

letters with ease and sprightliness will not lose her influence over her son because he is a few hundred or thousand miles from her. She will be frequently arriving in his memory the image of his happy home,—she will pour out in her letters the fulness of her maternal love and anxiety, and will thus keep strong the bonds which bind him to virtue, to honor, and to himself. Coming to him when his heart is weary in the land of strangers, those silent messengers of love may open deeper fountains of feeling, and may inspire a firmer resolution to be all that such a mother desires, than even personal intercourse.

Much more might be added on this interesting and important subject, but judging from cases which have come under her own observation, the writer believes that even these few suggestions, faithfully followed, would greatly aid mothers in acquiring and retaining an influence over their sons. Boys will not yield to arbitrary authority unless their spirits are early crushed by sternness and severity, and I am far from considering this a subject of lamentation. A slave in soul can never grow into a man. But boys can no more resist the influence of intelligence, virtue, and affection, united in the sacred person of their mother, than can their softer sisters. We see then the importance of cultivating our own moral natures, and of stamping even upon our manners the impress of mingled kindness and dignity. It is related of the celebrated Cornelia that she once said to her sons, "I am weary of hearing people say, These are the sons of Cornelius,—let me hear them say, This is the mother of the Gracchi." Her wish was fulfilled, and no doubt her own high traits of character were among the chief instruments in the accomplishment of her hopes. Let Christian mothers borrow a hint from the history of the great Roman matron, and be themselves living example of every kind and generous affection, of every Christian virtue, which they wish to behold in their children. The seed thus sown, watered by their fervent prayers, will not be fruitless, and with a feeling which Cornelia could never know, they shall find themselves honored in their old age as the mothers of those who are the blessings of society and the pillars of the church.

H. C. C.

## REVIVALS.

*From the New-York Baptist Register.*

Pontiac, Mich., March 14, 1838.  
Br. Beebe.—Since my last we have visited the waters of the Clinton four times and waited upon thirty more happy converts, making in all about sixty-two; and we expect to continue doing so often as there are others in waiting. Several Presbyterians are among the number who have put on the Lord in the holy ordinance, and "Yet there is room."

Two weeks since, this evening, we closed a protracted meeting at Walled Corner. During the afternoon I had the happiness to assist Bro. Wover Mathers in immersing some sixty joyful converts. Since which time Br. W. has waited upon several others. The Lord is causing this Michigan wilderness to bud and blossom as a rose. Tuesday following we repaired to Highland for a ministerial conference, and a delightful season it was to our souls. The Highland church presented Br. L. Tenny, E. and D. Dunham, for ordination to the office of deacons in their church. On the following day the conference of brethren at Milford presented their request to the ministerial conference to assist in ordaining to the work of the ministry Br. Rufus D. Pierce, which was complied with. Br. P. is to labor with the brethren at Milford, Oakland Co.—Yours, &c. G. D. SIMMONS.

Chocout, Feb. 12, 1838.

Br. Beebe.—To encourage the hearts of your patrons, and the readers of the Register in general, I send you for publication an account of a glorious work of grace now in progress in Luzerne Co., Pa. How unsearchable are God's judgments and his ways past finding out. While on a visit at my daughters, in December, I was called upon to preach on Tuesday evening, and the appearance was so favorable, the brethren proposed a meeting Wednesday—and a melting time it was with the church. They were desirous that I should attend their covenant meeting, and I acquiesced; preached Sunday, and the meeting was continued from day to day for two weeks. The church was in a flourishing state, and the word preached took effect, being conducted by the Spirit of God. The disciples of Jesus seemed to be praying for the descent of the Holy Spirit, when it came with power. Old hopes revived, and many were converted who before were in opposition to the Prince of Glory. Yes, blessed be God the flame kindled in the towns around; such humbling of heart, such confessions, parents to children and children to parents, I have seldom heard. Black riders were brought to see their wands—rings, cold-hearted professors the sin of disobedience in so glorious a cause. I had the unspeakable pleasure to lead thirty-three willing converts down the banks of Jordan, and twelve by other brethren in the ministry in other neighborhoods. We then removed our meeting into West Abington, with increasing interest. For one week many were brought to the knowledge of a Savior, of all ages, from nine years old to three-score years old and upward. Such was the power of God that none could withstand it. We then removed to East Abington, where Bro. John Miller resides, and continued five days with melting interest to the church. Some confessed hopes, and many requested prayers. My health failed, and I was compelled to leave, but my health is now good. There were about as many more that obtained hopes as were baptized before I left the place. I have since been informed that the work contin-

ues, and ten more have been baptized. Brethren pray that the work of the Lord may continue, and spread through the world. I have never felt more of the blessed presence of the Lord in my life, and never seen it more upon others. If the Lord will, I shall soon repair to Potter county. Pray, brethren, that the Lord will go with me. JAMES CLARK.

