THE ADVOCATE OF MORAL REFORM.

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All the profits of this paper, together with the donations entrusted to our charge, will be faithfully expended in Missionary, and other labors to promote the cause of Moral Reform.

The Advocate is, as it professes to be, EXCLUSIVELY under the direction of the Am. Female Moral Reform Society: it is edited entirely by a lady, whose whole time is devoted to the work, under the control and supervision of a publishing committee, composed from the Board of Managers of the Society.

THE CHURCH A REFORMATORY ASSOCIATION.

The divine founder of Christianity denominated his disciples *the salt of the earth*, and the *light of the world*. And he did so, in a manner and for a purpose that should forever prevent the consideration of their exalted position from inflating them with pharisaical pride. He made their usefulness the *sine qua non* of their prerogatives. He reminded them that their light was not to be placed under a bushel, but held up on a candlestick for the benefit of mankind. He forewarned them that, if the salt should lose its savor, it would thenceforth become good for nothing but to be cast out and trodden under foot of men. In all that he said, in all that he did, in all that he directed others to do, in all that he promised, in all that he threatened, in all that he predicted respecting the future destiny of his church, in all the arrangements that he authorized, in all the observances he instituted, in all the order of his household, in all the high commissions he gave to his ministers, in all his exhortations, whether they fell directly from his own gracious lips or flowed from the pens of the inspired and authorized expounders of his doctrines, the blessed Savior never lost sight of *the one grand object* he had in view in his wonderful mission of mercy to this dark and corrupt world—to wit, its illumination and redemption—its recovery from the possession of the Prince of Darkness—its renewed allegiance to his Father and to himself—in one word, its REFORMATION FROM SIN.

And in this feature of his mission and teachings, the long-expected Messiah only fulfilled the ancient predictions of his advent by those favored seers who saw his glory and spake of him. He was to come as a refiner's fire, and as fuller's soap, consuming and ejecting that which could not be cleansed; and so radical and searching and thorough was to be the process, that the beholder was impelled by a sentiment of consternation, bordering on terror, to exclaim, "Who may abide the day of his coming? and who shall stand when he appeareth?" Nay, the Creator and Sovereign Disposer of earth is introduced as announcing, "I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is, and I will give it him." [Or more literally, "Subversion! subversion! subversion will I make, &c."*] What marvel, then, that the Prince of Peace should have said, "Think not that I am come to send peace on earth. I come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against the mother, and the daughter-in-law against the mother-in-law. And a man's foes shall be they of his own household."

And how can it be otherwise? "What communion hath light with darkness? What concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" We must overlook or deny the fundamental doctrines of revelation, and forget the history of God's people under the old dispensation and the new, we must refuse to learn wisdom from the inspired and uninspired records of church history, from the period of Abel to the present time, we must forget the persecution and crucifixion of the Light of the World himself, the Lamb of God, who came to take away the sin of the world, or else we must admit that the people of God, in all ages, and especially those composing THE CHURCH of the new covenant, have been appointed by God himself to be a perpetual BAND OF REFORMERS, waging a constant and an *uncompromising warfare with every species of sin*, until the whole world shall be subdued to the dominion of Christ.

Who that believes in the fall of man, and in the purposes of redeeming mercy, can doubt that the "church of God, which he hath purchased with his own blood," was designed to be a reformation church, a divinely constituted society of moral reformers? What can those men who teach the doctrine of human depravity, and who, in the midst of a world lying in wickedness, look forward to a coming millennium, and yet at the same time, are alarmed at the prospect of innovation, and cannot bear to hear sin reproved, lest the commotion of opposition should interrupt the peace of the church? What lesson are we taught by the doctrines of the expiatory sufferings, the atonement of our Lord Jesus Christ, the necessity of regeneration, the influences of the Holy Spirit, the radical distinction between the children of this world and the children of God, and the righteous retributions of the last day, if we are not taught that those who are thus called by so costly a process, out of nature's darkness into Christ's marvelous light, and are banded together as a "peculiar people," are called to be "zealous of good works," and commissioned to come up to the help of the Lord against the mighty and confederated forces of sin? Surely, unless the Christian system be a delusion, an imposition upon the credulity of mankind, then a *Christian* must be a *reformer*, and a *Christian church* must be an association pledged to an uncompromising and perpetual warfare against every species of sin, so long as sin remains in the world.

