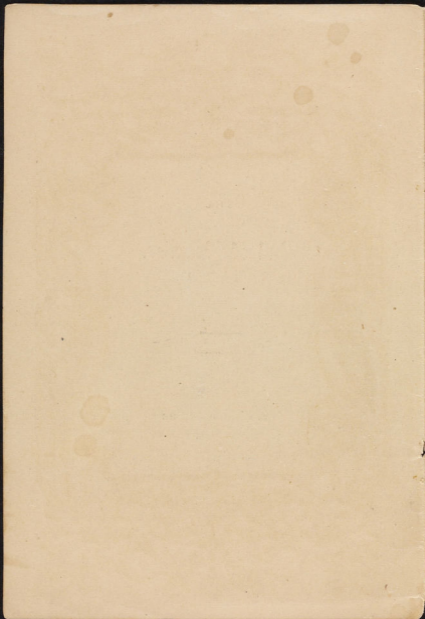


THE  
*Bud of Promise.*

No. 41.

PUBLISHED BY THE  
American Tract Society.



Allie L. Wood.  
Brighton.

THE BUD OF PROMISE.

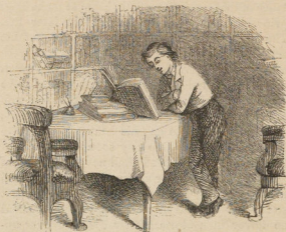


-11-

PUBLISHED BY THE  
AMERICAN TRACT SOCIETY,  
150 NASSAU-STREET, NEW YORK.



## A BUD OF PROMISE.



RICHARD CLEVELAND ALLEN was born in Buffalo, N. Y. When about four years old, he was violently attacked with scarlet-fever, but by the blessing of God he was restored to enjoy comfortable health. He was instructed by his mother only, until he was seven years of age, and became well advanced in the primary studies.

About this time he commenced attending the Sabbath-school, for which he manifested his love by punctuality and perfect lessons. The book he weekly received from the library was always read, carefully used, and returned.

At this early age he seemed to feel the importance of that discipline of mind, and of those fixed principles, which characterized his later life. The internal conflict for the regulation of his actions, and the efforts he made to do right, were often noticed. When a little boy, he was much afraid in a thunder-storm. But its causes were explained to him; he was assured he was as safe then as at other times, if his trust was in God; and was directed to ask his heavenly Father to remove his fears. One day soon after, he said to his mother, "I think I shall never be afraid of lightning and thunder again; I have asked God to take away my fear." This seemed a first effort of faith in his heavenly Father. He manifested no terror in a storm afterwards, and ever appeared free from the other groundless fears which render many children unhappy.

Of Richard's conscientiousness and truthfulness many instances are recollected. His teacher relates, that at the first school he attended, it was enjoined that every scholar who had transgressed the rules should report himself daily. Richard was very desirous to obey, and if in any case he had broken a rule, he would stand up, at the close of school, and before teacher and pupils confess it; which required no little courage in a child of seven years.

He excelled in all the studies to which he

gave attention, distinguished himself by the best scholarship, and gained the first honors of school. He had acquired a good knowledge of Latin before he was ten years of age. One of his early teachers observed, "He would learn more in one day, than other pupils in a week." His love for study was remarkable; it was no task for him to acquire knowledge, but a source of the highest enjoyment. By his own prompting, he became fond of the study of natural history, and could tell the peculiarities of most animals and insects. The books in his father's library were his delight; he revelled among them as in a garden of sweets. He had a taste for the grand and beautiful in a landscape; and from the piazza at his home would watch the clouds at sunset with intense delight, loving to contemplate nature in all her varied forms.

Richard's temper was mild, and his manners winning. He was a universal favorite. Possessing fine social qualities, he enjoyed highly the society of congenial spirits. The time cannot be remembered when he did not exhibit the Christian graces: even in his childish plays, and the occupations of youth, the fear of God and love to those around him seemed to control his actions.

He ever expressed sympathy for the poor and suffering. The duty was often assigned him of carrying them something to relieve their wants,

and he never appeared happier than when going on such errands. The gratification of self was a secondary object. Ever ready to renounce his own wishes, he was happy in seeking the happiness of others. Evening after evening found him in the kitchen, imparting some useful lesson to his father's hired man, for which he received many expressions of gratitude. In this he found that "it is more blessed to give than to receive."

Being early instructed in the historical parts of Scripture, he understood them so well, that for hours he would entertain his "dear little sister," as he always called her, who was eight years younger, by relating one story after another from the Bible. The catechism he could repeat perfectly before he was nine years of age, and often referred to its doctrinal truths.

He seldom read books of fiction, and only when the moral was decidedly good. They had no charm for him; his taste preferred more substantial aids to thought, and guides to the performance of duty. Nothing less than truth could satisfy his ardent desire for knowledge and improvement. His natural thoughtfulness led to a sobriety of character which was often manifested in his attentions to the aged, and in preferring their society to that of his more youthful companions. His mild and gentlemanly bearing often won commendation.



