

VERMONT TELEGRAPH.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

BRANDON, WEDNESDAY, NOVEMBER 8, 1837.

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BY ORSON S. MURRAY.

TERMS.

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Vermont Telegraph.

BRANDON, SATURDAY, NOV. 4, 1837.

For the Vermont Telegraph.

SECOND COMING OF CHRIST.

Brother Murray:—You know that brother Miller is preaching a doctrine that is quite new, and the minds of many are very much excited by this subject. I mean his doctrine with regard to the millennium. Now if he is preaching Bible truth, there is a solemn importance attached to the subject; and especially if the day is as near at hand as he says—1843. Behold, the Judge is at the door. Soon, very soon, we shall be attendants on the burial of nature. Soon, very soon, we shall hear the awful crash of worlds, that will be more dreadful than the voice of ten thousand thunders. Soon, very soon, we shall see these heavens set on fire, and the elements melt with fervent heat, and the earth, with the things therein, burnt up. And what are the considerations involved? They are solemn beyond what I can express. The wicked will be driven away—yes, away from earth, away from God and Christ, and heaven and glory. And where? Driven to hell! where the beast and the false prophet are—where there shall be weeping and gnashing of teeth, to be tormented in the presence of the holy angels through eternal ages.

Now if brother Miller's system be true, how ought sinners to be warned to flee from the wrath which is to come! I propose, therefore, for the greater spread of this truth—if by examination it is found to be a truth—that a number of ministers, of the different denominations of christians meet brother Miller at a convenient place, for the

PARENTS' DEPARTMENT.

From the Mother's Monthly Journal.

From Meditations of a Christian Mother, pp. 220. Just published by the London Tract Society.

HOW MUCH INJURY

Children may do to their fellow-creatures.

Scenes of wickedness, which I had previously contemplated with a feeling of security, because they were far removed from me, now rise upon my view with appalling terrors, when I reflect that my children may have to act a part in the very midst of them. And I trouble to think of the time when those whom I have guarded with the most watchful care, shall be beset with temptations and allurements by which I see thousands ruined.

It is, however, important for me to consider that my children may become the tempters, as well as the tempted. While I have reason to fear for their safety, there may be other parents who shall have to mourn the moral devastation committed by them. "The heart of their individual depravity is not more plainly taught in scripture than this—that every such depraved sinner exerts a dangerous power over others. It is impossible, in the nature of things, that any one of God's intelligent creatures should be entirely destitute of moral influence. There is no such thing as neutrality or independence of each other among created beings. In this view we may universally apply the words of the apostle, respecting believers in Christ:—'None of us liveth to himself, and no man dieth to himself.'" "One sinner," says the inspired preacher, "destroyeth much good." Who can calculate how much? An impressive sermon is heard, the conscience is alarmed, the countenance wears an expression of seriousness, and the resolution is formed to retire for reflection and prayer. But a thoughtless companion or brother rallies the individual on his grave looks, and inquires if the minister has frightened him; the resolution is abandoned; and he, who seemed ready to reward the labors of a faithful pastor, must exhibit greater levity than usual, in order to stifle his own convictions and escape the ridicule of another. An affectionate child has been moved by the warnings and admonitions of a tender mother; but there is one, perhaps, a year or two older than himself, who has learned to despise a mother's tears; and he asks if a youth of any spirit would suffer himself to be deprived of innocent pleasure by a woman's groundless fears. It may require a strong effort, for the first time, to smother the amiable feelings of nature; and only is the effort successfully made,

frowning on every indication of serious thought or rational reflection. Oh! shall my daughter become such an unnatural mother, thus to murder the souls of her own offspring! Such may be the case, and I may even have the pain of witnessing the mournful scenes. I can have little hope of counteracting the baneful influence then; but the task is now committed to me, of preparing my children for these important relations. And if I am indulging in negligence, or in wilful mismanagement, shall I not have a share in the fearful responsibility of thus ruining "the generation that shall be born?"—And if I let the sowing time pass unimproved, what will my tears and expectations avail, when the harvest has actually arrived! Sloth or selfishness often whispers, "Do not notice that little fault; there will be many other opportunities of correcting it; allow for once this small compliance with worldly customs or favorite companions; let slip this favorable moment of serious impression; you are too busy or too much fatigued to make any effort at present." These and a thousand such suggestions will arise, and appear extremely plausible; but who can estimate the consequences that may result, or how far they may reach?