The chief way in which it has been attempted to evade the conclusions to which these considerations are evidently tending, has been by setting up those falsely called *spiritual* claims for Christianity, which would make it the perfection of holiness in the gross, but the masterpiece of sinful compromise in the detail; which, while it pleads for purity of heart, indulges in a vicious life, and compensates for the profligacy of the outward act, by the supposed piety of the inward motive.

This course is, in effect, taken, whenever the effort to eradicate a particular and prevalent vice among a people, is met with the resolute objection that religion has to do *only* with men's hearts, and that our sole business should be to get men converted to God, in the full confidence that their outward conduct need not then demand our solicitude! Just as though a true conviction of sin did not imply and include a conviction of sinful actions, and as though the hearty abandonment of favorite sins, (in the outward act, as well as the inward temper,) did not enter into the very essence of a genuine conversion to God!

Be it so, that there may be an outward reformation without inward conversion. It remains true that there can be no inward conversion that does not include outward reformation. In its proper place, we may indeed do well to caution Christian reformers against resting contented with mere outward reformations, while the heart is not touched by the power of divine grace. What we have to do now, is to expose the opposite error of taking for granted that efforts for producing a change of the heart should not include direct efforts for changing the outward life, and for divorcing from specific sins. If much mischief has been done by that kind of religious teaching which leads men to trust in a mere outward morality, springing from motives which are selfish, and destitute of the least particle of true love to man or to God, the equally pernicious error of many, in our own day, has been that of teaching a spurious religion of the heart, or rather, of the mere animal feelings—a religion of romance—which does not include the religion of a well regulated and law-abiding life.

Returning from this digression, we again ask attention to the unquestionable fact that the true people of God are *reformers*, and that the true church of Jesus Christ, as he constituted and designed it, is a REFORMATORY CHURCH—that its legitimate business is warfare, without compromise, against every possible description of sin, and *especially* against the prominent sins of the age and nation where its lot is cast, and to the influence of which it is exposed—a warfare with sin in the outward act and habit, as well as with sin in the inward motive, affection, and temper—a warfare against sin in the detail, as well as against sin in the aggregate: sin in the concrete, as well as sin in the abstract.

We might multiply illustrations from scripture history, were it necessary, to show that this definite and specific contest against *particular sins*, as well as against sin in the abstract, has been the work to which the people of God have been called, in all ages. Moses and Samuel, Nehemiah and Ezra, the prophets, the Savior, and his apostles were signally emphatic in reproving the idolatry, the oppression, the dishonesty, the deception, the aristocratic pride, and the other specific forms of sin which fell under their own personal observation—which they knew were keeping men out of the kingdom of heaven, inclining them to treat religion itself as a delusion, or inducing them to frame to themselves a religion that was really so.

We conclude, then, that the church of Jesus Christ is the heaven-appointed association for opposing all sin. That it was designed to be the standing organization, from age to age, all the members of which should be pledged and all the influences of which were to be wield-

* Perverted, perverted, perverted, will I make it."—Dr. T. W. Coit, in note in paragraph Bible.

plication to the Tract Society and Sunday School Union, for some portion of their bound volumes. The Union were so situated in regard to funds, that they could not comply with the request; but the Tract Society made a grant of most of their bound volumes—and through the kind contributions of several gentlemen and ladies, and ten dollars received in an anonymous letter "from two friends of seamen," I was enabled to obtain nearly three hundred volumes, including the grant of the Tract Society, which makes a very handsome library. Some of the books were large, but most of them were of a smaller size. Mr. Stanford gave me, with several other books, the Memoirs of his excellent father, who for a long time was Chaplain of the Hospital, Prisons, and Alms House. After procuring the books, I had them handsomely covered with cloth, and numbered on printed labels, having the name of the vessel on them. After taking them on board, Captain Newton had a beautiful book-case immediately prepared and placed on the main deck, where all on board may see it, and has also had a responsible librarian appointed.

When the reader takes into consideration the amount of time often unoccupied on ship-board, he can readily estimate the good that will be likely to be accomplished, when all our vessels shall be furnished with a well-selected library. So impressed am I with its importance, that I have no doubt that a better investment could not be made by the church, than to put into the treasury of the Tract Society the means to furnish one to every vessel in our country.