In PALMYRA, N. Y.—Rev. G. R. H. Shomway, pastor of the Presbyterian Church in Palmyra, writes to the Editors of the New York Observer, under date of April 7, 1838, as follows:—*Christian Watchman.*

Last Sabbath was one of great interest to my people, especially on account of the precious ingathering of souls which took place on that day. One hundred and one were added to the church by profession: 71 were adults, 53 were heads of families, and 46 were young men and young females in the very bloom of life. Of the heads of families, there were 11 instances in which both the husband and the wife together entered the service of Christ. Nearly 40 family altars have been erected. There are others who will probably unite with us at our next communion.

While we hope to see yet more of the wondrous displays of saving grace, we are constrained to say in view of what God has wrought: "This is the Lord's doing, it is marvellous in our eyes. This is the day which the Lord hath made—we will rejoice and be glad in it."

## VERMONT TELEGRAPH.

BRANDON, WEDNESDAY, MAY 9, 1838.

### LETTER FROM THE EDITOR.

SUNBURY, 29th April, 11 o'clock, P. M.—Took stage south—No accompanying passenger to Castleton—Road severe: a coach upset upon it the night before. I had a careful driver, however, and arrived safely—only, that I was tossed about so violently as to experience what, on board ship, is called sea-sickness—Vomited repeatedly, and most freely, but found only partial relief. At Castleton found good company, but was in an ill condition to enjoy it—Sickness and vomiting continued. As soon as day-light came, I took seat with the driver, and found temporary relief.—Passengers breakfasted at Granville. While the others were eating at the public house, I walked on a short distance to the house of a Friend, and former acquaintance. The walking settled my stomach in a measure, and I ate lightly of bread and milk, my favorite food. This was the last my stomach would consent to receive until I reached Albany, in the evening. Very little occurred, coming under my notice, situated as I was, during the day, which would be interesting to mention.—One cheering fact, however, for the friends of Temperance—I ascertained from what I esteemed to be good authority, that the Temperance House in Castleton has more patronage than both, or all the others. [I do not recollect whether the number of the others is two or more]. When will the innkeepers in Brandon, and elsewhere, learn the true policy—if they will not be governed by a higher and better motive?

Arrived in Albany at half-past 6, P. M., April 30th.—Too late for the night boat; & there is no day boat for to-morrow—so that I am thrown by, nearly 24 hours.—Put up at Safford's Temperance House—a noble house it is, too—cleanly, quiet, and full of good company. Here I found sixteen Methodist ministers, and a large number of laymen, from the Eastern States, on their way to the Convention to be held at Utica, as recently noticed in the Telegraph. In the morning they flowed in, until there were thirty or forty ministers of them at breakfast, and an additional number of laymen. The object of this Convention is, to take measures to bring about, more rapidly, a reform in the denomination, on the subject of American Slavery, I was informed by one of the leading ones, that it was the design of the Methodists in Convention, at their first organization in the United States, more than half a century ago, to have slavery abolished from among them—as some of them were then slaveholders—in the course of two years. But instead of decreasing, the horrible plague has been increasing among them, from that hour to the present, until it is now nourished and cherished by their Reverends, their Reverend Doctors, their Bishops, and their principal press. What a comment, this, on the doctrine of gradual repentance! In violation and impious defiance of God's command, they took their own time to do their own pleasure, instead of His time to render obedience to His law—they took to themselves the privilege of sinning at pleasure, for the space of two years—thus hardening their own hearts and blinding their own eyes,—so that, before the "convenient season" came, they had lost sight of the mark they set up for themselves, and ever since have been plunging deeper and deeper into sin, and treasuring up wrath against the day of wrath. The Lord spare and avenge them—and bless the Convention that now undertakes to bring back this people to obedience to His word. Other denominations, and the Baptists among the rest, need as much purifying, perhaps, from this flagrant sin, as the Methodists.