And is it not important that I should carefully study the various disposition of my children, with an especial reference to their future influence upon others? I observe that one of them is often persuading the rest to little acts of disobedience, or encouraging the more timid to brave the danger of correction, is it not a warning that he may become one of the sinners who entice others?

Where the temper is naturally passionate and turbulent, should I not labor the more earnestly to control and subdue it, that the child of my tenderest affections may not become hereafter an object shunned and avoided?

If I discover a deceitful character, let me not think it may be trifled with, even in infancy, or in the smallest instances;—for it may, at a future day, be developed, in the hateful conduct of one "who speaks peace to his neighbor, but mischief is in his heart." Psalm xxviii. 3.

If the indulgence of appetite be the favorite object in childhood, I must not confine my fears for the future to the danger of one glutton or drunkard in my family; for this is seldom a solitary vice; and how dreadful, should they incur the wo pronounced on "him that giveth his neighbor drink; that putteth his bottle to him, and maketh him drunken also." (Hab. ii. 15.) and on those who, making it their

RELIGIOUS MISCELLANY.

WEST INDIA MISSION AND EMANCIPATION.—Concluded.

UTICA, Sept. 25, 1837.

You speak of reports, such as these:—that flogging is more frequent now than formerly—that the people are insurrectionary and disobedient—and that they will not work even for wages—nothing but coercion will compel them to labor.—There may be cases where there is no lack of flogging, as will appear from the special magistrates' reports; but does it necessarily follow that the people will not work unless driven to it at the end of the lash? If so, how does it happen, that, in many instances, they work well, the crops are gathered in, and prepared for market, although little or no flogging be inflicted? This may not be difficult of explanation. The love of power is common to all men; few like to relinquish it;—even the good man does not gracefully lay down authority at the mere will of another. We need not be surprised, therefore, if the man who has no principle to govern him but his own will, who has been long accustomed to uncontrolled dominion over the bodies and souls of his fellow-men, should feel sore and angry when that power is wrenched out of his hands, as it is by the abolition act; which will not allow him to inflict corporal punishment at all; this can only be legally inflicted by order of the magistrate. But when the oppressor can get it copiously laid on, under the shadow of law, he turns round and gravely tells you that here is an evidence the people will not labor without flogging; and the more abundantly it is administered, the better, he thinks, it serves his argument; to show that they are worse than formerly—that nothing can urge them to labor but the beloved whip—and hence the necessity of returning to the good old days of slavery. This continued attempt to tyrannize, this clinging to the old system, explains the accusation, so often made, of rebellion and sedition. The people know they have certain rights granted them by law, and when these are trampled upon, or withheld, they will sometimes seek redress;—and then their unwillingness to be oppressed is construed into disobedience and insurrection; and isolated cases are taken as a ground for general charges.—As to insurrectionary feelings, I do not believe there is any. I was through a great part of the island a little before I left, and I neither saw nor heard anything of the kind. A letter had been picked up, said to be of that character, and purporting to be from one apprentice to another; but it was generally believed

was well acquainted with West Indian affairs, assured the company that nothing could be done in the islands, because the negroes would not work; and that Demerara was the only place, sugar would be raised, for all the best of the negroes would go thither, and there the estates would be cultivated. Poor man! he did not see, that, in his haste to desolate the islands, he was cutting the throat of his own argument, by making the negroes work well in Demerara. If they will work well there, why not in the islands, where the climate is equally good, if not better, and where are all their associations and attachments? It would seem, from the banking, rail-way, and steamboat, companies recently formed in Jamaica, and in which are many of the most respectable, wealthy, and influential, men, that they are not apprehensive of such calamities as some predict.