I am now placing in the forecastle of the vessels that I visit, the Directory, and very often nail one up in the cabin also. As some may feel interested to know what the Directory is, I have copied it entire:

SEAMEN'S DIRECTORY FOR THE PORT OF NEW YORK.

Mariners' Church, Rosevelt street, near Cherry.—Services on the Sabbath at half-past 10 o'clock, A. M., 3 P. M., and in the evening. Regular weekly services, are— the Bethel Meeting, Tuesday evening—Preaching, Thursday evening—Prayer-meeting, Friday evening. The weekly meetings are held in the Lecture Room under the church.

Prayer-meeting every Saturday evening at 38 Hamilton street, and every Sunday morning at 9 o'clock, in the front room under the church.

Prayer-meeting for colored seamen, Wednesday evening, at the Colored Sailors' Home.

Bible class for seamen every Sabbath, at half-past one, P. M., at 140 Cherry street.

THE SEAMEN'S RELIEF SOCIETY

Meet at the Mariners' Church on the first Monday evening of each month. Its object is to assist the destitute families of seamen.

THE MARINE TEMPERANCE SOCIETY

Hold a public meeting the last Monday evening of every month, in the church. At all of the above meetings, seamen generally are affectionately invited to attend.

AMERICAN SEAMEN'S FRIEND SOCIETY.

Rev. Jonathan Greenlief, Corresponding Secretary; Mr. Samuel Brown, General Agent. Office 16 Burling Slip, corner of Water street, up stairs. At this Office is the Marine Museum and Seamen's Reading Room. Seamen and their friends are invited to spend as much of their leisure time here as they can, where they may obtain Seamen's Hymns, and a supply of tracts, pamphlets, and Sailors' Magazines.

NEW YORK AND MARINE BIBLE SOCIETY.

Mr. Luther P. Hubbard, Agent. Office 16 Burling Slip, corner of Water street, up stairs. Seamen, emigrants, and others, supplied with the Scriptures.

NEW YORK FEMALE BETHEL UNION.

Rev. Thompson S. Harris, Missionary. Office 74 North Moore street. Religious services are held by Mr. Harris on board different vessels, which are designated by the Bethel flag at mast-head.

AMERICAN FEMALE MORAL REFORM SOCIETY.

Office 149 Nassau street; Rev. Charles Yale, Publishing Agent; Mr. Samuel B. Halliday, Bethel Missionary.

SAILORS' HOMES,

Under the direction of the American Seaman's Friend Society, and kept by Captain Roland Gelston—No 1, at 140 Cherry street; No. 2, at 220 Cherry street; No. 3, for colored seamen, kept by William P. Powell, at No. 51 Cherry street.

SEAMEN'S SAVINGS BANK,

No. 71 Wall st.; open every day from 12 until 2, P. M.

CITY HOSPITAL, 319 Broadway.

SEAMEN'S RETREAT,

Staten Island. For admission, inquire of Captain Reuben Brumley, corner of Water and Wall streets.

The above Directory, containing a list of each of the Societies directly interested for seamen, and in the above order, has been printed by our Society, and put on pasteboard, for forecastles and cabins; and it is also printed on the cover of the tract, "A Sister's Kind Word to a Sailor." I have almost every day, in my labors, found sailors who did not know that there was a Mariners' Church in the city, and very few who knew where to obtain Bibles—and so with regard to the other Societies; and it seemed desirable for these and other reasons, that something of this kind should be prepared. Its effect must be good on the sailor, if in no other way than to help banish the very common impression which exists among them, that there is no one, or at least very few, who feel any kind of concern for their temporal or eternal well being.

"THE NOBLE SAILOR."

During the great and memorable fire in the city of New York, on the 17th December, 1835, a mother was seen in the streets, frantically seeking for her babe, which had been left in the upper story of a building enveloped in flames. A young sailor, on learning the fact, rushed through the devouring element, and in a few moments restored the child to its mother, in safety.

"But ere the throng could learn his name,
That noble tar had fled."

