

son in whom these are united, is generally comfortable himself, and makes those so by whom he is surrounded.

#### CHEERFULNESS.

It has a primary and a secondary acceptation. Its primary meaning respects that happy organization of a corporeal system, in which all the animal functions are regularly performed; while the nerves are so nicely strung, that almost every touch is productive of pleasurable sensations. Should they sometimes be untuned by the hard strokes of calamity and sorrow, by the elasticity they soon recover their tone, and are raised again to concert pitch. A frame thus nicely tempered is a valuable gift of God, and should be received and enjoyed as such.

But the secondary meaning attached to the word is of a moral nature, and is used to express that full conviction of the necessity, or propriety, or expediency of any action we are called to perform, that makes the performance of it pleasing and satisfactory to ourselves. For example, when we are asked by a neighbor, or acquaintance, to perform some action which we are not ourselves inclined to do, or perhaps dislike to engage in; if we wish to assist him, or not to disoblige him, we undertake it, and though inwardly reluctant, we perform it. But should we be requested to do the same thing by a friend, to whom we are under great obligations, we should do it with cheerfulness; that is, the feelings of esteem and gratitude which would be called into exercise in the performance of the action, would be attended with pleasure and satisfaction to ourselves. So, when it is said, "God loveth a cheerful giver," the expression is certainly not meant to indicate in what state of the nervous system the act of liberality is to be performed, but the disposition of mind which should accompany it. If a man is fully satisfied, as to the reasonableness of the duty required, and properly sensible of the infinite obligations he is under to God for all his benefits, he will be glad of an opportunity of manifesting his obedience and his gratitude, by contributing to supply their wants whom he is commanded to assist, and will feel pleasure in so doing. The same reasoning will apply to the exhortations given us to "rejoice in the Lord"—to "rejoice always"—even to "rejoice in tribulation." It appears, therefore, that, in this sense of it, cheerfulness is a Christian duty, and like all other Christian duties, the performance of it is attended with an increase of happiness.

Let a person endeavor to get his mind impressed with a lively sense of the power of God to execute, and his faithfulness to perform, all he has promised to those who fear, love, and trust him;—and he has promised to direct their paths—to supply all their need—never to leave nor forsake them; and though he has not promised them an exemption from trials and sufferings, he has promised to be with them in their troubles, to support and deliver them; and has declared that all things, without any exception, work together for their good. Now if these things are really believed and acted upon, how can any one be otherwise than cheerful?

(To be Continued.)

*Extracts from Dr. FISKE's correspondence, contained in the Twenty-sixth Annual Report, of the British and Foreign Bible Society, 1830.*

BRUSSELS, JUNE 10, 1829.

THROUGH the blessing of God, I am again permitted to address you from this city, and in tolerable health. On my way from Calais, I spent a night at Tournay; and had an interview with the Rev. Mr. De Faye, who superintends the distribution of the Scriptures in that district. He laments not having been able to effect more in the past year, in consequence of the powerful opposition made by the priests. He employs a hawker, who exposes the copies for sale, at very low prices, in the weekly market, and also offers them for sale in the villages around. It sometimes happens, he says, that the priests take up the books, examine them, and exclaim, "these are Protestant books, good for nothing but the fire." I encouraged him to extend the circulation by every possible means, and not so much to regard the price obtained from such a poor and ignorant population, as the act of having placed God's word in the hands and before the eyes of those who

never handled it nor saw it before, and where there is a prospect of its being perused. His issues are about 300 copies.

In the conferences which I have had with our dear friends here, they also bitterly lament over the stern and systematic opposition of the Catholic clergy, and the gross ignorance of the people, who seldom fail at confession to make it known when a Testament has been given them; and this generally leads to their being deprived of it. On this account, our friends have thought it best to give few copies away gratuitously; but, on duly considering these discouraging circumstances, I have judged it preferable to recommend to them a greater liberality and freedom in the gratuitous distribution; and, if possible, the employment of other friends in the work, so as to bring more copies into the hands of all ranks, leaving the sale of the copies thus circulated to the gracious protection of divine Providence, and thus to provoke, as it were, the attention of the public to the subject. Any thing, I conceive, is better than the present total ignorance of the sacred volume. Let us hope that the new measures resolved on may rouse, in some degree, the attention of the public to the merits of this truly Christian work, and that we shall be favoured to see in Belgium something like the spirit of inquiry now so powerfully raised in France in favour of the Sacred Scriptures.

One pleasing instance of good done is, however, contained in a letter from an English lady residing at Spa. "Yesterday," she writes, "a venerable peasant, aged eighty-two, met my husband as he was walking, and said, 'Pardon the liberty I take, but I have long desired to have an opportunity of thanking you for the Gospel of St. John, which you gave to my son, some years ago, in the wood; it has been my companion ever since. I read it, when I walk, by the way—I meditate upon it. My mother valued her Bible; but when she died, her relations got it. When I lost some of my children, I grieved, and offended my God; but,' added he, and he wept as he said it, 'the Gospel of St. John has taught me better things; and now, if it shall please God to take the rest, I know that they are His, and not mine. I learned to read, ten years ago, with very little difficulty.' We gave him a Bible for himself, and a Testament to sell, if he could; but the people here seem little disposed to purchase. I lend to them in general. Indeed, my dear friend, I began to think it was labour in vain; but this venerable peasant has given me fresh courage."

ELBERFELD, JUNE 16, 1829.

IN Namur I made the acquaintance of a pious officer, belonging to one of the Swiss regiments, who has promised to be in charge of a small dépôt, and endeavour, at least, to supply the Protestant families of the place with the sacred volume. In Liege, one of the Professors of the University, to whom our friend Mr. Mertens gave me a few lines, made me a similar promise. The latter hoped to be able to place some copies of the Scriptures in the hands of the Students. Both these individuals deeply lamented the power of Roman superstition on the one hand, and the cold indifference of infidelity on the other, to shut out the sacred writings from almost all families and all hearts. How very difficult to strike a single spark of light in the midst of all this gloom! God only can do that, and he also must raise up instruments fitted for the work of awakening men to a right sense of this awfully corrupt state of things. In the mean time, let us use every means in our power for finding out such instruments; and though we be unable to do much, yet may we never refuse to do what we can, trusting that our heavenly Master will prepare the way to greater usefulness, even through our feeble efforts.

I here find the friends of the Bible active, and in a variety of ways seeking to promote the extension of the kingdom of God among men. They are sending out four missionaries to South Africa, who have been trained in their own seminary in this place. Their Committee met me on the evening of the 14th, and in return for the information I gave them regarding our course in general, furnished me with the particulars of their own labours. Their distributions this year have been upwards of 7000 copies; nearly 2000 copies more than were circulated last year. They have a colporteur (or hawker) constantly employed in supplying the huts of the poor with the sacred volume, in those parts of the