You ask, "How will the people be kept in order after the apprenticeship?" By the laws of the land. There will probably be, as there is now, a strong police force scattered through the country, to see the laws enforced, and to make all vagrants give an account of themselves—to see that those who will not work shall not eat. But you will remember that it is to the moral improvement of the people we look as the best safeguard; and to promote this, as I have already remarked, not only is the church actively engaged, but the government of the nation takes an interest. If I might be allowed, I would say to your nation, "Go thou and do likewise." The British and Foreign Bible Society voted to Jamaica alone, 40,000 copies of the New Testament and Psalms—printed on purpose for the apprentices—a copy to be given to every one who could read. Many have received the gift, and thousands are now learning to read, that they might obtain it.—Concubinage, once the abominable and almost universal practice of the country, is now becoming disreputable among the laboring classes; and although the rights of suffrage and citizenship are given to the black and colored free men, as fully as to the white, I see nothing of that bugbear amalgamation which frightens so many in this country. Must the giving of one man the same civil privileges as another, necessarily entitle him to claim his neighbor's daughter in marriage?—Are not citizens rights and family rights distinct things? And if some instances of matrimonial connection should occur, they must be voluntary, or you deary the white man the liberty of choice. But leaving every man to judge for himself in this matter, I am confident that the cases of amalgamation would bear no propor-

and the education societies shall sustain their thousands of beneficiaries, and multiply laborers for the great field of the world; and the Missionary Societies shall persevere in their efforts to dispense the bread of life to the needy in our own land, and to the perishing among the heathen; or whether all these great institutions are to be given up—abandoned, as "at war with the spirit and letter of the gospel," and fraught with "ungers and mischiefs" to the church, and the attempt be made to bring forward something else, at present not explained, and perhaps not understood, and substitute it in their place. A greater question, if it must be a question, was never submitted to the church to decide. A more important subject, one connected with higher interests and more momentous consequences, was never presented for discussion before a Christian community.

In conclusion, let it be repeated and remembered, that, friends as we are to the voluntary societies, we do not contend for them exclusively. We do not insist that there can be no other lawful mode of doing good. We act purely on the defensive. Our institutions are assailed, and we are contending *locis et aris*—for their life. We hear it urged, that the voluntary societies are *wrong in principle*, and *injurious in practice*, and of course that they ought, with the least possible delay, to be removed, and ecclesiastical organizations, of some sort, to be substituted in their place. On the contrary, we insist that they are *not wrong in principle*—that Christians have a natural and a scriptural right to form them; that having the right to form them, their organization is in many cases (we do not say in all) *expedient*; and that, so far from deserting those great religious societies, to which allusion has been made, which have been for years in existence, and have deserved so well of the religious public, we should rally round them with renewed confidence and interest, should give them a cordial and increased support, and should never suffer them to falter in their course, or be disheartened in their operations, till the necessity for these operations cease, and the entire world is brought, in sweet subjection, to a Savior's feet."

Review of the Memoir of L. Haynes.

This is the title of an article by Rev. Joseph I. Foote, of Cortland, N. Y. The sketches of the life and character of the Rev. Lemuel Haynes were prepared by Dr. Cooley, and introduced to the public by Dr. Sprague. Mr. Foote remarks that the emission of this book is unimpeachable testimony that color is no obstacle to the perception or the commemora-

how ought sinners to be warned to flee from the wrath which is to come! I propose, therefore, for the greater spread of this truth—if by examination it is found to be a truth—that a number of ministers, of the different denominations of christians, meet brother Miller at a convenient place, for the investigation of this subject. And after having investigated the subject, if they become convinced of its truth, each minister, of each denomination, will feel himself under solemn obligation to proclaim this truth upon the house top; and by this means the truth will take a universal spread. I feel that the subject is an important one. Let not the ministry say they cannot spend their time without compensation. There are many who are anxious to have the matter investigated. **Darius Squire.**

Orwell, October, 1837.

REMARKS.—Before a discussion shall take place of the kind proposed, would it not be better that the subject be further canvassed in the Telegraph, or some other print? I am authorized to promise the readers of the Telegraph a review of brother Miller's system, which will be fourth coming, probably, in a few weeks. It would have appeared before this time, but the brother who is pledged to make some communications on the subject, has been severely afflicted with inflamed eyes, well nigh to blindness. He will probably be able to take up the matter before long.

I should have undertaken the work myself, before now, but I am committed on so many other important subjects which are agitating the public mind, that I have chosen to leave this to my brethren. One feeble mortal cannot do everything.

Brother Miller's theory has obtained so much credence, it is due to the cause of truth—whether his doctrine be true or false—that it should receive some further attention. And the matter ought to be attended to soon. The time that he fixes on is at hand. If he is correct on this point, every unbelieving soul, as well as every christian, ought to know it. On the contrary, if he is in error, that error ought to be exposed, lest, when the time comes, infidelity shall greatly triumph.