The case of Rector, the brothel-keeper, who recently murdered Shepherd, in Albany, was on trial in the Circuit Court, Justice

Cushman presiding, while I was in that city. Learning that the jury had found him guilty, and that probably his sentence was about to be pronounced, I went into the Court to try what my feelings might be on witnessing the awful sentence that it was expected would be pronounced upon this poor, pitiable mortal. But the sentence was not pronounced. The counsel for the defendant took some exceptions to the proceedings in the course of the trial, and the case has gone up to the higher Court, which sits next week. I: is thought that it will amount only to a delay, and that the decision cannot be reversed. I visited, in company with a friend, the place where the murder was committed. This friend informed me that the murderer has a brother engaged in the same infamous and ungodly business in that city. Let the awful crime into which the indulgence in this monstrous sin led its victim, who, in all probability will soon be driven off in his wickedness to the bar of God, be a warning to his brother, and to all others who indulge their passions and lusts.

At 5 in the afternoon of Tuesday, I left Albany in a small steam-boat that took us down over the overslaugh, so called—a shallow in the Hudson, about half a dozen miles below Albany—where I went on board the boat Swallow, which flew with us to New-York at the rate of a mile in four minutes. There was manifestly a strife, which was highly censurable, between this boat and the Rochester, which came down at the same time, and which is capable of about the same speed. Such trifling with human life as is sometimes manifested in these strifes is unpardonable. When will our grave and wise legislators turn a modicum of the attention which they bestow upon trout-brooks and frog-ponds to this momentous subject?

On my arrival in New-York, I started, as soon as it was light, for my former boarding house; but upon reaching the door, found it locked, and the sign removed; but, after wandering about a half hour or more, and hunting up advertisements, I found my hostess, who had, the day before, transferred her goods to a tenement in a more eligible part of the city, where I trust she may be permanently established, and long be blessed in her laudable and truly praiseworthy endeavors to promote Temperance in eating and drinking. For human beings—intellectual beings, immortal beings, should not live to eat and drink, but eat and drink to live. I meet with old friends and new ones at this house; and notwithstanding the embarrassments of the recent removal, this good woman makes us very comfortable.

I had forgotten to say, that, on board the boat, down the river, I fell in company with those intellectual giants and moral heroes, Beriah Green and Gerrit Smith, with other noble and elevated spirits, the enjoyment of whose company for one short hour is ample remuneration for the trouble and expense of travelling to this city. There was on board, a Baptist minister, who was old enough to have been a wise and good man—if age alone could have made him so—and he has formerly figured largely in the denomination, and yet has his influence. I was introduced to him by Gerrit Smith. After inquiring of him regarding the course, prosperity and prospects of the Telegraph, he very soon expressed his sympathy with abolitionists. His mouth was full of the sweeping charges common among those who pass by on the other side and leave the suffering and the dead in the ditch. He charged us with uncharitableness, asperity, bitterness, holding a family quarrel with the Colonization Society, &c. &c. While I was replying to him on the last of these charges mentioned, and after his extended presentation of abuses and grievances complained of, don't you think, charitable reader, that this very charitable individual called me, to my face, a "fool"? I made no other retort than to remind him that while he indulged himself in such language, consistency would require him to refrain from bringing charges of asperity, &c. against abolitionists. My sheet is too near full to allow of an extended account of my interview with this individual. His prejudice against the "niggers," as he uniformly called colored people, was inextinguishable. The first and best reason which he gave for not espousing the Anti-Slavery cause was—improbable as it may seem—that he was expecting to travel more or less in the slave States, in doing which it would be very inconvenient for him to be known as an abolitionist! And this is the answer to his conscience and his God, of a professed minister of the Lord Jesus Christ!! Human nature! Christian religion! Where have ye fled to? and what is this, your professed vocation, pursuing?

New-York City, Thursday morning, April 5.—Yesterday in the forenoon, attended a Peace Convention, at the meeting-house of the Fourth Free Church.—Had a good time.—Adjourned to this evening, when the great question is to be discussed. At 4, P. M., the American Anti-Slavery Society assembled for business meeting in the Session Room of Broadway Tabernacle. I have only room left to say, that a mighty host of choice spirits are assembled and assembling from all quarters, and a great and glorious work will be done for the present, and for future generations—for time, and for eternity. "Glory to God in the highest," for the auspices and the prospects!

