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SAMUEL PHILBRICK, EDNEND QUINCY, BASSATT.

GARRISON, Editor.

XIII .-- NO. 16. STIAN REFORM.

on from a Corrupt Church. people, that we partake not of

communitators tell us that by the Apocalypse, we are to understand a, and that the proclamation which con-Come out of her, my prople, as a divine administration to all faithment them to secode from such a second from such as a Artic Systom's appearing. is her apostacy and cor

d that the Romish church is the anit-Chistian church that the
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forther, the anti-Christian prac-of which the Romish church, copy her example, should be re-rated from as corrupt and anti-

or write-addis, to the 'souls of men,' are men, of commerce, which is the most inflict that the demon of avarice ever on each the most uncommon. The is, dispensation, absolutions, masses the deciring and destroying the souls be frigated words they made meritary that the anangement of clurch most distribute, been any better neglect this were hardled by grant property that the were hardled by any left this were hardled by any Miller and the filler. KROMISH anti-Christ.

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soming different, in character, cannot of the American churches in which we can be a supported by the control of the control o

can tend attests this.

The second of the second of the second from a corrupt and anti-Christian current current current, tyranny, oppresses, specific a church that trafficks in these and soils of men—a church that we selected on the second about the second of the sec

against the affirmative of this question, we sure, first to explain, and then prove and the duty of secession from an apostate

Mathers' prediction concerning the church-



WORLDSSOUR

BOSTON, FRIDAY, APRIL 21, 1843.

sularly ordained pastors—exact and scrupulous observance of positive institutions—rites—ceremonics—ordinances—baptisms—sacrifices—fasts—feests—sabbaths—meetings—prayers—worship.

One sect is founded and supported on the simple ground of its supposed scriptural accuracy in respect to water baptism—another on the ground of its supposed observance of the precise day originally designated as the Sabbath—another on the ground of its rejecting outward rites and observances altogether. Partizans of these and other religious sects not unfrequently manifest their reliance on these circumstances, in estimating the Christian character of their church or sect. Tell them wherein their church or sect. Tell them wherein their church or sect has openly violated the fundamental principles of a sound Christian morality—trampled upon the crushed poor, or neglected to plead faithfully in their behalf—alas! they know it all—they confess it all—they lament it all. They are even loud, perhaps, in their complaints of these, delinquencies; they have been so, for many years, and they see no prospect of a change for the better. But they cannot think of seceding from their sect or church. Oh! not That would be the sin of 'schism', "Why so? Because they think their church is, after all, a true Christian name to all the churches that they regard as having been scripturally constituted and regularly organized and governed, and who maintain in their purity and integrity the scriptural observances and rituals of religion.

If this sort of credentials can prove a church to be a true church, then the Pharisecs, in Christ's time, and their fathers in the days of Isaiah and Jeremish, could have readily proved themselves to constitute the true church, then the see and to Jeremish, will show in what estimation God regards credentials of the oppressed and the crushed.

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But when, in addition to their historical and rituals

3. AN ORTHODOX CREED.

the oppressed and the crushed.

3. AN ORTHODOX CREED.

But when, in addition to their historical and ritual credentials, the members of a church can point to their correct orthodox cred, they often seem to think that the evidence is complete, and that no dereliction of duty towards the oppressed can prove that such a church is not a true church of Christ.

A profession of correct Christian principles is a very good thing, but it is only a profession, after all, and professions without practice will avail nothing to prove Christian character, either in an individual or in a church. The creed of a church is its profession—and if it be a correct creed, it is a profession of sound principles—nothing more. These principles for a correct of the correct Christian practice. If truly loved and obeyed, a correct Christian practice. If truly loved and obeyed, a correct Christian practice, and a sound Christian character will be the result. An intelligent promise to perform all the duties of religion; and therefore a church cive-and its appended to the church creed. But what if the promise is habitually and constantly bloken, at vita points, instead of being performed? Will the promise avail instead of the preformance? If so (but not otherwise) a correct orthodox creed of such a deliquent church will be its condemnation, instead of its security. It will be the sure evidence of its quit. It will be true that the orthodox creed of such a deliquent church will be its condemnation, instead of its security. It will be the sure evidence of its quit. It will be true that the orthodox creed of such a deliquent church will be its condemnation, instead of its security. It will be the sure evidence of its quit. It will be true that the orthodox creed of or its paid a dopted, without a consideration were of its quit. It will be true that the orthodox creed of or its paid and the known and eventual control of the profession of th cognized principles of duty, and must therefore be doubly condemend. The orthodox Pharisecs, on this account, were more pointedly condemend by the Saviour than the hereiteal Saddeces, who made lower professions. The grossly hereiteal churches of our own day, that do not plead for the oppressed, have sinned against less light, and probably contracted less guilt, and become less intolerably odious and offensive in God's sight, than many of the churches that rely on their evergelical creeds to screen them from ensure on account of their practical derelictions. They do less dishonor to God, to Christ, to Christian principles—to the very principles in the distinctive profession of which they glory; and on the lowing reception of which human salvation depends. When God rises to judgment, the churches that 'hold the truth in unrighteousness' must drink a double portion, and drain the cup of trembling to the last dregs. Far be thy feet, Christian fraids the cup of trembling to the last dregs. Far be thy feet, Christian faith, in their integrity and purity, were takens of the churches and the positive institutions of Cristianity and the revelations of a sound Christian faith, in their integrity and purity, were takens of the churches, to be improved; and that if buried and disregarded, they will prove swift witnesses against them.

4. MISSIONARY ZEAL—EFFORTS TO CONNET. sand on the loving reception of which human salvation depends. When God rises to judgment, the churches that 'hold the truth in unrighteousness must drink a double portion, and drain the cup of trembling to the last drees. Far be thy feet, Christian reader, from the threshold of nich churches that' for the hard with the revelations of a sound Christian faith, in their integrity and purity, were takents put into the hands of the churches, to be improved; and that if buried and disregarded, they will prove swift witnesses against them.

4. MISSIONARY ZEAL—EFFORTS TO CONVERT SQUIS—RELIGIOTS ENCIPENENTS.

These are often regarded as the sure signs that a church is, of course, a true christian church, and no exhibitions of its inhuman CAUELITY and its CONTEMPT of fundamental MORALITY will reverse the decision! All this betrays an other; its norance or forgetfulness of true religions its leading to the converts continue to be eighted, and the ab reverse the decision! All this betrays an other, its of the too prevalent notion to the centrary is not have grown on the ignorant that the mass of the converts continue to be eighted to exhibitions of the converts continue to be eighted. The converts continue to be eighted to exhibitions wherein it essentially consists. This is the love of God, that we keep his commandments, and his commandments are not grievous. The

BOSTON, FRIDAY, A

1. PALLACIOHS CREDENTIALS

The diseasaion before us requires a clear understanding of what is mearst by a corrupt, or aporator or anti-Christian church. In order to this, it may be well to notice a few things, very commonly relied apon as evidences or credentials of a sound to be no, critiences at all; being commonly relied apon as evidences or credentials of a sound to be no, critiences at all; being commonly relied and to the no, evidences at all; being commonly relied to make one post priced.

