

VERMONT TELEGRAPH.

BRANDON, WEDNESDAY, JAN. 10, 1838.

For the Vermont Telegraph.
SECOND COMING OF CHRIST.
To Wm. Miller, Low-Hampton, N. Y.

[Objection 3d continued.]

Brother Miller:—Having in my last article made some remarks upon the "daily sacrifice," &c., I shall, as was proposed, notice your explanation of the "two witnesses," commencing page 155. [See Rev. xi, 3—13.] For the sake of those, again, who have not read or heard your lectures, I would say, that you consider the "two witnesses" to mean the Old and New Testaments—or the Bible;—"clothed in sackcloth" means "being hid from the world," in consequence of the Romish church forbidding their translation out of the Greek and Latin languages; and also forbidding their being read by the common people.—You begin their prophecy in sackcloth, A.D. 538, and end 1798, being 1260 years. This, of course, you would bring as circumstantial evidence that a day means a year; for they were to prophecy 1260 days.

I shall now examine a few passages, which you bring to prove that the "two witnesses" mean the two Testaments of the Bible.

1. You think by the "two olive trees," (which are the same as the two witnesses,) that allusion is had to the two cherubims overshadowing the mercy seat, which were made of olive trees: [1 Kings, vi, 23.]—These two cherubims denote, you say, the two Testaments, the Old looking forward to Christ, and the New looking back to him. I acknowledge there would be some analogy between the two cases if it was not for one thing, viz: The two cherubims both looked one way. I know you say they "faces turned inwards down upon the mercy seat," &c.—that the face of the one representing the New Testament "turned back upon the mercy seat." The faces of the little golden cherubims, made by Moses "turned inwards," but I have yet to learn that the large temple cherubims looked but one way. But supposing they did look, one this way and the other that, we have to guess after all that they represented the Old and New Testaments.

2. You say "the angel tells Zechariah what the two olive trees are:—Zech. iv, 4—6: "So I answered and spake to the angel that talked with me, saying, What are these my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, no my lord. Then he answered and spake unto me saying, This is the word of the Lord unto Zerubbabel," &c. "Here," you say, "we are plainly told that the two

call a fulfillment of the threatening. The declaration is, if any man. But what became of those who "would hurt" Waldo's translation? Did fire or anything like fire proceed from the Bible, to "kill?" Toustal and Moore, who burnt the first printed English Bible, translated by Tindal? Are not infidels all over the country trying to "hurt" the Bible? And is the prophecy fulfilled concerning them? Most certainly not.

Verse 6th: "These have power to shut heaven, that it rain not in the days of their prophecy." Upon this you remark that "allusion is here had to the three years and a half" in the days of Elijah, which is the same time the witnesses prophesy clothed in sackcloth, 1260 days, 42 months, 30 days to a month, that being common time, and this prophetic." If there be an "allusion" as you state, then the time in both instances, must be the same, unless explained to the contrary; and as we know the three years and a half of Elijah, means just so much and no more, therefore "1260 days," "forty-two months," &c., mean just three years and a half literal time. "And have power over waters to turn them to blood." "By waters," you say, "we understand people, and by blood, wars." "This text," you continue, "has been amply fulfilled in the wars of Europe, fighting for religious tenets and ecclesiastical powers," &c. That is, in plain English, the Bible makes, or has "power" to make men fight and spill each other's blood! Had this explanation come from a Hindoo or Mussulman, it would not have surprised me; but—"tell it not in Gath," a professed christian has said, "from thence come wars and fightings." page 160. As a "peace man," I repel the assertion. The Bible has no such power. "And to smite the earth with plagues as often as they will," i. e., according to your explanation, "as often as they have prophesied."

Verse 7: "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." The "beast" you say, "is the little horn, or papal Rome." This "killing them" took place when a decree passed the council and directory of France, prohibiting the Bible to be read in public in any of the chapels in France, and Bibles were gathered in heaps and bonfires were made of them, and great rejoicings were had all over the kingdom at the downfall of priestcraft as they called it, &c.—see p. 163. Now I wish to ask one question: Was this decree issued by papal Rome against their own "priestcraft," or by French deists against papacy? Let us hear your own language on this point: "About the close of the 18th century, in consequence of the

remnant were affrighted, and gave glory to the God of heaven." What city? There has been but one city spoken of in this connection, hence it must mean the same as in verse 8th, "the great city." If then, you are right in calling this city France, it must mean that a tenth part of France fell. Had you not otherwise explained, the city, there would have been a little consistency in this explanation for there were many that did fall in France at this time. But you call this latter city the whole ten papal kingdoms, and hence the "one tenth" was France. Did France fall in 1798? I know it was involved in wars and commotions, but has it fallen? No, it stands yet a powerful nation. Perhaps you say, it fell with respect to its support of papacy. But is this true? Are not Roman Catholics a vast majority now in France? If not, I confess my ignorance.