O. S. MURRAY.

### To the Readers of the Vt. Telegraph:

"IMMEDIATEISM."—According to my promise last week, I now resume the subject of Slavery and Emancipation, under the above head. There are probably more people in the non-slave-holding States who agree that slavery, as it exists in the United States, is a sin—an evil that ought to be done away, than there are that agree on the mode of doing it away, and the time to be employed in accomplishing the object. The evil has been standing so long, and is of such magnitude, that many people suppose the word *immediate* ought not to be applied, while speaking of removing it. The Editors of the Vermont Chronicle admitted (last spring while answering some questions put to them by a correspondent of theirs) that the *sin of slavery* ought to be repented of *immediately*.—[Here I would ask what that sin is?]—still contending that it was not *necessarily* sin to hold the legal relation of master to slave;—for proof to sustain their position, they quoted an instance like the following:

"Richard Tubman died, leaving a large property, besides a goodly number of slaves, to whom he bequeathed their liberty on certain conditions—one of which was, that they were to get a permit from the government of Georgia to remain in that State free—or, should they be refused this privilege, they were to be furnished with a certain amount of money, &c., and sent to Liberia. On condition they chose not to go to Africa, they were to remain the slaves of the widow Tubman. It was also stated that the said widow made them presents to the amount of a thousand dollars for their extra services, &c., while under her care."

The Editors of the Chronicle cited this case to show that it was not necessarily sin to hold such a relation. The story is very plausible; but is the theory taught by it sound? It must clearly be seen, that the woman might make those presents from either *good* or *bad* motives. She might do it with a design to benefit the slaves, thinking at some future time to liberate them and let them retain those presents; or she might do it to encourage them in the performance of more than ordinary labor, thinking to retain the money herself. Suppose she was not criminal in holding said relation—what then? If we admit that one person may hold said relation and it be *right*, where will the line be drawn? Suppose the people of Brandon were notorious for theft:—a press is established for the purpose of impressing on community the importance of obeying the command, "Thou shalt not steal!"—another press says, it is not necessarily sin in one man to go into his neighbor's orchard and take a few apples to eat; or to go into his garden and take a melon or some other fruit or vegetables sufficient to satisfy appetite:—other persons of *repudiated* respectability echo the language of that press—how soon should we expect this wrong to cease? I will venture to say, not until those considered respectable, utter different sentiments. In regard to *slavery*, people are liable to imagine that a man who holds his fellow-man as a slave, and yet feeds and clothes him well, is not very guilty. To such, let me say, it is these very men who prolong slavery. Why? Because they give sanction to a practice that leads others to traffic in human flesh—men who, having obtained absolute control over others, exercise it to their hurt. Look at the case of Doctor Ely, who purchased a slave named Ambrose, and paid seven hundred dollars for him, stating that he did it for the slave's benefit, to keep him from going to a south-western market—intending, he said, at some future time, to give him his freedom. I presume the Doctor intended well; but look at the result. The Rev. Doctor became bankrupt as to property, and his man Ambrose must be sold. Had he brought the slave to a free State, and there given him his freedom, then he would not have been again sold: this principle of benevolence would have been carried out, to the honor of the Doctor, and the benefit of the slave. Here I think the word *immediate* should have been impressed on his mind. When he had bought the slave, let him have started *immediately* for a free State; and on arriving there, said to Ambrose, "You are now free." Or, if he had not been able to lose the amount paid for him, let him have said to him, "Go to work, and pay back as soon as you can, or as much as you can." But instead of this, by purchasing and holding him as a slave, he sanctioned the practice, and the man must be again sold to the highest bidder. Now, according my view of the word *immediate*, it is this:—Take hold of whatever piece of work a man may, if he use all suitable means to perform the work, and persevere in that work without cessation until it is accomplished, he does it *immediately*.

A man calls at my shop and asks me how soon I will shoe his horse round with new shoes. I tell him *immediately*. I go to work and fit the shoes. The horse is rather hard to shoe, having bad hoofs—it takes me two hours to shoe him. This is what I call *immediate*. I shoe another in one-fourth part of that time. I do that immediately. A neighbor asks me to assist him in raising the frame of a house.—He calls on me at 12 o'clock, M. I ask him how soon he intends to raise it? He says, *immediately*. I go and work until 6 o'clock. All hands work well, and get the frame up in six hours. The house is raised *immediately*.

In regard to abolishing slavery, some people say it cannot be done *immediately*. How

do they know it? Should slavery continue five, or even ten years, I hold that *Immediate Emancipation* should be the motto. I believe this is the only principle to be found in the Bible,—the only one common sense and justice teaches. A man, by fraud, has kept another from receiving his just dues for fifteen years. The case has been carried from one court to another, until it has reached that of chancery. On trial, defendant says that plaintiff has waited so long that he is not entitled to recover damage. But hear what the judge says: "Defendant! pay plaintiff his claim, together with costs of suit, & two-fold interest...and do it *immediately*!" Your management in keeping him out of his just dues so long, does not release you from his claim."