I. BISTORICAL DOCUNEXIA.

Many persons seem to take it for granted, the their, clotter home by a true church, because it was cood men, or because it consisted of good men, at the time of its organization or a toon past priced its history—because it was founded on the true time of its organization or at some past priced its history—because it was founded on the true time of the organization of a some past priced its history—because it was founded on the true time of its organization or at some past priced its history—because it was founded on the true time of the organization of a town past part of the followers of John Weeley. At least, they evidently fed thus, if they would not deventure to frame any thing of the descendants or successful of the followers of John Weeley. At least, they evidently fed thus, if they would not deventure to frame any the same rule, prove their church to be the true chargion.

Many of the descendants or successful of the same rule, and the proventure church to be the true church, and all secules from it to be schimatics that the proventure church to the their extension of the proventure church to the their extension of the proventure church to the their extension of the proventure church to the three churchs and the proventure church to the church of the proventure church to the church o

5. CONVERSIONS—PIOUS MEMBERS AND MISITERS.
In will be pleaded, nevertheless, that there are, to some extent, true revivals of religion in the churches that stand aloof from the cause of 'the enslaved—at any rate, that some instances of true conversion take place in their midst, and that among their members and ministers they enrol many persons of undisputed piety, including a large portion of the active friends of the enslaved. How, then, it will be asked, can we come to the conclusion that they are not to be regarded as true churches of Christ? And how can we be called upon to abendon the churches which Christ has not abandoned, and whom he still visits with the converting and reviving influences of his Spirit?

Answer.—Zecharias and Elizabeth, and many

with the converting and reviving influences of his Spirit?

Answer.—Zecharias and Elizabeth, and many others of their day, were pious persons, and were converted, of course, in the bosom of the Jewish church. But the Jewish church, at that time, was, nevertheless, apostate, and as such, was doomed to be cast off speedily, and overthrown. And the multitude of converts, alterwards, under the preaching of John the Baptist, of Jewus Christ, and of their disciples, and even on the cay of Pentecost, did not prove the Jewish church to be in a sound state, nor avert the catastrophe that followed. The great majority including the teading and governing influences and officials, were corrupt, and, instead of repenting, filled up the inseasure of their injudities, in the midst of these conversions and revival. And so the Jewish church, as such, was broken off for its unbelief.

the midst of these conversions and revival?. And so the Justisk thurch, as such, was broken off for its unbelief.

The Romish church, in her worst state, could boast her truly pious members and ministers. True conversions, of course, took place in her bosom—Who doubts the piety of Thomas a Kempis, and Fenelon, and Massalon, and Bourdaloe—men whose writings are still read for edification and instruction by the best Protestant Christians? Luther and the reformers were converted while members of the Romish church. Was that circumstance a good reason why they should not repudiate and abandon her, as anti-christian? By this rule, the Protestant Reformation could never have taken place. For none would abandon the Ron.ish church for her anti-christian character, before they were themselves converted, but as soon as they teere converted, the rule we have under coisideration would require them to regard the church wherein they were converted a true church. because of their conversion, and therefore it would be schismatic to seceed.

It is commonly held that the frue church was comprised for the most pur within the Romish communion, until the time ofthe Reformation, when it either out in accordance with the admonition of our text. Had they listened to the objection under review, they would, nevertheless, have remained. And when the Protestant secession took place, it was not on the principle that no true Christians were left behind, or that conversions there had uttely ceased to

Had they listened to the objection under revew, they would, neverthless, have remained. And when the Protestant secession took place, it was not on the principle that no true Christians were left behind, or that conversons there had utterly ceased to take place; but it was on the principle that the church, as such, the church as a body, the church as overned, was anti-diristian and corrupt.

The truth is, the converting grace and power of the Holy Spirit are not limited wholly to the churches and the communities that Jesus Christ regards as truly christian—mor to the instrumentalities that true churches embody and wield in his service. God converted Abraham amidat the idolatious worshippers in Ur of the Chaldees; but that did not prove the idolaters time worshippers, nor nullify the call-to Abraham to come out from among them, and be separate. He converted Cornelius, and 'in every nation, he that fears God, and works righteous. call to Abnam to come out from smong them, and be separate. He converted Cornelius, and in every nation, he that fears God, and works righteousness, is accepted of him. Mahomedans and Himdons, when converted bat all, are converted before they secode from their anti-christian, ecclesiastical connections, but this does not prove that those connections are sacred, and divinely appointed. In short, the objection assumes a principle which would prove that the wide world itself is the christian church, for it cannot be doubted that conversions sometimes take place in the world, and without the employment of any direct instrumentalities by an organized church.

We conclude, then, that neither historical credentials, nor ritual observances, nor ortholox creeds, nor missionary zeal, nor beligious excitements, nor real conversions, nor a minority of truly pious members and ministers, nor all of these combined, can prove a church, as a whole, to be a truo christian church.

II. DEFINITION OF A CORRUPT CHURCH.

What then do we mean by a corrupt church?
A church is not to be renounced as corrupt and inti-christian, merely because its members are not absolutely faultless—nor merely because it may con-

A church is not to be renounced as corrupt and anti-christian, merely because its members are not absolutely faultless—nor merely because it may contain some corrupt and wicked members, whose hypocrisy is undetected by their associates—nor because its faith and practice may be, in some measure, and in miner particulars, defective and faulty. But a church becomes manifestly cerrupt and anti-christian, whenever a majority of its members, or its leading and governing members and officers, and influences, become so. A christian church is an assembly or congregation of plathful men. An anti-christian church is an assembly or congregation of unfaithful men. The character of an assembly or colured is nothing distinct from the character of the members of which it is composed, and the influence which, as a body, it exerts.

A professed Temperance Society ceases to be really such, when its members, or a majority of them, cease to be temperance men, and to exert, individually, and as a body, an influence in favor of true temperance. And so a professed christian church creaset he truly elevation, when he is the members of a majority of them, cease to the temperance of the majority of them, cease to the truly chestian, when its members of the consent in the content of the members of the plate of the consent of the consent of the content of the con

rease to be temperance men, and to exert, individually, and as a body, an influence in favor of true temperance. And so a professed christian church ceases to be truly christian, when its members, or a majority of them, cease to be so, and when, at vital points, they fail, either individually or collectively, to exert an influence in favor of righteousness, hu-

the fruits of righteousness. And yet, after all, the well substantiated and unrebutted charge against a large portion of the 'American churcles,' that they are the very 'bulwarks of American alvery,' will substantiated and its blood, is gravely met. forsooth, with the plea that these churches must not be charged with apostacy, because they are blessed with 'revivals'!

5. CONVERSIONS—PIOUS MEMBERS AND MINISTERS.

IT IS A SHAM CHURCH—A DECEPTION.

should secode from such an apostate church.

IT IS A SHAM CHURCH—A DECEFTION.

Its crédentials are fallacious, its claims are not valid. It relies on its historical documents, its protessions, its particular, its rivueds, its protessions, its particular, its rivueds, its protessions, its particular can be added to the protessions, its particular can be added to consider a consideration of the control of the

siders it a vertical reality, a tuning of worth, and deserving veneration and confidence? Reader! If you believe such a church to be Christ's church, you are deceived, and do dishonor the Saviour, and the institutions he has founded. If you believe no such thing, and yet maintain a connection with it you certify to an untruth, for your connection with it says to every body that you consider it a true church.