Whether the scriptures warrant mortals in undertaking to fix on the time when the Son of Man shall come again "in power and great glory" is with me a question. But this view of the matter lessens nothing the motives to diligence in making preparation for such an event,—for, as the Bible is from God, and as Christianity is everlasting truth, such an event will come, sooner or later; and if the precise time be hidden from us, the fact that it is hidden, and is to come upon us "as a thief in the night," is the strongest possible reason why we should be in preparation for it, every hour and every moment.

What I say unto you I say unto all, watch.

mother; but there is one, perhaps, a year or two older than himself, who has learned to despise a mother's tears; and he asks if a youth of any spirit would suffer himself to be deprived of innocent pleasure by a woman's groundless fears. It may require a strong effort, for the first time, to smother the amiable feelings of nature; not only is the effort successfully made, but the child will, for the future, avoid this painful struggle, by shunning the presence and the counsels of the anxious parent. One insidial objection, one disguised insinuation against the truth of Christianity, or any part of it, may unsettle for years a mind that never before doubted. Now, should such a sinner be found among my children, he may thus destroy much good in my own family.—Who can imagine or describe the hourly vexations, the bitter anguish and anxiety, which I should be the first to experience from such a cause? The destroyer might leave the domestic circle, and go forth into the world; but his removal could not undo what he had already effected; and how would it aggravate my sorrow, to think that wherever he went he was a destroyer still!

Let not the apparent distance of the period at which this may happen delude me into a disregard of present duty; for the character which my children are to carry with them through life is already being formed, and is daily gaining permanence and strength. Each of these little creatures, whose dispositions are now developed only in the nursery, or the school-room, must act a part on the great stage of life. Their lot may be humble and obscure, yet, if they grow up, each may become the center to a circle of moral influence, the head of a numerous family, or even the leading example to a whole neighborhood. And let me not shrink from contemplating the awful possibility, that all this relative power may be evil—that it may extend to remote generations, spreading and enlarging, as it proceeds, to an amount incalculable. To assist my views on this subject, let me look on the scenes that now surround me.

I am acquainted with "families that call not on the name of the Lord," where every domestic arrangement, and every plan of business or pleasure, are emphatically "without God, and without Christ." There are six, eight, or ten, children rising up to "forget God: He is not in all their thoughts;" for their father never prays with them, nor in any way whatever leads their minds to the remembrance of their Creator. But there are fathers even worse than this. "There are some whose conduct is absolutely vicious, and whose glory in their shame." Have I not heard of such men, training the lisping tongue of infancy to utter the most profane expressions; teaching their little boys, that it is a manly thing to venture on the intoxicating draught, and speaking in their presence of the grossest sins as evidences of a bold and independent spirit? And who can assure me that no son of mine shall ever become one of these monsters of iniquity? There are mothers, too, within the circle of my observation, instilling and encouraging vanity in the minds of their daughters; leading them on in a course of sinful pleasure, and

fine my fears for the future to the danger of one glutton or drunkard in my family; for this is seldom a solitary vice; and how dreadful, should they incur the wo pronounced on him that giveth his neighbor drink; that putteth his bottle to him, and maketh him drunken also." (Hab. ii. 15.) and on those who, making it their daily employment to indulge their own propensity to this evil, excite others to the same excesses, till noisy mirth and dissipation drown all remembrance of God or acknowledgements of his hand! Isa. v. 11, 12.

In some cases, one of the very first indications of character is a constant desire to touch what is forbidden, and to take every advantage of the ignorance and simplicity of those who are younger. Is not this the germ of fraud and dishonesty on the largest scale? Perhaps this is the class of faults most common among children. It is also one which a mother can most readily detect, and has the most abundant opportunity to repress. How beautifully adapted, even to infantine capacity, is the Savior's comprehensive rule, "All things whatsoever ye would that men should do unto you, do ye even so to them!" What numberless illustrations of it may be drawn from the daily occurrence of the nursery, conveying a clear understanding of the right of private property, and showing the mutual advantages of fair and honorable dealing! No human efforts can eradicate the propensity to injustice; but the strict enforcement of a few simple rules, in little matters, may do much to prevent the habit of it being formed. The possession of a marble, or an injury inflicted in the owner's absence on a penny doll, may seem unworthy of attention, but not so the principle involved in it.