In view of his increased debility, his physicians advised his relinquishing school, and all mental application. This was a trial which led him to reflect upon the uncertainty of earthly prospects, and directed his attention to a future life. He used to converse with his grandfather, then residing in his father's family, on religious subjects. He felt himself a sinner, needing God's forgiving love. His convictions of sin were from the depths of his heart; and ere long, humbly claiming the promises to the penitent, he desired publicly to profess his faith. He was united to the people of God the summer he was fifteen years old, and ever afterwards appeared to grow in the divine life. He wandered not from his first love, and his consistent walk was a living example to many older professors. The Bible now became a daily and delightful study, in connection with commentaries and consulting the marginal references; and the remarks he made showed how he prized and appreciated its blessed truths.

Sometimes temptations disturbed his mind: "What if the Bible is not true? How can I know that it is really God's word?" But his attention was directed to the writings of good and learned men who have established the authenticity of the Scriptures by unmistakable evidences; and after reading them, and looking care-

fully to the internal evidences, and realizing his own happy experiences of truth, such doubts never again troubled him. If all young persons would take this course, the word of God would be perused with more satisfaction, and become a living influence to guide their daily life.

How ardently he desired to promote the cause of the Saviour was manifested by his deep regret, when, after gathering an endeared class in the Sabbath-school, he was obliged to relinquish it on account of ill health. He loved the little boys in his class, and they expressed the strongest affection for him. The hours for teaching never afforded sufficient time, as he said, "to tell them all he wished about the good men of the Bible, and the kindness of the dear Redeemer."

He was taught by wisdom from above justly to appreciate the vanity of worldly amusements, and never manifested any love for them. The exercise of filial and fraternal love, the enjoyment of rational and innocent amusements, and the practice of Christian duty, were his constant happiness. It was observed that he appeared "always happy." He was so, with the exception of short intervals, when contemplating the future and fearing he should be disabled from active service in his Master's vineyard. It was hoped by his parents, that God would prepare him for the ministry; and he looked forward to

it with ardent hope, and often observed, "I think nothing could make me happier, should my life be preserved, than to be a missionary." Writing in his journal, he says, "How I prize God's blessed word: it is to me the *best* of books; while a crucified Saviour appears more and more lovely." At another time he wrote, "If it should be my heavenly Father's will to restore my health, I would delight to go to the far west, and proclaim his love to perishing sinners."

In the summer of 1853 he was advised to try the effects of sea-bathing, and, with his mother and sister, he spent five months at the seaside. The diversified scenery of New Jersey, and the excursions he took to places of interest, afforded him much enjoyment. Though apparently convalescent on his return, still the prospect proved delusive, and his health continued variable yet declining until the close of life.

An incident occurred at the seaside showing his conscientious regard to private devotion. He had been accustomed in his own chamber at home to speak aloud in daily prayer, but felt some embarrassment in doing so where he might be overheard by others. One day he said to his mother, "I don't like to pray aloud here, and thus cause remark; it looks like boasting of my piety—I must speak as low as possible;" which he afterwards endeavored to do. Through sim-

plicity of faith, and a prevailing desire to prove his love for the Saviour by keeping his commandments, moral courage had become a prominent element of his character; only desiring to know he was in the right path, and confiding results to Him who doeth all things well.

As he was debarred from many out-door occupations, he sought to be useful by little offices to promote the comfort of the family; being always pleased if he could assist any of its members. Drawing from nature was one of his favorite employments, and several drawings are now treasures in the family, which were executed in successive years of his life. Resources within himself caused retirement never to be irksome. To be confined to the house for days was one of his crosses; but no complaint was uttered: God's word was his constant companion, and cheered and supported him. Prayer was the atmosphere in which he lived. The daily retirement of devotion was the means of growth in all that is lovely and of good report. The weekly prayer-meeting was not neglected when health would allow his attendance.

The Sabbath was to him "a delight." He generally rose earlier on that morning than usual, and his face seemed to shine in anticipation of the duties and pleasures of the day. He would not fail of being in his place in God's house, for

no one could more prize Sabbath and sanctuary privileges.

Though possessed of so much sweetness of temper, and though good sense taught him the folly of indulging anger or other intemperate passions, and grace had enabled him to subdue them, yet he realized how far he came short of that excellence which every Christian desires to attain; while every failure in duty led him to grieve for those sins which still warred against his good resolutions and efforts for amendment. The question was asked, "Do you have an abiding belief that you are a child of God; and is it a source of consolation?" He hesitated, and then replied, "I don't enjoy that always; sometimes I feel sure I love God, and that I am his child; but Oh, I am so unworthy, I am such a sinner." He could see what was in his heart, while to others his Christian graces shone brighter every day. He often expressed gratitude both for temporal and spiritual blessings—especially that he was taught by the Holy Spirit in early life to prize unseen and eternal realities. Expressions like the following were often repeated: "How much I thank you, my dear mother, that you taught me the catechism and hymns when I was little; I love to repeat them in my wakeful nights." He had committed to memory nearly two hundred hymns. He would frequently say,

“Perhaps if God had not in mercy sent me affliction, I might have been as thoughtless as many other young persons, and unfit to live or die.” “If it should be God’s holy will to call me away young, I fear not to die.” It was not that he did not love friends, or enjoy life; but the lesson he had learned of the uncertainty of all earthly prospects, had led him to lay up his treasure in heaven.