You cannot maintain a connection with a corrupt You sannot maintain a connection with a corrupt church without becoming partaker of her sins, and receiving of her plagues. So says the voice from heaven, which John heard, in Patunos. And con-science, and reason, and common sense, testify to the same thing. In all human affairs, the principle now insisted upon is practically recognized.

now insisted upon is practically recognized.

All communities hold persons responsible for the crimes to which they are accessory, by giving countenance and support to the "principala," or actual of fenders. If a person merely looks on and sees the commission of a crime, but does nothing to prevent it, if he conceals it, or still associates with the wrong doers, thereby giving them the currency and support of his influence in society, and thus enabling them to continue and extend their injuries in the community, all men will hold such an individual responsible for the crimes of his associates; and, in most cases, the civil law itself will deal with him as severely as with the principal transgressors themselves.

sponsible for the crimes of his associates; and, in most cases, the civil law itself will deal with him as severely as with the principal transgressors themselves.

If an organized society or association of any description commits a criminal act—if, for example, it authorizes the murder of one of its own members, or of any other person, whom it may deem an enemy or offender—if the murder be accordingly comfitted by the officers or committees of the society, or by volunteer executors of its will—an intelligent and right-minded community will hold each and every member of that society responsible for the crime, if they knew of it either before or after its commission, and cid not do all in their power to prevent it, or to-bring the criminals to justice. And, in case the society, as such, or its leading members, seek to shelter the criminals, or justify or apologize for the crime, or refuse to repeut of its commission, the persons who atili continue to remain members of, such a society, will always be held more or less culpable or guilty, whatever protestations of their own personal innocency, they may make. This weight of responsibility will rest on them, so long as they live, unless they withdraw their fellowship and support from the society or association that committed the crime, or sheltered the criminals. God has so framed the human mind, that men must, and will, of necessity, throw the blame of a society's criminal acts upon the individual that continues to give the society his support. And God himself has abundantly revealed (as in the text) his own faxed and settled determination to do the same thing. On the same principle, the punishment of national sine falls upon the individual that continues to give the society his support. And God himself has abundantly revealed (as in the text) his own faxed and settled determination to do the same thing. On the same principle, the punishment of national sine falls upon the individual has not pure the continuence of the continuence of murder, a society commits the c

ruits in interest to be so, and when, at vital points, they fail, either individually or collectively to exert an influence in favor of righteousness, human interest to exert an influence in favor of righteousness, human interest to exert an influence in favor of righteousness, human interest to exert an influence in favor of righteousness, human interest to exert an influence in favor of righteousness, human interest to exert an influence in favor of righteousness, human interest to exert an influence in favor of righteousness, human interest to exert an influence in favor of righteousness, human interest to exert an influence in favor of righteousness, human interest to exert an influence in favor of righteousness, human interest to exert an influence in favor of righteousness, human interest to exert an influence in favor of righteousness, human interest in the section of any of the fundamental relation of the christian religion:

By trampling on humanity, or disregarding its essential claims:

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A chirch limit man or the christian end the exert has been down the subdivation for the few, to the control of the few to t

What good reason can any one give for retaining connection with a corrupt church—an anti-christ- and the constant of the consistent with honesty to remain can church—such a church as has been described? For what purpose should you remain? What obligation do you thus discharge? What divine prepared to you thus obey? What heaven-appointed elation do you honor? It cannot be the relation between Christians and the church of Christ, for an unti-christian church is not his.

What is there to eling to, in remaining with such a church? Do you thereby, fasten yourselves to the throne of the Eternal—to the great principles that

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J. BROWN YERRINTON, Printer. WHOLE NO. 647.

And it must be doubly dishonest to remain con-nected with such a church, when convinced that the church is anti-christian, apostate, corrupt. For such a church, as already noticed, is justle 1 decep-tion, a counterfeit, a sham. And be that knowingly gives his countenance and endorsement to a decep-tion, a sham, becomes himself a deceiver. He leads others, so far as his influence extends, to rely upon that which he is persuaded, in his own mind, is unworthy of confidence—to rely upon that upon which he is unwilling himself to rely—a plain breach of the command, 'Thou shalt love thy neigh-bor as threeff.

MAIRE.—A. Soole, Bath.

Riw-Harpshire.—N. P. Rogers, Concord;—William Wilbur, Dover;—Leonard Chase, Milford.

Vernort.—John Bement, Woodsteck;—Rowland T. Robinson, North Perrisburg.

Massachuserts.—Moses Emery, Weath tobury;—G. Whipple, Accoloryport;—Luther Boutell, Greton; W. S. Wilder, Fitchburg;—J. T. Everett, Princticn; W. S. Wilder, Fitchburg;—J. T. Everett, Princticn; J. Church, Springfield;—Josiah V. Marshall, Dorchester, Josiah Levy, Lowell;—Josiah V. Marshall, Dorchester, Dath Levy, Lowell;—Josiah V. Marshall, Dorchester, Dath Levy, Lowell;—Josiah V. Marshall, Derchester, Dath Levy, Lowell, Derchester,

[B] For a continuation of this list, see the last page

unworthy of confidence—to rely upon that upon which he is unwilling insself to rely—a plain breach of the command, 'Thou shalt love thy neighbors as thyself?'

Suppose you should join with some of your neighbors in establishing a bank, the business of which, you suppose, is to supply the community with a sound circulating medium, a truly trust-worthy currency, that may be depended on, a currency of intrinsic value, and, in reality, what it professes or purports to be. But, after a while, you discover that the main business carried on by the company or the directors, is to manufacture and put in circulation a sputiods or counterfeit currency, of no real value, but which the people around you, relying on the reputation and standing of the company and its members, (including such men as yourself,) are ready enough to receive, and render an equivalent, or, and pass from one to another. Some of them part with all they have to obtain it; they hoard it, and think themselves independent for life, while you know, or suspect that they will find themselves bankrupt, whenever a scrutinizing eye, that of a creditor, perhaps, comes to be fastened upon it.

What would people think of you, if, with a full personation of all this, you should continue your connection with auch a company? And what would you think of yourself? Would you were suspect yourself of being an honest man? Or could you satisfy your own connectione, or vindicate your course to your neighbors, by merely declaiming against counterfeit money, and scolding, perhaps, at the directors, for making and passing it? Or could you satisfy yourself or your meighbors, by merely declaiming against counterfeit money, and scolding, perhaps, at the forms and citiquete suitable, or authoristively prescribed for such companies, had been very active, zealous, indefatigable, in prosecuting their business, and in multiplying, to the greatest possible extent, the specimens of their workmanship, and in filling every nock and corner of the land or of the world with them? Would you

COMNON HUMANITY REQUIRES IT.