And now I recoil from the horrid picture I have drawn. Yet conscience tells me I need such a plain delineation. It seriously fitted to rouse my energies, which are apt to slumber, quicken those efforts that often languish, and throw an atmosphere of importance and solemnity over moments of levity and trifling. If those efforts are wrought, or if it should only make me more humble and importunate in prayer for my children, I shall have no reason to regret the harrowing, agonizing view. And what would it avail to shut my eyes, and banish every painful anticipation, if by these very means I were contributing to ensure the fearful result? Surely, I were unworthy the name of a mother, if I could thus purchase a short and delusive peace, at a risk so tremendous, and an expense so incalculable.

NASHUA.—It is stated in the Sabbath School Advocate that about 100 in the Sabbath Schools of the two Congregational churches in Nashua, have been hopelessly born of the Spirit the present season; and that 56 have been added to one of the churches and 50 to the other.

We may add to this that 76 have been baptized and added to the 1st Baptist church, and 54 to the 2d; making in all, as added to the four churches within a few months, two hundred and thirty-six. We believe the 130 added to the Baptist churches, were members of the Sabbath School.—**N. H. Reg.**

taken as a ground for general charges.—As to insurrectionary feelings, I do not believe there is any. I was through a great part of the island a little before I left, and I neither saw nor heard anything of the kind. A letter had been picked up, said to be of that character, and reporting to be from one apprentice to another; but it was generally believed to be the production of some white negro.

Respecting labor. Where an equal quantity of produce is sent to market, as formerly, it must doubtless be at some additional expense to the proprietor. Everybody knows that the same amount of labor cannot be performed in eight or nine hours as in twelve or fourteen.—The law compels the apprentice to work for his master forty-eight hours a week; and this is to be done in four days and a half—giving the apprentice half Friday and all Saturday to work his ground and attend market, and Sunday for religious worship. It is evident, therefore, that to perform as much labor now as during the state of slavery, the people must work in their own time; and this they will do if paid for it. But if they are desired to work without pay, or for such as they think insufficient, they have a right to refuse, and they sometimes do; and then it is said they will not work even for wages. Supposing that in some cases they have demanded an exorbitant price for their labor: have they not been taught to do so? It is well known that not unfrequently, when an apprentice wishes to purchase his freedom, and applies to the magistrate for that purpose, the person in authority over him will swear to his value, and often rate him at half or three-quarters of a dollar per day; but when he wishes to hire him, he thinks half, or less than half, the amount, is sufficient; and the apprentice is really so ignorant that he cannot readily understand this—how it is that, when the time belongs to his master, it is worth 3s. 4d. or 5s. a day, and when it belongs to him it becomes so greatly depreciated as not to be valued at more than 2s. 6d. or 1s. 8d. Perhaps it is soiled by passing through his black hands. But seriously, my friend, is not such conduct, bad policy, to say nothing of its dishonesty? You will not imagine that I wish indiscriminately to praise on the one hand or censure on the other.—There are masters who are humane and benevolent, who seek the interests of the people and the country; and there are servants who are idle and disobedient, who may be unwilling to work, even tho' offered a fair remuneration for their labor; and are not such to be found every where? Is it strange, that, out of more than 300,000 persons, born in slavery, and for the most part studiously reared in ignorance and vice, some refractory and wicked spirits should be found amongst them? The wonder is, that there are not more. I have seldom found much unwillingness to work, where a proper inducement has been presented; and there are few of us who like to labor for others without some remuneration.

It is really ridiculous to hear the speeches of some about the ruins and desolation of the West Indies. I was travelling in the stage, a few days ago, and some gentleman, who wished us to believe that he

his neighbor's daughter in marriage?—Are not citizens rights and family rights distinct things? And if some instances of matrimonial connection should occur, they must be voluntary, or you deny the white man the liberty of choice. But leaving every man to judge for himself in this matter, I am confident that the cases of amalgamation would bear no proportion to the wide-spread, criminal intercourse between white men and colored women which has existed, and ever will exist, in all slave countries. Much may be said on this subject, but I refrain; you will think my letter sufficiently long.