The seven thousand men who were slain, you say were "names or titles." All I have time to say concerning this is, if we may be allowed so great latitude in explaining the Bible, we can all be accommodated with an interpretation to suit our fancy or theory. I wish to place along side with such explanations as the foregoing, a remark of yours, found on page 44: "Every word in scripture has a meaning, and its own proper meaning, unless used figuratively, and then explained by scripture itself." The reader will judge how closely you follow your rule. Concerning the last clause of this verse, viz: "the remnant were affrighted," &c.; I wish to ask when this took place? The "remnant" according to your showing, must mean nine-tenths of the Pope's dominion. But when, I ask again, did the papal See stop its blasphemies "to give glory to God?" Never. One of two things, then, is certain, either that the two witnesses do not mean the Bible, or that they still prophesy in sackcloth. Take which way you please, either will make against your system.

I wish to make a few remarks upon the time specified 1260 days. This you begin A. D. 538, when Justinian was constituted the bishop of Rome, head over all others, and he, by his authority suppressed the reading of the scriptures by laymen, and clothed the Bible in sackcloth, or shrouded it in the dead languages of the Greeks and Latins,—consequently if a day mean a year, the Bible will be first translated and read by the common people in 1798. Was this the case? Your remarks on this point would lead the reader to believe it: page 163. But, brother Miller, with all due deference, I am constrained to say this is false. The Bible, ages before this, had been extensively translated and circulated. Even as early as 1160, a part of the Bible was translated and circulated in France, by Peter

SHAFTSBURY, Dec. 27, 1837.

Dear brother Murray:—We have at length been favored with a course of anti-slavery lectures, and have succeeded in organizing a society for this town and Bennington.—Seven lectures were delivered at different places in the two towns, commencing on the 14th inst., and ending on the 18th.—The first lecture was by E. D. Colver, Esq. of Union Village; the remainder by Elder Nathaniel Colver. Brother Colver preached also on the Sabbath. The most prominent branches of the anti-slavery arguments were brought forward in the course of the lectures, and exhibited in a clear, powerful, and convincing manner. A good degree of interest was excited; the attention of many was awakened to the subject, who had before thought little of it; and the effect on the community generally, I am persuaded, will be salutary. In fact, just so far as we can get people to examine and understand abolition principles, so far they will be embraced by all the good.

The Society was organized on the 16th inst., and already numbers 147 members. On account of the greater facilities for communicating with New-York than with Middlebury, it was thought best to become auxiliary to the American, rather than to the Vermont State Society. A list of the officers will be furnished for the Emancipator, by brother Colver. As Secretary, I am directed by the Executive Committee to offer for publication in the Telegraph, the Society's Constitution, and certain resolutions passed at the time of its organization, which you will find below.

Be assured, my dear brother, that the enterprise is, in this section of the State, on the advance. The blood of the martyred Lovejoy has not been shed in vain. It cries from the ground,—and the people are coming, and will come to the rescue. Nor will the church linger behind. All the pastors of our denomination in this county are decided abolitionists, and nothing can prevent the churches from becoming so.—The cause of Christ's suffering poor is already gaining a strong hold upon their benevolent sympathies; and I venture to predict that the time is not remote, when they will record their testimony against oppression, and be prepared to rebuke, in the spirit of christian faithfulness and meekness, their slaveholding brethren of the South. Thank God for the remonstrance that has already gone forth from the Convention! May the example be imitated by all northern christians. As ever, yours, W. WALKER.

Constitution of the Shaftsbury and Bennington Union Anti-Slavery Society.

PREAMBLE.