If the keepers of a lighthouse, on the sea-coast, instead of maintaining a true light, should hold out a false light, calculated to deceive the mariner, and make him think himself on a remote and safe point of the coast, when, in fact, he was about running on a reef of rocks, all mankind would cry out against the inhumanity of the person who should continue to lend the keepers of that light-house his support, while he knew perfectly well the mischiefs they were doing. But the church is set to be the light-house, of the world, and a false church is a false light-house, and lures men to destruction. The man that knowingly supports such a church, is equally guilty with those whose character and teachings make it a false church. Nay, ho is, oftentimes, more guilty than they, because he sins against more light. The pre-slavery members and ministers of a pro-slavery church may really think it to be a true christian church. But abolitionists belonging, to such urchouse the sins against more light. But about the pre-slavery church may really think it to be a true christian church. But abolitionists belonging to such churches know better, or ought to know better, and cannot well plead ignorance in extenuation of their conduct, in supporting such false and mischievous moral lights. If the light that is in them be darkness, how great is that darkness!

and fidelity, they will be led into fatal mistakes in respect to the nature of that religion. If they are disgusted with it, on account of its injustice and despotsum, their rejection of it will be likely to involve their rejection of it will be likely to involve that injustice, pride and despotsum per optimization, that injustice, pride and despotsum per optimization with the christian religion. But if injustice, pride and despotsum, be their besetting sins, and if they are intent on finding a religion that will allow them in the practice of these vices, then our testimony will embolden them to trust in the religion of a pro-slavery church, (and the piece especially if we profess to be the earnest friends of the enawed,)—but such a religion being a false region, and not the religion of Jesus Christ, will do them no good, but bind them more firmly in the delusions of the grand deceiver of souls.

DUTY TO OUR FAMILIES.

DUTY TO OUR FAMILIES.

Some abolitionists cannot bear to think of disconnecting themselves with the pro-slavery churches to which they belong, because, as they say, they want to take their families to some religious meeting on the Sabbath, and they know of no other place of public worship where they could attend. But the first question to settle is, whether slavery be a self-evident and aggravated sin, utterly inconsistent with the christian religion, and whether an earnest [CONCLUDED ON FOURTH FAGE.]

Convention -- Slavery and the Church Excitement.

Anti-Slavery Convention which met in this
Monday morning, and which continued in
two whole days, excited a good deal of inour citizens. The large hall was very
led during the day, and each evening it was
do

well filled during the day, and each evening it was crowded.

The resolutions which were discussed, were certainly of a character to arouse a good deal of feeling, and the well-known ability of such champions as Messrs. Garrison, Remond, Collins, &c., was calculated to increase the interest felt in the discussion. For once, the political parties, politicians and statesmen, seem to have been lost sight of, and the American church, and the priests who administer at its altars, were the subjects of attack.

The resolutions laid down several propositions in logical order; the whole forming a yellogism which it was thought would be difficult to beat down. As well as we can recollect, the resolutions began by saying that inasmuch as the religion of Jesus Christ was opposed to slavery, on slaveholders, could be christian. The American church did hold fellowship with slaveholding churchs; therefore the American church was a slaveholding church, and the ministers were, by their position, upholders of slavery

These positions were laid down in very severa

These positions were laid down in sery severe and very harsh language; shd the speeches of Messrs. Garison, Collins and Remond, though highly eloquent and able, were still more severe upon the church of the North and the ministry at the North. The American church covenant was denounced as a league with hell; the ministers were commissioned by the devil, and here false priests, hypocrites and secondrices.

The principal speaker was Mr. Garrison. To sustain the resolutions, to show that the sentiment which they expressed was true, he went into a review of the present organization of the Methodist, Episcopal, Preabyterian, and Bapist church Methodist, Episcopal, Preabyterian, and Bapist church and the original of the sentiment which they expressed was true, he went into a review of the present organization of the Methodist and the sentiment of the work of the sentiment of the work of the sentiment which they are the owners of slaves, and upholders of a system which set at nought the marriage covenant, which separated man and wife, which legalized the sale of the bodies and coublinage a new processory.

He contended, therefore, that the American church was not the church of Christ; that it was not imbued with his spirit; that it disregarded his injunctions, and trampled under foct his most solemn command; that it was a church of man-stealers, of thieves and robbers, of murderers and adulterers; that the northers church was part and parcel of the southers church his part and parcel of the southers church, that it raised not its voice in defence of suffering huganity; that it arised to defend the man stail, which it trampled in the man in the eye of God as the paleface of the season of the season of the work of

crally to pass resolutions condemning slavery, an withdrawing from the southern Caristians all fel lowship and communion; that the free States, is short, should declare a full and final separation be tween them in both Church and State, what would be the control of the contro short, should declare a full and final separation between them in both Church and State, what would the cause of human rights gain? Would the northern church, in its isolated grandeur, be performing the work for which it was instituted, namely, the evangelzing of the world? While we were folding around us the toga of self-righteousness, the bondman would be the bondman stull, and we could not speak to the master in his behalf; we could not plead his sufferings; our words would fall on deef ears. They would say, why come ye to preach to me, whom you have said are no Christians, whom you place out of the christian pale? Christiansity, which should be broad as the world and boundless in its love, you have circumseribed within the narrow limits of States and Commonwealths; instead of keeping within the proper sphere, as an humble laborer in the cause of truth, you have assumed the prerogatives of the Almighty; thou art our judge, and not our fellow-man.

In conclusion, we can discover no practical good when the world in the prevention of hearing abstractions discussed, and especially do we deprecate a course. We are wearied of hearing abstractions discussed, and especially do we deprecate a course which will result from pursuing such a course. We are wearied of hearing abstractions discussed, and especially do we deprecate a course which will place the northern clergymen, and many of their church members, in an antisomen on the subject. We could not help observing when this question was under discussion, and when we saw ministers of the gospel arraigned in a public assembly as

'scoundrels, in league with Satan,' what all this amounted to. How was good to come out of so much evil? in which way was this to benefit the slave? We take a lively interest in the cause of asti-elavery; we shall labor for its advancement to the end of our life, but we shall do it in a way which our judgment approves of. We believe in the ounipotence of public sentiment; that is a harp upon which we may play with effect; by tooching its chords, by improving its tone, by singing songs of love, of humanity, we shall, with God's bleasing, see virtue and true Christianity flourish like a tree planted by a river, and liberty given to the bondman and the oppressed. Love is a more potent element in social, moral or political reform, than denunciation and abuse; and as such, we hug it to our boseom.

ement in social moral or political reform, than deunciation and abuse; and as such, we hag it to our
bosom.

We have much more to say, and shall revert to
this sobject sgain. We shall examine in a few
days, whether a slaveholder, under any circumstances, can be a Christian, or whether it is the duty
of Christians in the North to refuse to commune
with those of the South, indiscriminately. Our
views on these points may differ from the Rey. gontlemen who spoke at the Convention. We regret
that we did not hear the speech of the Rev. Mr.
Miner on Tuesday evening; it is said to have been
exceedingly able, and highly eloquent.

P. S. We learn that the discussion continued all
day yesterday, and last night, to 11 o'clock, in the
2d Universalist Church. The speakers on the antichurch side, were Messra. Boyle, Remond and Collina, Mr. Kaerison having left, for Boston in the
morning. The other side was discussed by Messra.
Miner, Toothacher, Hoes, Naylor and Thayer. The
meeting in the evening was rather tumultuous, and
there were inclipient symptoms of a popular outbreak. Mr. Remond was hissed down, and not allowed to speak. One of the speakers spoke of the
meeting as 'a mob.' Rev. Mr. Thayer made a
speech in favor of the church and clergy, which is
said to have been very able. It was his first and
only speech during the three days. The meeting
adjourned at 11 o'clock at night, without taking the
question on the resolutions. A committee was
chosen to see if some place could be obtained to
hold a meeting in to-day. We would ask the friends
of freedom, how much has this discussion done for
the liberation of the slave?