Considerable inquiry was made for the individual at the time, and we believe the grateful parents went so far as to make a public call for information respecting him, though without effect. We are happy, however, to be able now to communicate the name of Wm. H Ryndge, late of this town, as the sailor who did this noble deed, though he is now beyond the "praise of man," and, we trust, is receiving his reward in heaven. Wm. H. Ryndge was the son of Capt. John Ryndge of this town. His schoolmates speak of him as of a noble, generous, daring disposition; one who would be likely to do such an act, as he did at the great fire in New York. On that occasion, he contracted a cold which threw him into a consumption and finally caused his death, on the 23d of June last. The secret of his rescuing the infant alluded to was revealed to his friends shortly before his death, and in anticipation of that event. We hope an enduring monument will be raised to his memory, and that, with a plain account of his conduct, on the said memorable occasion, the following lines, by Mrs. Sigourney, written some time since, and published in one of the periodicals of the day, will be inscribed thereon.—*Portsmouth (N. H.) Gaz.*

"THE NOBLE SAILOR."

It was a fearful night,
The strong flame sped
From street to street, from spire to spire,
And on their treasures tread—

Hark! 'tis a mother's cry,
High o'er the tumult wild,
As rushing toward her flame-wrapped home
She shriek'd—My child! my child!

A wanderer from the sea,
A stranger marked her woe,
And in his bosom woke
The sympathetic glow.

Swift up the burning stairs
With daring feet he flew,
While sable clouds of stifling smoke,
Concealed him from view.

Fast fell the burning beams
Across his dangerous road,
Till the far chamber where he groped,
Like fiery oven glowed.

But what a pealing shout!
When from the wreck he came,
And in his arms a smiling babe
Still toying with the flame.

The mother's raptured tears
Forth like a torrent sped,
But ere the throng could learn his name,
That noble tar had fled.

Not for the praise of man,
Did he this deed of love—
But on the bright unfading page
'Tis registered above.

L. H. S.

From The Mother's Journal.

ANSWERS TO PRAYER.

A Maternal Society, whose custom it is at each meeting to propose some topic, in reference to which passages of scripture may be sought, and presented at the next meeting, by any of the members who are disposed,—on a recent occasion proposed as a subject of inquiry, instances of answer to prayer recorded in the Bible. The practice is a good one, and the topic here named is of great interest, and worthy of being investigated. It is well to have our minds refreshed and strengthened by the encouragement it is calculated to afford. Yet I could not help saying to myself, Where is an instance mentioned in scripture of prayer offered in penitence and faith, which was not answered? Generally, the very blessing implored is granted. In a few instances, this is not the case. But when the specific boon is denied, a substitute is bestowed upon the petitioner, or he receives a gracious proof of acceptance. When our Saviour prayed in the garden, 'If it be possible, let this cup pass from me; yet not my will but thine be done,'—his prayer was answered, inasmuch as his Father's will *was* done; and still further, though it was not possible (consistently with the purpose of man's salvation) that the cup should pass from him, yet an angel appeared unto him, strengthening him.— When Paul was tried with a thorn in the flesh, and besought the Lord thrice that it might be removed, though this was not done, he received the precious assurance, 'My grace is sufficient for thee.'

The question is a serious one—why is there now so much prayer which apparently is not answered? Sometimes the answer may be of the same nature as was that given to Paul; but have we not reason from scripture to expect frequent answers to prayer, in the bestowment of the very blessing sought? The Apostle James wrote to his brethren, 'ye ask, and receive not, because ye ask amiss.' An inquiry respecting the character of our prayers, their motive and spirit, may with great propriety be made the first step in ascertaining the cause of their failure.

Scripture examples afford great encouragement to prayer, and one important benefit which ought to be obtained in seeking for and bringing them together, is an increase of faith in God's readiness to answer prayer. Were the 'Son of Man' now to come, would 'he find faith on the earth?'—Anxious mother, when in some secret place you pour out your petitions that God would convert your children, do you believe that you are *then* accepted, or have you only a *faint hope* that at some distant period, the blessing *may* be granted?

On the general subject of prayer, I lately caught from the lips of a preacher the following extemporaneous sentence:—

"Is the darling little one which you have borne in your arms, and folded to your breast, sick? I need not exhort you, Christian mother, to pray, or to pray more than once in a day. Every hour, in all you do for its relief, as you give it food, or give it medicine, as you dress it, or undress it, as you take it from its cradle, as you lay it upon its couch, there goes up from your heart a constant stream of prayer to the throne of grace that your child may be spared. All this is that a little piece of flesh may live a few years longer on this earth. And will you not pray for the conversion of your children, for the salvation of their souls?"