Whereas, the Most High God "hath

may be able, with other societies holding the same principles, in endeavoring to convince all our fellow citizens, by arguments addressed to their understandings and consciences, that slaveholding is sinful in the sight of God, and that the duty, safety, and best interests of all concerned, require its immediate abandonment. But this society will by no means encourage or countenance the enslaved, in vindicating their rights by physical force.

ART. III. Any person who consents, by subscribing this preamble & constitution, to the principles therein set forth, and who is not a slaveholder, may be a member of the Society.

ART. IV. The officers of this Society shall be a President, Vice-Presidents, and Secretary, a Treasurer, and an Executive Committee, composed of the above and eight other members of the Society, who shall be chosen annually.

ART. V. The Executive Committee shall meet on their own adjournments, make their own by-laws, and fill their own vacancies. They shall have power to devise and execute such plans as they may think proper, consistently with the principles of this constitution, for the furtherance of the Society's object; and it shall be their duty to circulate anti-slavery publications, to appoint meetings, and procure the delivering of addresses, and in all suitable ways to diffuse such information as will tend to produce a correct state of public opinion on the subject of slavery.

ART. VI. The Society shall transmit to the Corresponding Secretary of the American Anti-Slavery Society, an annual report of the proceedings of the Executive Committee, and of the number of members embraced in this Society.

ART. VII. The Treasurer shall have charge of all moneys belonging to the society, subject to the order of the Executive Committee; whose duty it shall be, from time to time, to direct the transmission of all surplus funds to the Treasurer of the American Society.

ART. VIII. This Society shall meet at least once in three months, and have an address or information on the subject of slavery. The annual meeting shall be held on the seventh day of November, at which addresses will be made, the annual report presented, the officers chosen, and all necessary business transacted.

ART. XI. At any stated meeting, opportunity shall be given for such as may wish it, to enrol their names as members of the Society.

ART. X. This constitution may be amended by a vote of two thirds of the members present at any annual meeting, provided such amendments have been proposed in writing to the Executive Committee, ten days previous to the annual meeting.

RESOLUTIONS.

1. Resolved, That the freedom of opinion, of speech, and of the press, as guaranteed by our Constitution and laws, is the right of every citizen: for the abuse of

inating their characters, motives, and designs, and holding them up to execration as fomenters of sedition and insurrection, have contributed to render them the objects of popular odium, and the victims of popular ferocity.

DUTY OF NORTHERN CHURCHES.—Extract from a letter, dated, Jan. 3, 1838.

Dear Brother Murray: * * * * * For myself I am persuaded that the Northern churches must be aroused, and brought up to the right ground, before the abolition cause will be triumphant. I would not have a single effort which abolitionists are making, abated,—on the contrary, let them be increased;—but with these efforts, bearing as they do upon society in general, others must be connected, with a direct view to the purification of the church. We must continue to remonstrate,—not only with the southern churches, but with the christian abettors of slavery at the North,—and, if need be, missionaries must be sent to preach repentance to southern ministers and church members, in person. Such a course may be perilous,—but the peril must be met, whenever it shall be found that written remonstrances are ineffectual.—What say you, brother, to this?

I say, amen to it. The ideas are worthy, and ought to receive, the attention of all christians. If all the professed christians in the North had done all their duty for the last twenty years, slavery would, before this time, have been banished from the land.—I know this places overwhelming responsibility on "the christian abettors of slavery at the North,"—but I nevertheless believe it to be perfect truth.

CAUTION.—A subscriber has forwarded, as pay for the Telegraph, two dollars of a currency with which I can have nothing to do. It is an order on Farmers and Mechanics Bank, Burlington, Vt., purporting to have been issued by a Company, styling itself "the Mechanics Exchange Company,"—payable to "R. Ray or bearer"—dated, "New-York, Oct. 31, 1837"—and signed "W. K. James, President, T. A. Walsh, Cashier." The same Company have issued orders of similar kind on the Bank of St. Albans. The bills are neatly executed; and care is necessary, to distinguish between them and the regular bill on these banks.

On the reception of the article which is the occasion of this notice, I submitted it to the inspection of several business men here all of whom were in doubt about it,—upon which, Mr. Clark, whose name appears below, wrote to the Cashier of the Farmer and Mechanics Bank at Burlington, to know whether these orders from the Mechanic Exchange Company are authorized. The following is an extract from the reply:

FARMERS & MECHANICS BANK,
Burlington, Jan. 4, 1838.