The Latimer Delegate.

The Latimer Delegate.

The bearer of the great Latimer Petition to Congress, Mr. Pierce, while at Washington, lodged at Mrs. McDaniel's, the boarding place of Messrs. Baker, Borden, Briggs Burnell, Mudson and Winthrop. He was introduced on the floor of the House by one of these gentlemen, I believe Mr. Burnell. It is not credible but they were all informed of the indignity which both the delegate and the member who introduced him were subjected to, when they were both told by the door-keeper, that Mr. Pierce could not be admitted again upon the floor, because he was the bearer of that petition! Let the people of their several districts ask whether eny of these gentlemen ever said aword to show that they fell the insult, as freemen of Masachusetts should deel it. They were as tame-as apaniels. And yet the people of Masachusetts are called upon again to entrust the honor of our old Commonwealth to such keepers, and they are fold by unprincipled party presses that such men will do all that Liberty requires!—Emancipator.

Last week, says the Lowell Journal of the 1st

Last week; says the Lowell Journal of the Ist instant, we showed how this Liberty party organ had flasified the official record, in saying that John G. Whitter received more vôtes for Congress at the second trial than at the first, when the truth was directly the reverse. The above paragraph, however, is more truly infamous than the statement which we corrected. The Editor of the Enancipator was in Washington all the winter, and he must have known the whole of the facts of the case above cited. He states a part of the facts, but exhibits a would ignorance of the rest. It is true that Mr. Pierce boarded at Mrs. McDaniel's, and so did the Congressmen whom he mentions, and so did te; it is true that the was told by the door-keeper that he exaded not be admitted. It is false however, that Mr.

hibits a woful ignorance of the rest. It is true that Mr. Pierce boarded at Mrs. McDaniel's, and so did the Congressmen whom he mentions, and so did the Congressmen whom he mentions, and so did the first that he was told by the door-keeper that he could not be admitted. It is false, however, that Mr. Burnell and hib colleagues did not resist the twn-berry, or that they were 'tame as whipped spaniels.' We gave an account of the whole matter, in one of our Washington letters, and which we will repeat in substance.

Mr. Pierce, not being a privileged person, had no right to be on the floor of the House; and no menberhas a right to introduce any friend there, though it is very often done, and if no one objects, he is not molested. When it was ascertained that Mr. Pierce was the bearer of the Latiner Fettilon, a North Carolina member told Mr. Barnell that he should order the door-keeper not to admit him on the floor again. If you do, said Mr. Burnell here, and if he is not allowed on this floor, I shall order, and if he is not allowed on this floor, I shall order, and if he is not allowed on this floor, I shall order the door-keeper not to admit any personal practice, and if he is not allowed on this floor, I shall order the door-keeper not to admit any personal processors gates he has the Speaker's permit. Macro-keeper to make a clean sweep—that if he showed the least partiality, he would report it to the House. The door-keeper promised to do his duty, and we believe he did it. Mr. Briggs told the door-keeper to make a clean sweep—that if he showed the least partiality, he would report it to the House. The door-keeper promised to do his duty, and we believe he did it. Mr. Briggs told the door-keeper to make a clean sweep—that if he showed the least partiality, he would report it to the House. The door-keeper promised to do his duty, and we believe he did it. Mr. Briggs told the door-keeper to make a clean sweep—that if he showed the least partiality, he would report it to the Louse. The door-keeper promised to do h

they had excluded from the floor the hearer of the Latimer Petition. We know that the Massachuseits members at Mrs. McDaniel's were unanimous in their condemnation of the indignity offered Mr. Pierce, and that if there had been any way by which the matter could have been brought before the House, it would have been done. We know thee facts, because we were on the spot at the time, and partook of the feeling of the members. These facts will show which are the 'unprincipled presses of which the Emancipator speaks. It is hardly possible that Mr. Leavitt should be ignorant of the facts which we state, especially as he has one side of the story so very correct. It looks very black, and it will take some logic to convince us that misrepresentation was not intended.

We copy the following article from the Nan-tucket Inquirer. It is undoubtedly from the pen of Cyrus Pierce. MR. EDITOR: The statements in regard to the

Ma. Eniton: The statements in regard to the bearer of the Latimer Petition to Congress, contained in the extract from the Lowell Journal which you published in the Inquirer of Wednesday last, are, to the best of my knowledge, enliety correct. This is not the first time that the Emancipator has been thought to misrepresent the action of the Massachusetts Delegation in Congress. And it shows the danger of uniting a high moral enterprise, as I regard abolitionism, with the questionable and multifatious interests of political party organization. Had not the mind of the editor of that paper been shoring under a strong bias to subserve the inter-cels of his (Liberty) party, I cannot believe he would have suffered a statement so imperfect, so calculated to make a false impression, to go forth to the public. I would rejoice as much as any one to see the cause of humanity having a freer, fuller and stronger advocacy on the floor of Congress; but depressed, from my very soul, any underfranded and sinister measures—and over-statements of or understatements to effect such an object.

Yours, &c., Friday, April 7. From the Portsmouth Journal.

Right of Search.

There is not only a distinction, but to our mind a very plain and broad difference, between the right of scarch, and that of visitation.

The right of scarch is one claimed by all nations, into their merchant vessels by their own ships of war and by their own custom-house officers—and into the vessels of all other nations entering their ports. On the high seas, the abstract right of one nation to, search the ships of another has never been acknowledged, though sometimes dained and cererised. The claim of Great Britain to this, and the resistance to it by the United States, was one cause of the war of 1812; this was a search of American ressels for British seamen.

From the Anti-Slavery Standard.

Shameful Ontrage.

The following is a brief statement of a shameful outrage committed upon the person of one of the most intelligent and respectable clergymen of the African Methodist Episcopal clurrch. He has a patteral charge in the city of Providence, and is universally respected them. The facts we obtained from his own lips. We present them to you without note or comment.

The Rev. Jabez Campbell, of Providence, reached the city of New-York on Wednesday afternoon, March 29th, about 5 1-2 o'clock. He went to the rail-road office, and asked for a ticket to Philadelphia. The agent told him she sould get one for \$4. He said he would give that if he could obtain a comfortable seat; to which the agent replied, that he should have as comfortable seat as any other gentleman. The money was paid, and the ticket given. He crossed the ferry and took his seat in the car at Jersey city. In a secluded corner he sat unmodested until he reached Trenton. Soon after they left that place, the agent came and ordered him out of the car. He inquired why he must leave; to which the agent answered, 'That is no businesses of yours'—'Well,' said Mr. Campbell, 'I will not femove until you assign your reasons.'

The agent then seized him by the collar and hurled him on the floor, and, with several other persons, beat him in the face, with their feet. They took his

The agent then seized him by the collar and hurted him on the floor, and, with several other persons,
beat him in the face, with their fists, stamping on his
breast and stomach with their fist. They took his
own-cane, and beat him across the shoulders, and
then dragged him out and cast him into the car
where men go to smoke. They told him distinctly
that they wished him to understand that mob law
was the order of the day in Now-Jersey; that when
they dealt with 'niggers,' they did not regard the
laws of the land, but governed with their fasts.

D. A. PANYE.

JAMES J. G. BIAS.

From the British and Foreign A. S. Reporter. Fugitive Slaves in Upper Canada.

From the British and Foreign A. S. Reporter.