THE ADVOCATE.

NEW YORK, MAY 1, 1841.

The Annual Public Meeting of the A. F. M. R. Society, will be held (by leave of Providence) on Tuesday evening, May 11th, at 7 o'clock, in the Spring-street Church, near Hudson-street. Addresses will be delivered by several clergymen, after the reading of the Annual Report.

An adjourned meeting, for ladies only, will be held at the same place, on the day following, at 10, A. M., and at 2, P. M.

We shall hope to see all our friends who come from the country, on Tuesday, P. M., at the farthest. By calling at the office, 149 Nassau-street, they will be supplied with places to which they can go immediately on coming into the city.

PRIZE ESSAY.

The sum of ONE HUNDRED DOLLARS is offered as a Prize for the best Essay on the following subject, viz—

"What system of education, applicable to the different relations and conditions of existing practical life, will most effectually fortify the minds of females against the evil tendencies of the age, protect them against temptation, and preserve them in moral purity?" The question is to be considered in regard to the kind of instruction most proper to be given, the age at which it is to be communicated, and the manner of giving it.

The following are the conditions on which the prize will be awarded:—

1. The essay shall contain one hundred pages, equal to the quantity of matter in the closely printed pages of the early volumes of the tracts, published by the American Tract Society. If the essay of the successful candidate shall, however, contain a greater or a less quantity of matter than one hundred pages, a proportional increase or deduction, over or under one hundred dollars, shall be awarded.

2. Candidates will send their manuscripts free of expense, before the first of October next, to the Publishing Agent of the Advocate of Moral Reform, in the city of New York, giving their names and addresses, under a separate envelope, sealed.

3. Each manuscript will be submitted to a committee of individuals, competent to judge of its merits, and no envelope, containing the name of the author, shall be opened until the decision is made.

4. The committee will reserve to themselves the right to publish the Prize Essay.

Great difficulty has existed in the minds of many individuals in regard to the proper education of their daughters. The subject is one of such vast importance that it might well engage the attention of the greatest minds; and this has induced the author of this notice to offer the prize; and should it be the means of eliciting something that shall arrest the progress of evil in our age, the consolation that good has been done, will be ample compensation.

New York, April, 1841.

IMPORTANCE OF RESPECT FOR THE FEMALE CHARACTER.

Among the hereditary prejudices which have twined their roots about the essential principles and the strongest passions of our nature, one of the most mischievous is that which originates in the early distinction between the sexes, from which boys acquire ideas of inherent superiority, founded on pride, and supported by selfishness. That the Mahometan mother, who believes that men alone have souls, and that women were created to contribute to their pleasure and submit to their authority, should conduct the education of her children accordingly, is naturally to be expected. But the Christian parent, who knows her sons and daughters to be equally heirs of immortality—equally endowed with all that can exalt and ennoble human nature—the means of grace and the hope of glory—who knows eternal misery to be the consequence of vice, and eternal happiness the reward of virtue—she cannot act on this prejudice, without a manifest dereliction of religious principle.

We are not of those who affirm that God has made no distinction in the mental endowment of the sexes. But we do maintain, that this distinction, which is merely such as to enable either sex to fulfil most perfectly the duties of their peculiar sphere, implies neither superiority in the one, nor degradation in the other. Of all that is truly great or worthy—of all that is estimable in the sight of God, both sexes are alike capable. Excited to holiness by similar motives—exposed to similar temptations by similar passions and frailties—sharers in the same high destiny and the same glorious hopes—how wise would it be, if instead of mutual jealousy concerning objects of minor importance, they endeavored to be mutually instrumental in the support of each other's virtue. This would, we doubt not, be more commonly the case, were it not for the prejudice of which we speak, and which teaches boys to regard females with contempt, as beings of an inferior order.