Wishing you and your countrymen, who are seeking the removal of slavery, much of the wisdom which is from above, which is first pure, then peaceable. I remain, with sincere respect and esteem, Yours, truly, **JOSHUA TINSON.**

VOLUNTARY SOCIETIES.—By Enoch Pond, D. D.

A writer in the Theological Review recently came out decidedly against voluntary societies, "urging that whatever important objects belong properly to the church, should be assigned to the church in its distinctive organized capacity, and that all other objects should be left to the state." The article of Mr. Pond reasons with much candor and force against this doctrine, sustains the right of Christians to act in voluntary societies, vindicates the expediency of exercising this right, and answers the objections which are adduced against them, as *irresponsible bodies*. He shows that there is around the men who conduct these associations all the responsibility which could be desired, being accountable to the benevolent donors themselves, and to the several ecclesiastical bodies to which they belong. At the close of this powerful article, Dr. Pond remarks:—

"The questions, *are* in the foregoing discussions are obviously of the greatest practical importance. They represent, not some abstruse point of doctrine or discipline, which may be decided either way, without much affecting the interests of the church. They respect a principle of wide-reaching practical influence, on which the church has been operating, more or less, since her first organization—on which have been based her greatest and noblest movements, for the last forty years—and on the correctness of which the highest interests of the church and world seem now, under God, to be suspended. They respect a principle, the abandonment of which would dissolve some of the noblest institutions that the world ever saw—would scatter their treasures, and cut off their resources, and dry up their means of moral influence, and roll back the streams of the waiver of life, which is now flowing out in a thousand channels, to gladden the church, and to bless and save the world. The question to be decided is, in short, this: whether the Bible Societies, with their thousand presses, shall continue to multiply and send forth copies of the word of life; and the Tract Societies shall continue to scatter abroad, by millions, their winged messengers of truth; and the Sabbath School Societies shall proceed with their efforts to instruct and save the rising generation;

Joseph I. Foote, of Cortland, N. Y. The sketches of the life and character of the Rev. Lemuel Haynes were prepared by Dr. Cooley, and introduced to the public by Dr. Sprague. Mr. Foote remarks that the emission of this book is unimpeachable testimony that color is no obstacle to the perception or the communication of excellence, and that, in spite of such prejudice against it exists, in the descendants of Europe, as to debar a worthy African from his full share of kindness and sympathy, or the means of arriving at an elevated rank among our citizens.

This sentence implies that there ought to be no such prejudice, and we are glad of this admission. If, however, we inquire respecting its actual existence, we shall be compelled to differ widely from the reviewer. It is possible that Mr. Foote may differ from us as to what would constitute "his full share of sympathy," or the "elevated rank," from which the colored man finds no prejudice to debar him. Yet, if the case of Mr. Haynes is to be considered an appropriate illustration of the reviewer's remark, we do not see how the most zealous abolitionist can be accused of putting forth higher claims in behalf of "the African." Mr. Haynes, we are informed by the biographer, was for many years pastor of a white congregation in Rutland, Vt., and afterward in Granville, N. Y. He also married a very respectable white lady, and educated a promising family. We hope that hereafter abolitionists who advocate the rights of colored men to the ordinary privileges of men, citizens and christians, will not be considered as the only radicals, nor charged with the doctrine of amalgamation, while they expressly consider the latter question as by no means belonging to their jurisdiction.

The reviewer makes some important suggestions respecting the manner in which the thorough-going self-made man, like Mr. Haynes, regards advantages of public institutions. Mr. Haynes never decried them, but deeply regretted that he had not experienced their benefits. Should these remarks of Mr. Foote, and example of Mr. Haynes, influence any noble minded colored young man of our land, to secure the advantages of some of our best colleges and seminaries, we hope that on the walls of the scientific edifice they may find it inscribed, *Here is no prejudice to debar a worthy African from his full share of kindness and sympathy, or the means of arriving at an elevated rank among our citizens.*—**N. Y. Evangelist.**

MINUTES WANTED.—Clerks of Associations and other friends who appreciate the importance of having a tabular view of our Associations published, are requested to forward a copy of their latest Minutes to I. M. ALLEN, Philadelphia. If their post office address is written on the margin of the Minutes, they will receive in return the Report of the Tract Society, and the Association Table when published.—*Monthly Paper.*

An honest employment is a good patrimony. Liberty is no: exceed ability.