Fagitive Slares in Upper Canada.

On Saturday, the 4th inst, a Deputation of the Committee of the British and Foreign Anti-Slavery Society and their friends wated on Lord Ashburton by appointment, relative to the bearing of the tenth clause of his treaty with the United States, on the security of fugitive slaves sæking refuge from oppression in Upper Canada. The Deputation consisted of Messrs. J. Forster, Stacy, Alexander, Barrett, Sterry, Cooper, Conder, Beaumont, and Scoble; the Rev. Messrs. Hinton, Carlile, and Dr. Rolph, Upper Canada, Dr. Madden, and M. L'Instant, of Haitt—They were received with much courtery by Lord Ashburton, and, throughout a lengthened interview, in which the important subjec: was fully gone into, His Lordship gave them the fullest explanations of his intentions in acceding to the clause, and assured the Deputation that it was no more designed to two-the fugitive slave, than to affect the case of deserters or parties charge with hightreason. Giving the noble Lord entire credit for his intentions, the Deputation could, not but express their regret that the same limitation which existed in the former treaty on the same subject did not occur in the present—In the extradition, clause of that treaty, fugitives slaves, were expressly expected.

The Deputation pointed out to this noble lord the danger to which refugees from slavery were exposed under the clause in his treaty, and trush fe felt the urgent necessity for immediate measures of precaution to provent its becoming in the highest degree oppressive to them, and dishonorable to this country.

ountry.

That attempts will be made under the clause by

That attempts will be made under the clause by southern planters to recover their slaves, there can be no doubt; that they have their signits or emissaries already in Canada is certain; and that, as in the recent case of Nelson Hacket, to which we shall recur in our next, even British functionaries may be found to give the inducence of their office in lavor of the slaveholder; is to be feared. It is, therefore, matter of urgent necessity, that the clause should be modified, so as clearly to except fugitive slaves from coming withinits operation, under any pretext whatsoever, as the only effectual way of preventing the evils which may otherwise arise from it, and of disappointing the expectations of those whose object in recovering the fugitive is vengeance, not justice.

Dr. Beecher and Lane Seminary.

The Rev Edward Smith, aditor of the Pittsburgh Spirit of Liberty, has recently delivered several pow-erful lectures in Cincinnation the subject of slavery. Writing from that city, under date of March 24th, I says-

Writing from that city, under date of March 24th, he says—
On Wednesday morning, a deputation waited on me from Lane Seminary, with an invitation to deliver a lecture there. I did so at 7 P. M. Dr. Beecher and Professor Stowe were present. The meeting requested to hear the Bible view of the question, and this I made the subject of my lecture. At the close, a student, whom I understood was from the South, asked a number of questions, which gave evidence that he was a friend to the institution of his section; but he finally gave it up, and gave place to others, who asked a number of questions. Dr. Beecher and Professor Stowe also made a number of inquiries; and, after an interview of two hours spent in lecturing and answering questions. I left for the city. All appeared highly gratified. Dr. Beecher expressed high satisfaction, but did not give evidence of thorough conversion. Not so with Professor Stowe; he openly acknowledged his entire concurrence. The Doctor did not give evidence of laving examined the subject with the care its importance demands; but Professor Stowe had paid very considerable attention to it. This was the first lecture which has been delivered at the Seminary since the days of Theodora Weld. Lane Seminary ince the days of Theodora Weld. Lane Seminary in Ohio, and it will be, no doubt, highly gratifying to the noble band who breasted the storm in the days which tried men, to learn that anti-slavery has been again fully tolerated; yea, invited back to its former residence.

It appears that Dr. Beecher is, up to this hour, is involved in a pro-slavery fog! Poor blind guide!

Political Oppression in New-York.

Political Oppression in New-York.

Most people believe that slavery was abolished in
the State of New-York many years ago, and that
the colored people now residing in the State are now
race. Is list is so? Is the black man really free in
the Empiré State? No! Though nominally free,
he is still borne down, crushed, enslayed by a cruel
and relentless prejudice, that prevents his children
from receiving the advantages of education, learning trades, and becoming useful and respectable
citizens. Nay, reader, look into the Constitution of
this State, and see the poor black man, though born
and bred in your own town, denied the right to vote,
unless he is the owner of \$250 worth of real estate! ISI2; this was a search of American ressels for British seamen.

No nation in the world can be ready to admit the principle that the men-of-war of another nation have a right at pleasure to search their merchantmen for any purpose. But several nations may agree, as several ror specific purposes.

The right to search our vessels was formally disclaimed by the British government, some time ago.

But, in consequence of a debate in the British Parbare between the produced as to the right of wisidation, and some writers, (the above among the number,) have yone so far set or egret that this important matter had not been settled by treaty.

A moment's reflection, however, will satisfy any

COMMUNICATIONS.

ranspired among the colored population of Roston, during the past week, might not prove uninteresting, and have therefore ventured to subunit to the columns of the Liberator, 'A leaf from a Speciator's Journal.'

It may not be as generally known, as it should be the columns of the Liberator, and the service of the past of the particular of the columns of the Liberator, and the service of the past of the purpose of assisting all persons in making their escape, from alavery.

Various public meetings have been held, and advesses delivered before them, by those zealous advocates in a persecuted cause, Wendell Philips, Samuel J. May, and Joshau Coffins, and on the 4th and the service of the past of the particular of the subunity of the subunity

ity. The pupils were encouraged to persevere in an their landshie pursuit, and the parents also urged to extend the helping hand to their children, and assist them in their march of improvement; and at hone, ——Take the germ, and make it A bud of moral beauty. Let the dews Of knowledge and the light of virtue wake it In richest fingrance and in purest lues.¹ I was gratifying to the philanthropist to observe, that, at one of the exhibitions, the clergymen stationed over the different colored churches in the city, participated in the exercises; 'one of the most cheering signs of the times,' and I hope ominuos of the speedy downfall of that narrow spirit, which has sometimes prevailed among all classes of society, of debarring from the ocean of even our sympathies, those who were beyond the limits of 'our own church;' for while colonizationists and other proslavery opponents allow no difference of opinion to separate them in their efforts to prevent our rising in the scale of being, it becomes the persecuted and oppressed colored Americans to present a firm phalaux, unbroken by mutual jealousies, or weakened by distrust of each other. Were we to account ourselves more as followers of one Master, than as members of different sects, we should have more union, and-less dissension—more progress, and less dispute.

The circumstance suggested to my mind, some of the proceedings of the People's Convention, held in Boston a year since. At that time, there was much sensitiveness manifested by some individuals, who regretted that those among them, who sepired to less in the little too causite, but perhaps days to come may testify to its application.

Recolved, That the apathy manifested by our colored ministers of the gospel, air reference should be made for proof of it, to a number of the Yoice in which I mean to send the did, is utterly past my comprehension. I should almost as soon have defence of slavery, will be have the goodness to review the matter, the difference should be made for proof of the volument of the yoice

It is an axiom, that a minister exerts a great influence over his people, either for good or evil. Let but those, to whom the colored people of the different States give their patronage, either go before or with the people, in matters pertaining to their clevation in society, and we shall soon rejoice in a better state of things. Then will be realized the beautiful language of the Psalmist.—Our sons will be as plants grown up in their youth, and our daughters as conner stones, polished after the similitude of a palace. Let that class of individuals duly appreciate the responsibility vested in them, and a chord will be struck which will vibrate through the nation. Prejudice will soon hice its guilty head, and slavery a dominion cease; for we can even now discern a favorable change in public sentiment. Let all improve their means, however small, and be ready for the jubilee; for soon 'the coming morn shall chase away the shadows of the night.