If traced to its source, this prejudice will be found to have originated in the *savage state*, where physical strength confers an undisputed title to supreme authority. The heathen wife and mother, subdued by habitual misery to slavish submission, inculcates on her daughters entire subservience to the will of man—while she delights to recognise in her sons the haughtiness and ferocity, the strength and valor, which in her estimation comprise all that is truly great and honorable. We owe to our blessed Savior and his glorious gospel our escape from a thraldom of mind and body like this. By his own exemplification of the moral virtues, he set up a new standard of excellence in the eyes of the world. By making the purification of the heart, and the subjugation of the passions alike the duty of all, he broke down the barriers which pride and prejudice had erected between the sexes. Wherever this doctrine was embraced, it elevated woman, and procured for her a degree of respect which the philosophy of Greece and Rome had failed to purchase for her. But the doctrines of Jesus have been embraced nominally by millions who remain strangers to the spirit of his precepts. They have been made to bend to human passions and prejudices, and by the impure alliance have become distorted and disgraced. It is even now to a great extent true, that man looks down on those moral qualities which are allowed to constitute the perfection of female character. Meekness, gentleness, self-denial and chastity, are considered as feminine virtues, derogatory to the dignity of manhood. Nor is this all. Religion itself is considered by many as rather suited to the weakness of woman than to the strength of man. Like Felix, women may learn to tremble at the thought of *judgment to come*—and, to avert divine displeasure, they may study the practice of righteousness and temperance, but none of these Christian graces commend themselves to the superior wisdom of man.

In lamenting this state of things, and in suggesting the remedy, (which we believe mainly to be in the hands of mothers) we are pleading the cause of the other sex, rather than of our own. The consequences of wrong opinions on this subject, are far less injurious to woman than to man. The obedience which she is taught to pay to authority, the self-sacrificing spirit daily inculcated on her, are favorable to the cultivation of meekness, disinterested generosity, and self-denial. On the other hand, every prejudice founded on selfishness and injustice inevitably corrupt the mind, and every act of tyranny resulting from it debases the character. Were this prejudice of sex annihilated, the virtues of temperance and chastity would not in the mind of man be associated with ideas of contempt, as proper to be observed only by the inferior part of the species—nor would habits of licentiousness be considered as a venial evil, but regarded with the same horror which still attaches to female depravity.

Is it not, then, the duty of every parent who is anxious for the temporal and eternal welfare of her children, to guard most sedulously against the introduction of this prejudice into the infant mind? To this end, there must be no separate rules of discipline, no system of partial indulgence, nor restriction, nor exemption, but one general law of propriety, decency, modesty and simplicity—one rule of humble submission and cheerful obedience. Boys and girls must equally be made to perceive that there is but one path to approbation and esteem—and that the *path of duty*—and made to feel that they are approved of and esteemed on no other principle. Modesty must no longer be regarded as a *sexual* virtue. Why should not boys be inspired with the feelings of delicacy as well as girls? Why should the early corruption of their imaginations be regarded as a matter of inferior importance? Why should ideas of manliness and spirit be attached to depravity of heart and manners? How many fatal errors may be traced to this unhallowed asso-

ABSTRACT OF ANNUAL REPORTS.

Alexandria, N. Y.

In presenting this our first annual report, we would acknowledge with unfeigned gratitude, the preserving mercy of our Heavenly Father. During the past year, while the messenger of death has been calling away from their labors one here, and another there, he has also broken in upon our little band, and removed our beloved sister, Miss Martha Bigelow, from this scene of conflict and toil, to the land "where the wicked cease from troubling, and the weary are at rest." Another sister, our first Directress, has been removed to another field of labor.

We have endeavored to diffuse light on the subject of moral purity, by circulating the Advocate. Public opinion has been aroused, and although it has appeared in the form of opposition, yet as soon as light is generally diffused, we do not doubt but our sentiments will be embraced by all the virtuous and the good. We have held stated meetings; and our semi-annual meeting, which was held in this place, evinced fully to our minds, that there were a choice few, who were willing to make many sacrifices in this blessed cause.

The following resolutions were passed by the meeting:

"Resolved, That we heartily concur in the resolutions of the Parent Society at their semi-annual meeting, and that our motto shall be *Onward!*—remembering the encouragement given by the Savior—'In the world ye shall have tribulation; but be of good cheer, I have over come the world.'

"Resolved, That notwithstanding the opposition we have received, we believe it to be our duty to make vigorous efforts to create a correct public sentiment in relation to this sin, and to obey strictly the apostolic injunction, 'Have no fellowship with the unfruitful works of darkness, but rather reprove them.'"