He felt very deeply the decease of his grandfather, to whom he had the warmest attachment; and with the event came serious and solemn impressions of death and eternity. In relation to it he writes, March 29, 1854, “My dear father has gone to New York, to attend the funeral of his father, my last and aged grandparent. Oh, may his affection for us never be forgotten. May his sudden death impress upon our minds our own mortality, and that though we are young, we should not only seek to be prepared for the duties of life, but first of all for death. May we follow his advice, and seek to be like him, a Christian.” In these sentiments he included his brother and sister with himself. After writing some particulars of his grandfather’s decease, he says, alluding to the admonitions which, on his death-bed, he delivered to his children and grandchildren present, and the messages left for those who were absent, “May

I never forget these circumstances connected with his departure."

His friends would often surprise him with the gift of a book or engraving, knowing these would afford him more gratification than any thing else they could select. Those books from which he had profited, were loaned to young friends, with "the hope that they might reap like benefit from them." His little box of tracts kept for distribution was often resorted to, that a suitable one might be selected for some person to whom his attention had been attracted; and with the gift of it a few words were generally spoken indicative of the interest he felt for their spiritual welfare. The conversion of sinners was an object very near his heart. It was affecting to listen to his fervent petitions on their behalf; and to hear him speak, with characteristic tenderness, a word for his Lord and Master.

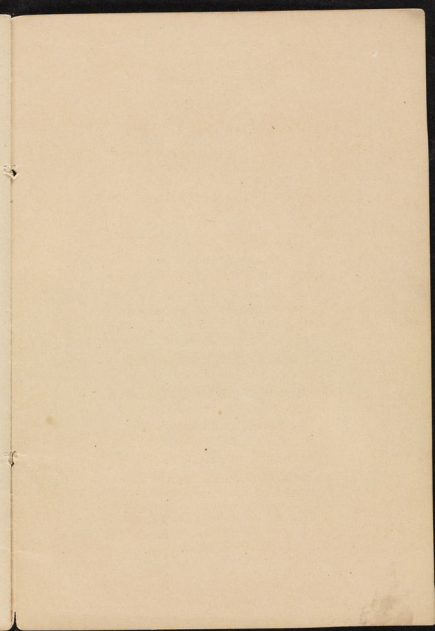
In the trials of life and all its changing scenes, the Christian will desire to have his heart in tune to sing God's praises. Richard was ever ready to join in this exercise, in which he greatly delighted, often proposing to his friends to unite with him in singing some favorite hymns; and daily when alone his voice was heard making melody unto the Lord, which, it was observed, "seemed to be in anticipation of soon joining the choir above." How cheering and sustaining

Calm as the sun retires at close of day,  
 Softly as fade the stars at early dawn,  
 As ceaseless flows the stream to find its way,  
 So wast thou hastening to receive thy crown ;  
 Willing to leave, at thy loved Master's call,  
 A world that teems with blighting woe and sin.  
 While here thy Saviour was thy "all in all,"  
 Couldst thou regret to go and dwell with him?  
 Then with thy voice and dark blue eye so bright,  
 Was uttered thy last, "Mother, dear, good-night."

Can we forget when thy loved spirit fled,  
 Or with what grief we looked on thee in death?  
 We tried to think, dear one, thou wert not dead;  
 That God had only hushed a while thy breath.  
 Hopeful we laid thee in thy lowly bed,  
 Remembering that thy Saviour there was laid;  
 And felt 't was wrong so many tears to shed,  
 For thou wilt rise through thine exalted Head.  
 Dear Bud of Promise, early was thy blight,  
 But in that world is never said, "Good-night."

For all thou wast, to God we give the praise,  
 For all sweet memories thou hast left behind;  
 His Spirit, given thee in thy earliest days,  
 Was the rich blessing of a Father kind.  
 Thy thirst for knowledge will be gratified,  
 Thy wish to work for God meet a reward,  
 Thy holy aspirations ratified  
 At the bright river near the throne of God.  
 When all our foes are conquered, in God's might,  
 Then we will say, "Good-morn!" no more, "Good-night!"





**THE  
AMERICAN TRACT SOCIETY**  
PUBLISH A LARGE ASSORTMENT  
OF  
TRACTS AND BOOKS  
FOR  
CHILDREN AND YOUTH,  
*ILLUSTRATED*  
WITH BEAUTIFUL ENGRAVINGS.

---

**MORNING STAR;  
OR, CHILDHOOD OF JESUS.**

Cloth gilt 40 cents.

**JOSEPH AND HIS BRETHREN.**

Cloth gilt 35 cents.

**BETHLEHEM AND HER CHILDREN.**

Cloth gilt 40 cents.

**EASY LESSONS  
FOR THE LITTLE ONES AT HOME.**

Cloth gilt 40 cents.

**PICTURE ALPHABET.**

Printed in colors, 8 cents.

*Songs for the Little Ones at Home,*  
Illustrated with 62 beautiful engravings.  
Price 60 cents.