Dear Sir:—In reply to your favor of the

Knowest thou not what these be? And I said, no my lord! Then he answered and spake unto me saying, This is the word of the Lord unto Zerubbabel," &c. "Here," you say, "we are plainly told that the two olive trees are the word of the Lord; and the angel tells John, Rev. xi, 4, that the two witnesses are the two olive trees and the two candlesticks." I must say, brother Miller, that ray charity is put to the stretch, to believe that you did not know you were making this text speak what the Holy Ghost never designed by it. Had you quoted the whole text and its connection, we should have had the whole meaning. Why then do you stop where you do? I now ask, if, upon any principle of the English language, this can be made to refer to two things? According to your explanation, this refers to the two olive trees. Had the angel been telling what the two olive trees were, he would have said, "these are," &c. Besides, whoever will read the chapter through, will see that Zechariah did not understand the angel to have told what the olive trees were, for he expressly asks the angel, afterward, what they were, and received a direct answer. See verses 11, 12, 13, 14: "Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick, and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches, which, through the two golden pipes, empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of

Here the "olive trees" are explained, not however to mean as you have stated, but something else, and in doing which, the angel has used good English. [I hope the reader will examine this whole chapter and notice particularly whether, when the angel says, "This is the word of the Lord to Zerubbabel," there is any evidence that he means to say the "two olive trees" are the "word of the Lord," or the Bible.] But supposing the two witnesses are the two Testaments, still in "showing their history, prophecy and time specified," I think if you have not misapplied scripture, you have seized upon events, as fulfilling the prophecy, altogether unwarrantably.

You attempt an explanation from the 5th to the 13th verses of Rev. xi.

Verse 5th, "If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed." Thousands of Bibles have been burnt and otherwise destroyed, but whoever saw "fire proceed out of their mouths," to destroy their enemies? The Bible was "hurt" or kept from speaking, from the 6th to the 11th century, and you say till 1798, and yet in one instance only has there anything transpired, which you, yourself, feel willing to

decreed tested by papal Rome against their own "priestcraft," or by French deists against papacy? Let us hear your own language on this point: "About the close of the 18th century, in consequence of the abominable corruption of the church of Rome being exposed to public view, the men of the world began to treat revelation as a fiction, and religion as priestcraft," &c. According to your own showing, "men of the world," supposing that papacy was founded on the Bible, undertook to destroy the Bible, in order to destroy papacy. In the first place you say, papal Rome is the "beast" who is to "kill" the Bible, and then you go right on to prove that French deism, (another "beast,") fulfilled the prophecy in the text. Surely one of Daniel's "wise" men ought to have more claim to consistency, than can be found in such contradictions.

But further, I wish to ask, if the Bible "finished its testimony" in 1798? Is not your whole book, and all your public lectures to show that the Bible testifies of things now taking place, and that are soon to come? How then can you apply this text to 1798? Besides, these two witnesses were to be killed. Was the Bible dead at this time? dead in England, Scotland, Germany, Sweden, and America? The text does not say "kill them in France," but kill them. That this was to be a general thing is evident from the 9th and 13th verses: "And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they

them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth." Did England, Scotland and America, rejoice? Did you and your townsmen hold a feast of mirth on this occasion? In the 11th and 12th verses we have an account of the resurrection and ascension of these dead bodies: "And after three days and an half, the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." The resurrection you suppose was a "permission to read the Bible," &c. And the voices calling them to heaven mean, "many voices uniting in calling for a general spread of the Bible." But, from what has been said, I think it is quite evident that the Bible was not dead in 1798; therefore it was not the Bible which was raised.

But let us see how the 13th verse will apply to this time: "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the

remnant, I am constrained to say this in the Bible, ages before this, had been extensively translated and circulated. Even as early as 1160, a part of the Bible was translated and circulated in France, by Peter Waldo of Lyons. Numerous other translations were made between this and the 16th century. In the beginning of this century, God raised up Martin Luther to thunder in the ears of the Pope, and call upon saints to come out of Babylon. A mighty revolution succeeded. Luther translated the Bible, which was printed about the middle of this century. This seemed a signal for others. During this century, the Bible was translated into the following languages, viz: Dutch, English, Anglo-Saxon, Arabic, Georgian, Bohemian, Danish, French, Finnish, German, Helvetian, Hungarian, Italian, Polish, Russian, Spanish and Swedish. Numerous other translations were made in the 17th and 18th centuries. Even the Bible we now use, which has been scattered all over the English world, was first published in 1611, almost 200 years before you would have your readers believe the sackcloth of dead languages was taken off. Indeed, it is an unquestionable fact, that in 1798, when you would have us believe the Bible for the first time after 538, began to prophesy in public, there were more Bibles in circulation and in general use than at any previous time since the creation of the world. Were I of your opinion that the two witnesses mean the Bible, I should not dare to date the close of their sackcloth later than 1550; for about this time the whole of Europe seemed moved to translate the Bible. This would make 1260