On behalf of the Society.

——— ———, Sec'y.

Troy, Geauga Co. Ohio, Feb. 3, 1841.

We take twenty numbers of the Advocate, and a number desire to take it, who cannot, from scarcity of money. We are mostly a farming community, and can seldom exchange produce for money, because of the pressure of the times.

Much interest is felt in the Visiting Committee, and Bethel department, at New York. May the Lord give us to feel our just responsibility to both those departments, and hearts to help according to our ability. May grace, mercy, and peace, from God the Father, through the Son, rest upon both you and us, by communion with the Holy Spirit.

On behalf of the Society.

Elvira P. Hubbard, Sec'y.

West Stockbridge, Mass. March 6th, 1841.

The Circular letter received in July, seemed to engage the attention of some and call forth their efforts. Twenty-five copies of the Advocate are now taken, and by many read with increasing avidity. Much interest is manifested for the Bethel Missionary and the Visiting Committee in their works of faith, and labor, and love. May the prayers of many be heard and answered in their behalf, and their labors crowned with abundant success.

Since our fourth annual meeting our number has been diminished by emigration and death. It has pleased God to remove two of our efficient members, (one of whom was our Secretary, Miss Lydia French,) from time to eternity, we trust to enjoy that rest which he has prepared for them that love him. In the departure of these, we are again admonished that 'life is but a vapor, that what we do must be done quickly.'

In behalf of the Society,

K. French, *Secretary*.

"Flowers are so unhealthy!" I hear this remark almost every day; and not from those only who are too lazy to cultivate them, but from those whose taste and inclination lead them to gather in their rooms the most rare and beautiful of our native plants, as well as exotics. Such persons would promote their own health and comfort, if they knew enough to ventilate their rooms perfectly, every morning, at or before sunrise, and thus discharge the air which the action of vegetation, as well as human respiration, has rendered unfit for breathing.

Vegetation renders air impure almost as fast as our breathing; and in essentially the same way, by the abstraction of oxygen, and giving out of carbonic acid gas, which latter causes the disagreeable odor in a room where plants are kept, in the morning. If any lady, meanwhile, wishes for a beautiful "apology for cultivating flowers," aside from the gratification of her husband, or lover, or of her own taste even, she may find it in the beautiful lines which follow.—F. Am.

BY MRS. SEBA SMITH.

I deem it not an idle task,
These lovely things to rear,
That spread their arms as they would ask,
If sun and dew are here—
For simple wants alone are theirs,
The pure and common too—
The bounty of refreshing airs,
The gift of liquid dew.

And they return for every ray,
A gayer smile and look;
And greenly as the clear drops play,
They murmur of the brook;
And thus our thoughts away they lure,
Where woods and waters gleam,
And mountain airs are strong and pure,
And sing the bird and stream.

Frail, grateful things! how fondly they
The nurtured leaf outspread,
And more than all my care repay.
When from its folded bed
Some pink or crimson blossoms press
To thrill me with delight,
To fill my very eyes with tears,
Its beauty is so bright.

Nay, tis no idle thing, I trust,
To foster beauty's birth,
To lift from out the lowly dust,
One blossom of the earth—
Where barrenness before had been
A verdure to disclose,
And make the desert, rich in sheen,
To blossom as the rose.

[*Ladies' Companion.*

To Subscribers.—Of late, quite a number of complaints have been received at the office, that papers had either failed to come at all, or that the requisite quantity had not been sent. The first may be charged to the badness of the roads, which may have destroyed the envelopes. The second must be charged to the inattention of those employed to put up the papers for the mails. The young men thus employed attributed it to those who write the envelopes; but, as a number of those envelopes were returned according to request, the evidence became clear that the writers were not in fault, and the young men were discharged at once. Every precaution to ensure despatch and correctness, is and will be taken.

A Card to Postmasters.—The Publishing Agent of this paper, in behalf of the Society, would gratefully acknowledge the uniform kindness and attention of Post Masters generally during the past year. By their co-operation and aid so cheerfully given, many papers have been discontinued, which had long been sent to persons dead or removed, or who refused to take them from the Post Office, and thus much expense has been saved to the Society, and much trouble to Post Masters. During the year, only a few cases have occurred of official delinquency, making complaint to the Post Master General necessary. The same kind attention is still solicited, and will doubtless be, as heretofore, readily granted.

