400, 12mo; price 50 cents. This great work of Flavel will be welcomed as a companion of his "Fountain of Life, or Christ in his essential and mediatorial glory," and his "Method of Grace, or the Holy Spirit's applying to the souls of men the eternal Redemption contrived by the Father, and accomplished by the Son," the "Knocking at the Door" being an overwhelming practical application of the whole subject. The successive discourses are founded on the successive words and phrases of the Saviour's appeal, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me:" the words furnishing themes to the author's powerful and fervid mind, endued as if with "an unction from the Holy One," for all of argument, entreaty, and motive necessary to melt the hardest heart, and bring the most reluctant to accept the mercy offered. This admirable treatise appeared originally under the title of "England's Duty," and consisted of twelve sermons, preached, under the rich effusions of the Spirit, to the author's congregation in the years 1688-9, about two years before his death -- on the restoration of religious freedom through the revolution that virtually annulled the Act of Uniformity, by which the author had been for twenty-five years restrained from the free and public exercise of his ministry.

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26 -- NEW POCKET VOLUME

A Golden Treasury for the Children of God, whose Treasure is in Heaven, consisting of Devotional and Practical Observations on select passages of Scripture for every day in the year. By C. H. V. Bogatzky, Halle, 1746 -- pp. 479, large 32mo; price 30 cents. This neat pocket edition of a work extensively known and loved, will be welcomed by devout Christians of every age. The reflections are brief and practical, with a selection of one or more favorite devotional stanzas for each day, this edition being almost an exact reprint from the London standard pocket edition. Among multitudes who have made it their closet companion was the late Mrs. Harriet L. Winslow, Missionary in Ceylon, at whose doeth this daily assistant of her devotions was found marked with the birthdays of many whom she made the subjects of her prayer. This work is now stereotyped by the donation of a literary author, who received it from a pious grandmother, and resolved, that "if he could not write such a book, he would print it from the profits of what he could write."

Handbill, No. 71. Rules And Maxims For The Children Of A Sabbath-School. Worthy to come daily before the eye of children. Prepared by Mr. John Adams, late principal of Phillips' Academy, Andover, and now Sabbath-school missionary at the West.

The Pictorial Tract Primer. The child's first lessons in reading are here combined with religious instruction. The pages are richly decorated with engravings. A new feature is the introduction of scriptural texts, disposed alphabetically, and a series of incidents in the Saviour's life, told in words so simple that the infant can understand them. The Scripture catechism, with answers in the language of the Bible, is also new, and the other contents are various and useful. Parents will prize the book. -- Home Journal

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27 -- SIXTEEN NEW BEAUTIFUL CHILDREN'S BOOKS

It is believed that these pleasing additions to the Society's books for children will be found equal in their contents, and the splendid engravings with which they are ornamented, to any similar books which have been issued. Each book is 16 pages 18mo, with an attractive cover; and the whole sixteen books are sold in a neat packet at 25 cents, or bound in one volume at 30 cents; constituting vol. 2 of the Society's third series of children's tracts illustrated. The list is as follows:

17. The Newfoundland Fishermen
18. The Child Jesus
19. The Withered Flower
20. Catharine Yeates
21. The Birds
22. Mary Jane
23. Jesus The Tree Vine
24. John Thomas
25. Visit To The Chinese Coast
26. The Springfield Cottage Girl

27. A Noble Youth, Or William Mason
28. What Is A Star?
29. Mary At The Feet Of Jesus
30. The Carrier Pigeon
31. Eliza Thornton
32. Catharine Helfenstein

"This volume offers irresistible temptation to juvenile readers. It contains sixteen narratives, each full of interest, and valuable for the useful lessons conveyed. Such books as these do good to the young, leading their minds to religious thought, and illustrating the truths of the Bible. The illustrations are no less than fifty-one, though the volume is a very small one. The beautiful style in which books are printed by the American Tract Society, attracts general notice." Home Journal. "Elegant Narratives;" published by the American Tract Society. This volume contains twenty-four authentic and interesting narratives -- tales they might be called, but that they treat of fact, not fiction. Their moral and religious usefulness gives them a value beyond the entertainment derived from a succession of incidents. Some of them are from the pens of familiar writers, and, brief as they are, have become standard works. They should be, at least, in every library where books on the most important and interesting of all subjects are allowed a place. The volume is illustrated with numerous engravings. -- Ibid.

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28 -- ILLUSTRATED FAMILY CHRISTIAN ALMANAC FOR 1851

However humble the design or expectations of the original inventor of the Almanac, it has come to be fit for the center-table of princes, in the beauty of its typography and illustrations; and, in the case of the Illustrated Family Christian Almanac, the variety of statistical information, and the elevation of moral and religious sentiment, have made it a profitable and instructive companion for every family.

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

The estimation in which the Family Christian Almanac is held may be inferred from the fact, that as early as September 1, no less than 180,000 copies of the edition for 1851 had been sent out on sale. The circulation of the edition for 1850 exceeded 300,000 copies. To insure a supply, early orders should be sent by booksellers, traders, and others. And those pastors and Christian friends who design to arrange for circulating it in every family, as many have done in past years, should not delay.

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

The cut of the First Prayer in Congress, is inserted in the Almanac by consent of Mr. John Neale, No. 56 Carmine-street, New York, proprietor of the copyright of a superb steel plate engraving of that interesting scene, which would ornament the parlor of the most refined and wealthy family, price \$3.

"The Christian Almanac is unquestionably the cheapest thing of the sort in the world, for the price is but sixpence; but let nobody undervalue it on that account. It is at the same time one of the prettiest brochures ever printed in the country, as well as one of the most interesting and valuable. It contains well-selected matter enough to be a cheap bargain at two or three times the price asked for it, to say nothing of the numerous vignettes worth at least as much more." -- New Lond. Paper.

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29 -- OMITTED ITEMS

THE AMERICAN TRACT SOCIETY

REMITTANCES FOR THE AMERICAN TRACT SOCIETY

GRANTS From August 1, to September 1, 1850

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

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

FORM OF A BEQUEST

THE AMERICAN MESSENGER

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THE END