begin right. This you see would not be a day for a year. But it will be seen, by my remarks, that I do not believe the Bible is meant by the "two witnesses," and hence I consider your whole lecture "misapplied."

Permit me now to sum up my reasons against your proof that the Bible is meant. 1. The two Testaments had "power" before John wrote his Revelation: see verse 3d. 2. The prophecy seems to begin at the "treading down of the holy city" (Jerusalem)—verse 2d. 3. Your proof from Zechariah and the cherubims I consider a perversion. 4. I never knew a person "killed" by the Bible for "hurting it." 5. The Bible has no "power" to make men fight and kill one another. 6. It has not yet finished its testimony. 7. The Bible has never been "killed," nor do I believe it ever will be. 8. France, which you call a "tenth part of the city," has not fallen. 9. The "remnant" which you make nine-tenths of the Romish church, has never given "glory to God." 10. The Bible has prophesied openly for more than 200 years. AARON ANGIER.

Waterbury, Jan. 2, 1838.
(To be Continued.)

The Vermont Chronicle is reduced in size, to the size of the Telegraph, or a little below. It appears on new type.

Constitution of the Shaftsbury and Bennington Union Anti-Slavery Society.

PREAMBLE.

Whereas, the Most High God "hath made of one blood all nations of men to dwell on all the face of the earth;"—

And whereas, we hold, as unquestionable, the principle recognized in our Declaration of Independence, "that all mankind are created equal, and that they are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness;"—

And whereas, these rights are solemnly sanctioned and guarded against invasion by the divine injunctions, "Thou shalt love thy neighbor as thyself," and "Whatsoever ye would that men should do to you, do ye even so to them;"—

And whereas, although the faith of this nation has virtually been pledged for more than sixty years to the maintenance of the above principle, it is a well known fact that more than two millions, or nearly one sixth part of the American people are held in slavery;—

And whereas, we believe that slavery, or the claiming, holding, and treating of human beings as property, is a flagrant violation of the common rights of humanity and of the laws of God; that it is hostile to the intellectual and moral improvement, and destructive of the domestic and social relations of its victims; that it is inconsistent with our republican form of government, and repugnant to our free institutions; that it is detrimental to the prosperity, and dangerous to the peace, the union, and the liberties of the states; and that it is therefore a great moral, social, and political evil;—

And whereas, we believe that immediate and unconditional emancipation is both the duty and the interest of the slaveholder, and the right of the slave;—

And whereas, we believe it to be our duty, as citizens, as members of the human family, and as subjects of the moral government of God, to do all that is lawfully in our power to bring about the extinction of slavery;—

And whereas, we believe that our united testimony to the foregoing truths, and our united efforts to give them prevalence, will have a tendency, through the Divine blessing, to hasten the era of universal emancipation;—

We do therefore agree, with an humble reliance upon Almighty God for wisdom to guide us, and grace to sustain us, to form ourselves into a society, to be governed by the following

CONSTITUTION.

ART. I. This Society shall be called the Shaftsbury and Bennington Union Anti-Slavery Society, auxiliary to the American Anti-Slavery Society.

ART. II. The object of this Society is the entire abolition of slavery in the U. States. In pursuance of this object, the society will aim at a formation of a correct public sentiment in relation to slavery, by the dissemination of truth. It will encourage the investigation and exposure of the real character, bearings, and tendencies of slavery; and co-operate, as it

1. Resolved, That the freedom of opinion, of speech, and of the press, as guaranteed by our Constitution and laws, is the right of every citizen; for the abuse of which he is responsible only to the legal tribunals of his country; and that all attempts to abridge this right, or to restrain, by force, any citizen from fully speaking, writing, or publishing his sentiments on any subject, ought to receive the unqualified reprobation and united resistance of the people.