Boston, April 7th, 1843.

Interesting Meetings.

Georgetown, April 2, 1843. Beloved Friend:

You will recollect that a meeting in behalf of crushed hast Liberator, that a meeting in behalf of crushed humanity would be held in the Universalist theeting-house in this place, last Sunday; and such was indeed the fact—for the house was thronged all day with an intelligent audience, who listened with fixed attention to the truths utteged by various speakers who seemed to be 'in the spirit on the Lord's day'; especially usa this the case with our brother Remond. Latimer and his wife, who, as he said, were sunce suffers from the 'secular institution', and [in.] churches, and lived up to their principles, many of them fearlessly, until the important truth developed by Birney, that the Church is the Bulwark of Slavery, was developed so plainly, that a voice was heard, saying, in accents loud and clear, Come out of ber, my people! At this rock they stumbled; and happy will it be for them if it should not, falling on them, grind them to powder. For this fact shows that they did not plant their feet on that eternal and self-evident truth, that man is created free and sequal; and that whatever comes in contact, with it must be wrong; for most of them are found clinging with a death-grasp to these organizations, whick keep their steeple houses closed against the preaching of a gospel which brings deliverance to the captive; and a part of them support a minister who declares oponly, that slaveholding ministers at the South are Christian ministers, and that whilst he would withold fellowship from a man who breaks the Sabbath, he would not do the same to one who holds slaves! O base hypocrisy! thus to fellowship, under the name of slavery, every crime forbidden in the world of God, even onen sabbath-havailue.

union, and less dissension—more progress, and less dispute.

The circumstance suggested to my mind, some of the proceedings of the People's Convention, held in Boston a year since. At that time, there was much sensitiveness manifested by some individuals, who regretted that those among them, who aspired to lead in religious matters, did not evince any degree of zeal in the intellectual improvement of the people. The following resolutions which have never been published being presented, after an animated discussion, were dependent of the people. They were, at the time, considered by the conservative party a little too caustic, but perhaps days to come may testify to its application.

Resolved, That the apathy manifested by our colored ministers of the gospel, in reference to the promulgation of the arts and sciences among us as a people, tends more to retard our intellectual canacipation, than the influence of any class of persons, except the slaveholders.

Resolved, That it is the duty of our people to give their support to such ministers of the gospel, as show proof of the best intellectual and spiritual cultivation.

It is an axiom, that a minister exerts a great influence over his people, either for good or evil. Let but those, to whom the colored people of the different Statos give their patronage, either go before or with the people, in matters pertaining to their cleavation in society, and we shall soon rejoce in a better state of things. Then will be realized the heautiful language of the Psalmist— Our sons will be as plants agained the proper having long since bear for the read of the proper in their realized the heautiful language of the Psalmist— Our sons will be as plants.

The term 'negro' having long since been ren-lered degrading and made a badge of repreach by sla-ery and prejudice, it is scarcely judicious or propet or abolitionists to use it in their appeches or writings

Democracy--New-York.

The following is an extract from the report of the Judiciary Committee respecting Gov. Seward and Virginia claims. Read it twice.

"He who occupied, at that time, the gubernatorial chair of this State, was alike deaf to the voice of reason, the requirements of law, or the dictates of justice. Surrounded by a legislature of kindred politics with himself, and seemingly as eager as he to conform their action to the view-of certain of our citizens, not, as your committee are constrained to suspect, from any sincere regard for them or their opinions, but from an unworthy consideration of political advantage: and while he was denying to Virginia the recognition of a principle which preserved to her the existence and continuance of her domestic institutions and rights guaranteed by the consti-

happy as I s

April 8th, contains a letter of the lat which the following is an extract: of the negroes employed on the Car took place a few days ago. They ma

rived, they found over forty of the et the rest surrounded by the whites, a advance.

A disgraceful scene took place in. House of Representatives on Saturdan, the citier of the State Capiol snatted by Mr. McGowan, one of the count of an article which appeared in the course of ... the affirsy was stable Fortunately, the wapon struck the and Mr. Brattan was not dangeroal committee was appointed by the like committee was appointed by the like committee was appointed by the H the matter, and McGowan was a over in bonds of \$1000 to appear a

Nette-Vork City Election—The ele-cers in Now-York has resulted in fu-cratic party by an increased majority year. Robert II. Morris is ré-deted jority of 5831 over Robert Smith, tatte. Last year, Morris majority of 2. Aldermen, and II in that of Asiata

Aldermen, and I in that of Austrian severely whipped on Monday by the content of the Boots severely whipped on Monday by on the start, who took offices it is one by a severely one of the start of the strictle continued as sive, that he did not write h, and and by the magter as far as was it has pown assailant, who is about four time as it body, seemed only the more entaged struck him severely in the free.

The Newburyport Herald says that tion of snaw on the rai-road helps? been so great, that in clearing the test two storms, in some please, they have to erect a stage, the track being 100 surface of the snow, that ame standing could only reach the, top of the bank white spade held at arm's length.

Terrible .- Mr. Etheridge, an o

The Rev. Mr. Raymond, who of the Amistad negroes, arrived his lady, on Saturday, on board of Ida.

There was a fall of ten inches of stor

n that region. Deplorable -The St. Louis Quincy, 111.

Quincy, III.

The case of Cooke and the late Mr. Ga

of Mrs. Cooke.—We learn from a lint.

York Herald, dated Norfols, April

still vory great. A most unformate

still vory great. A most unformate

from unformate

Mrs. Cooke was set dreadfully abratel, interest

fright. The trial of Cooke took part

from two thousand dollar have

for Gardner's poor widow and children, in

The Jaureal du Havre menioss sone if

The Journal du Havre mentions more The streets of Havre were nearly impair valley of Araw, Switzerland, a Part of 1,2 mules and 9 mulesters, persons in 1,5 mules and 9 mulesters, persons in 1,5 mules and 1,5 mule

Four Patriots Dead.—On Saurday 12h than four revolutionary soldiers held township, Westmoreland county, P. John John Gallagher, 104: Robert Dodg, 78; 1 Johnson, 103.