Premium Offered.—The readers of the Advocate will not fail to notice the Premium offered in this No. for an Essay on the Education of Females. The subject is one of intense interest, and independent of the $100 offered, is calculated to draw out the efforts of those who may have ability and leisure for the work.

Eratum.—*Life Members and Donations.*

Mrs. John Gray, by Ladies in Clyde, N. Y., $10 00
Collection in Baptist Church, in Oswego, N. Y., by R. G. Murray, 6 08

*** The above were overlooked in making out the acknowledgments for March 1st.

☞ Notice.—The stated Board Meeting of the A. F. M. R. Society, will be held on Wednesday, May 5th, at 10 o'clock A. M., at 13 Vandam Street.

Business of importance renders it desirable that every member should be present.

New Auxiliaries.

One in Richfield Springs, N. Y., Julia Van Valkenburgh, Secretary.
One in Clyde, N. Y., fifteen members. Mrs. Jerusha Clark, "
One in Skaneateles, N. Y., eighteen members. Mrs. Ann Maltby, Secretary.
One in Fleming, N. Y., thirty-two members. Mrs. Elizabeth S. Thornton, Secretary.
One in Elbridge, N. Y., twelve members. Mrs. Jane G. Reed, Secretary.
One in Homer, N. Y., sixty-one members. Mrs. Mariano Reed, Secretary.
One in Jordan, N. Y., twenty-one members. Mrs. S. E. Thatcher, Secretary.
One in Portsmouth, N. H., ———. Mrs. Martha S. H. Anderson, Secretary.

Acknowledgments.

For Bethel Mission.

The Ladies' Effort Society, Starkey, N. Y., per Rev. D. J. Perry, $10 00

For General Purposes.

Miss Miranda Follett, a legacy left by her sister, the late Miss Mercy Follett, of Sherburne, N. Y., 30 00
"A Friend," (per Mrs. Osborne) 1 00

Life Members, by a Donation of Ten Dollars or more each.

Rev. Mrs. Thos. Marshall, by the F. M. R. Society, Shelburne Falls, Mass.

Mrs. Diedamia Woodruff, New York city, by herself.

Letters Received from the 7th to the 16th of April, 1841, inclusive.

Angelica, N. Y., P. M.	Mann, Miss S. P., Ware, Mass.
Alcott, Dr. William, (two letters.)	North Dighton, Mass., P. M.
Barre Centre, N. Y., P. M.	North Fitchville, Ohio, "
Big Steam Point, " "	Niagara, N. Y., "
Berlinville, Ohio, "	Plymouth, " "
Carthage, N. Y., "	Quincy, Ill., "
Converse, J. K., Burlington, Vt.	Stone Mills, N. Y., "
Canaan, N. Y., P. M.	South Middletown, N. Y., "
"Circune,"	Shelburne Falls, Mass.
Dixon, Mr. P., Sherburne, N. Y.	Sharp, Rev. Danl., Boston, Mass.
Elliott, Miss Ellen J., Otto, "	Sanford, Mr. W. H., Boylston, "
Guilford, Me., P. M.	Taberg, N. Y., P. M.
Grimke, Sarah M., Belville, N. J., (two letters.)	Vienna, " " "
Jeffersonville, Vt., P. M.	Wiswell, Saml., Hyde Park, Vt.
Murray, Rev. R. G., (two letters.)	Waterville, N. Y., P. M.
Matthews, Mrs. Selah, Rome, N. Y.	Wright, J. R., Elyria, Ohio.
Martyn, Mrs. S. T., (three letters.)	Westfield, Ill., P. M.

REV. CH. YALE, Publishing Agent.

All letters relating to the Business of the Society, must be addressed to the Publishing Agent, 149 Nassau street. It is particularly requested that this notice may be observed, as errors and delay may thereby be prevented.

*** Reports of Auxiliaries and Letters, not pertaining to the department of the Publishing Agent, must be addressed, Mrs. S. R. Ingraham 149 Nassau street.

Communications intended for the Advocate, may be addressed, Editress of the Advocate of Moral Reform, 149 Nassau street.

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