2. Resolved, That we view with grief and alarm the practice of resorting to lawless violence for the suppression of unpopular doctrines, which, encouraged by men of high standing and influence, and even by some of the official guardians of the public press, is fast becoming the habit of the American people; that we regard this practice as tending to the entire subversion of our liberties; and that we believe it to be the duty of all who value the privileges of freemen and the blessings of government, to give their firm support to the supremacy of the laws.

3. Resolved, That inasmuch as slavery, when assailed, naturally appeals to brute force, because it cannot be defended by sound argument,—and inasmuch as the object of the mobs has generally been to shield slavery from investigation, as if this were its chosen and appropriate business,—therefore, we believe the spirit of mobocratic violence to be closely allied to the spirit of slavery, and that the tremendous power which the former has acquired in this country, may justly be ascribed to the influence of the latter.

4. Resolved, That in the recent outrages at Alton, resulting in the murder of Elijah P. Lovejoy, a devoted and faithful minister of Jesus Christ, for no offence but that of asserting the inalienable rights of man, we have an exhibition of the true character, spirit, and tendency of slavery,—and a proof that, regardless of complexion, of state boundaries, of constitutional guarantees, of national honor, and of the laws of God, it grasps at unlimited dominion, and aims to crush all who will not subserve its interests, under its bloody and iron sway.

5. "Resolved, That a deed so unexampled in the history of our country, so pregnant with destruction to our free institutions, so subversive of all law and personal freedom, and yet so obviously the fruit of slavery,—should rouse up and unite the freemen of the non-slaveholding states, and induce them to proclaim eternal hostility to every form of American despotism."

6. "Resolved, That in our opinion, the peculiar principles of abolitionists are such as cannot fail to find a response in every honest man's conscience, so far as they are understood; that the bitter and ruthless opposition they encounter, results in a great measure from the slanders with which the public mind has been abused; and that a fearful responsibility rests upon political and religious editors, ministers of the gospel, and other men of influence, who, by misrepresenting the doctrines and measures of anti-slavery men, calum-

FARMERS & MECHANICS BANK,
Burlington, Jan. 4, 1838.

Dear Sir:—In reply to your favor of the 3d inst., I have to say that the checks, or bills of exchange, issued by the Mechanics Exchange Company, New-York, upon this Bank, are, so far as this Bank is concerned, good for nothing. I am, very respectfully, yours,
CHAS. F. WARNER, Cashier.

DEWITT CLINTON CLARK, Brandon, Vt.
It is quite bad enough to be subjected to the use of notes against banks which withhold the equivalent, without being "shaved" with unauthorized, and now protested orders on such banks.

I impute no wrong motives to the subscriber who forwarded the order before alluded to,—and he will not blame me, I trust, for returning it. I take this occasion to say to all,—send me no more of such.

The publishers of other papers would doubtless render the public a service by giving some notice of this matter.

Two short agricultural articles which have been received shall appear under the agricultural head, next week. Thank the writers for them.

YANKEE FARMER & NEWS LETTER, is the name of a paper just received. It is devoted primarily to agricultural interests. It has heretofore been published at Portland, Me. It is now enlarged to a royal size—done up in quarto form—and issued simultaneously at Portland, Me., and Boston, Mass., every Saturday. Price, \$2.00, if paid in advance. It is edited by S. W. Cole, and published by S. W. Cole & C. P. BOYCE. From a hasty glance, I should say that the number before me bears the marks of editorial industry, talent, and ability.

THE BIBLE AGAINST SLAVERY.—An article under this head will be found on the outside of this paper. It is the commencement of a series on this subject,—or rather, a part of a lengthy article published in the Anti-Slavery Examiner, and understood to be from the pen of Theodore D. Weld. I design to give copious extracts,—not so much at once, however, every time, as in this number. It will be seen that there was no proper stopping place, earlier in the piece.

The appearance of the article, at this time, is occasioned, in part, by the course of brother Freeman. I say occasioned, at this time, because I would not have it supposed that all I shall now present is brought forward as a reply to him. A reply to him, however, will be embraced, in what is here commenced, and much more—indeed a full defense and support of the Circular of the State Convention, and still more.

All lovers of the Bible, who are at the same time lovers of impartial liberty, will have seen and felt the necessity of a thor-