So in regard to slavery. Because the whites have so long robbed the colored race of their natural and moral rights, it is no justification for continuing that robbery. But, say some, slavery has stood so long and has become so deeply rooted, that it cannot be *immediately* removed. To such I would say, then let us go to work at the roots—*uncover* them, and see how they look. If any are so long that they cannot be hauled out, let us cut them off, and keep to work until the stump is removed.

O! but you will irritate the Southern Christians by preaching up *immediate* emancipation. Report accepted. Adjourned to meet on Friday at the call of the president.

On Friday at three o'clock the meeting was opened by prayer. The resolution of brother Babcock as amended, being called up, a long, but we are happy to add, a very kind discussion took place; several modifications were offered and refused. It was finally laid on the table. The second article of the constitution as reported by the committee, which determines the character of the versions to be circulated by this society was then taken up. Several amendments were proposed and lost. The clearest indications was afforded during the debate, that the members while they were determined to carry out the great object of their organization, still intended to effect that object in the spirit of brotherly love. On the suggestion of a member, the article was divided. The first section which fixes the character of all foreign versions, by directing that they shall be the most faithful, which have been or shall be made, and that their faithfulness shall be tested by competent authority, was then, on motion, carried unanimously. The second section determining the version to be used for our own language was then discussed, and was finally amended so as to direct that the Board shall employ the common English version for distribution, until otherwise ordered by the society. In this form it passed with only *four* dissenting voices.

*BAPTIST ANNIVERSARIES.*  
TUESDAY, April 25th.  
AMERICAN AND FOREIGN BAPTIST SOCIETY.—This body was very fully represented by delegates from the various sections of our immense country. An informal meeting was opened with prayer by brother Bolls, of Salem, Mass. The committee appointed at the last meeting, to report on the Constitution, being called upon, stated they had examined a large mass of documents expressive of the wishes of various churches, auxiliaries, and other ecclesiastical bodies, in reference to the question of domestic distribution, and that with the exception of two churches, all had expressed their anxiety that the Society should embrace our own, with all other lands, as the field of its operations. On a suggestion that the Society should only employ distributions, the common English version wherever it made distribution in our language, a protracted discussion followed; during which it seemed to be generally admitted that the common version is, on the whole, superior to any other extant in our language—still the expediency and propriety of adopting a restrictive principle, was questioned by a large number of the speakers. During the whole of this debate, involving a principle, in which a deep interest has long been felt in our ranks, it was highly gratifying to observe from the language and manner of the speakers, that though they were divided in judgment, they were not in affection. A disposition was evinced to weigh well the important step, which we were about to take. Those who know how soon unpleasant feelings arise, and how rapidly they spread in a large popular assembly, and that among men too, who are jealous of their rights—would we think, feel disposed to acknowledge the gracious presence and direction of Him who is emphatically the *Prince of Peace*, during all the transactions of the day. We were gratified to observe that though there were *many* speeches—still *long* speeches were not at all in vogue.

On Thursday the Society was organized. The president, S. H. Cone, the recording and corresponding secretaries, and nearly all the officers were re-elected. A committee of nine was appointed to report on the various communications from auxiliary societies, churches, conventions, &c. &c., with a view to ascertain whether the society should engage in home, as well as in foreign distribution. A resolution was offered by brother Babcock, that it be recommended to the Board not to partake of its funds for printing or circulating the Scriptures in this country, unless in cases where the donors or contributors had expressly specified their application to home distribution. This resolution was seconded and after some discussion, laid on the table, to await the report of the above named committee.

A motion was made and carried directing that the secretary enrol the names of delegates. On motion it was resolved to invite ministering brethren to a participation in the deliberations. While the society paused for the reports of committee, some time was spent in fervent prayer for the aid of the Holy Spirit in the management of such rules, we find the perceptions of some men are excessively obtuse as to the distinction between order and disorder.—Nay we recollect an instance or two within the *last twenty years*, in which young men have been so confused in their ideas of time as to fancy themselves quite old and grey-headed, while they supposed that men of three-score and ten were *youths*, who should be made to know their

mentous business in which the members were engaged.

Brother Cone presented a beautifully printed copy of the New Testament, translated *faithfully* from the Greek into the Bengalee language, by the Baptist missionaries at Calcutta, and printed there in 1837. It was in the octavo form, in one volume.

The committee of nine reported, that from a careful examination of the documents, they had ascertained that it was the almost unanimous wish of our denominations, that the society should take