At is said that a Senator in Mais, of Augusta, by mistake went to the stress the State House, and on demanding his quired to sign the books of the subside the found himself enlisted in the strey for

THE LIBERATOR

PRIDAY MORNING, APRIL 21, 1843. Resided, This the Compact which exist rates the North and the South is a cov

HEWES THE NORTH AND THE NOUTH IS A "CONPLEST HIS DEATH, AND AN AGREEMENT WITH
PROPERTY OF THE PARTIES IN ATROCIOUS
CHINISTENS SHOULD BE IMMEDIATELY AN
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The pre-slavery churches of the North, conscious set they must either change their position, seeming at least, on the subject of slavery, or be crushed un

ast, on the subject in solvery, or extrained in Allanteen weight of public sentiment, are has ping resolutions purporting to be of an anti-clearacter, and then exclaiming as Agag did or extractly, the interness of death is past! While sesting the object for which such resolution.

m. what they were formerly; but the

real emancipation. Those abolition-in is anoinled, will not be deceived by

but will watch them with oven me place than they did when they gloried in occupy, or a pre-lavery position, and sharply regrove them a salver is skep's clothing.

inti-slavery spirit are they who have taker

, held March 14, 1843, certain resol

as a spiritual flourish. The next claus

ly zeal, of moral daring, of pious fidelity ! Here is

sets par, it has not attempted to "clear itself," (?) or a safe its position," respecting this awful state of the in our land! Again we say—what a confession,

agin we say—what a confes-ing so long neglected to perform a duty so obvi-was stare a right so infer that this church, roused a tenseissures of its past delinquency, will be support by fredeem the time by the adoption of the stated and thorough anti-slavery resolves and democraclout not after the passage of such a pream-ly. Let us see.

is ancresolation declares 'the system of Ameri-na ancre to be a physical, social, political and moral of stat mignitude and threatening aspect. Thou-sals of layenolders, with Thomas Jefferson at their half are admitted all this of the slave system, times what ausber. resolution declares the system of Ameri-

the word ' meekly,' in such a

'A Resolved, That those members of churches, water being mitably admonished, continue voluntar and approvingly to hold their fallow-creatures in voluntary servinde, fail of exhibiting credible edence of christian character; and, therefore, for claim to our christian-fellowship and communion.

Did ever a cat tread more softly or carefully? Oberve the phraseology of this resolution! In the firs place, men-stealing members of churches are to be suitably admonished, before christian fellowship is to be withdrawn from them What that means, or how leng forbearance may be exercised in such a case, every one is left to decide for himself. Next, these human kidnappers are to be cut off, provided they 'voluntarify and approvingly' continue to enslave ther fellow-men-not without! If they should reside in a slave State, by the laws of which manumission is prohibited, this would be involuntary slaveholding, and therefore not incompatible with 'a credible evi-dence of Christian character'! Such is the obvious intent and meaning of this resolution—for the masses, since trampled upon the property of the proper intent and meaning of this resolution—for the passag of which the church claims to be regarded as anti

This must suffice for a specimen of the lot we hav on hand, until we can find room for additional illus

British West India Emancipation.

The Committee of the British and Foreign Anti-Slavery Society having made diligent inquiries, during the last year, into the working of the West India emancipation scheme, have received voluminous re-

laborers average about 1s 6d; per diem; rent of house and, grounds, being charged separately. In Antigua and St. Kitts, the average wages are 1s.; rent included. This is a compensation, which will make American laborers stare, and which they would justly regard, in their own case, as being wholly inadequate. Yet for this small stirrend the greatest of the strength assources stare, and which they would justly regard, in their own case, as being wholly inadequate. Yet for this small stipend the emancipated slaves in the W. I. colonies labor cheerfully, and out of it, in many in-stances, contrive not only to support their families, but also to give substantial aid to the cause of religion and

o be nailed to the cross. When we sneak, theref

fatch from 20, to 30. old currency. In St. Ann's last, in many cases the value of Jand has doubled or trebled; 15t. storling has been given per acre for land for a township, which, four years since, would not have been valued at 6t. In Spanish Town, many of the properties are worth one third more than they would have been valued at two or three years ago,—some are doubled in value; and lands which, during slavery, might have been purchased at from 2t. o 4t. now obtain a ready sale at from 3t. to 20t. per acre.—From 20t. to 60t. per acre have been saked for hands in the vicinity of towns.

Thus it is that the Almighty is sustaining his decla, rations—'They that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, the repairer of the breach, The restorer of paths to dwell in. [See Isiath, 58th ch.] Slaveholding America; when wilf thou hearken to the voice of the Lord?

The Emancipator doggedly refuses to make any correction of its misrepresentations, in the case of the Oregies alvaer that the way, which detest and punish homicide, should, in order to prevent murder, publicly cowns marder any correction of its misrepresentations, in the case of the Oregies alvaer that the way, which detest and punish homicide, should, in order to prevent murder, publicly cowns marder any correction of its misrepresentations, in the case of the origin alvaer that the way, which detest and punish homicide, should, in order to prevent murder, publicly cowns marder any correction of its misrepresentations, in the case of the origin alvaer, publicly cowns marder any correction of its misrepresentations, in the case of the origin alvaer, publicly cowns marder any correction of its misrepresentations, in the case of the origin alvaer, publicly cowns marder any correction of its misrepresentations, in the case of the origin alvaer, publicly cowns marder any correction of its misrepresentations, in the case of the origin and the same any correction of its misr The Emancipator doggedly refuses to many any correction of its misrepresentations, in the case of Mr. Peirce. M gnanimity is a trait unperceivable in the character of its editor. His treatment of C. C. Burleigh, on various occasions, as well as of others, been averagined united to moderate the ferocity of mankind, should not increase it by examples of barbarity, the more

ronicle :- The divine law, which says, 'Thou sha the arts pre-eminently flourish—the land ous learning, of Christianity and freedom!

tinued weekly, at the moderate price of 50 cents year in advance. Among those who are expected to be contributors to its columns are John Pierpont George Kent, John G. Whittier, Moses A. Carrland. George Rent, John G. Whitter, Moses A. Carrland, and 'The Old Man of the Mountain, alias N. P. Rogers. Should the Torrent be so fortunate as to receive frequent or even occasional contributions from these well-known writers, it will do much toward cleaning the community of the filthiness of intemperature of the community of the filthiness of the community of the commu rance, and causing the seeds of virtue and sobriety to germinate and bring forth abundantly.

- 'A moral party is much wanted, one which divocate what is right, and care nothing abort Such a party would rally round it the soun of the people, and do great good. At firs ould fail; but if they had courage to persever

Instead of apologizing to our readers for occupying at the present actigious caisis in the anti-slave We bespeak for it a careful and candi perusal. We have printed one thousand extra-copi for distribution at a cheep rate, on a half sheet of the Liberator. Price \$1 00 per hundred. Apply at 25, Cornhill. We wish that millions of copies could be

such language, the doctrine inculcated

AN 'INFIDEL' DECLARATION. The Baptist Chur

justice to the views advanced by the friends of church reform on that occasion, or to their language. As soon as the official proceedings come to the hand, we shall accompany them with some remarks of our own.

Thuse meetings have done a good work for the anti-slavery enterprise in Lowell.

LETTERS FROM ENAURED. By the steamer Britannia which arrived at this port, from Liverpool, early on Wednesday morning, we have received letters from H. C. Wright, E. Pease, Dr. Madden, &c.

ance. But the Liberator is identified with free ciples, at no other paper of equal influence

OBERLIN, Ohio, March 13, 1843.

the truth, and that he may have so much of the of Jesus Christ in his heart, that he may protect truth in love.

I am highly gratified at the rapid progress we have the second truth in t

the anti-slavery cause is making in all parts of the United States. I think the last twelve months have witnessed greater advancements than any preceding year. Every indication seems to be that the blood stem of American slavery is rapidly a its final termination and extinction.

Yours fo

AMASA WALKER.

The quarterly meeting of the Boston Female Anti-lavery Society was held April 12th, at Marlboro Mrs. H. G. Chapman, President, pro tem.

Anne W. Weston, Recording Secretary, pro tem.
After reading of the scriptures, and prayer, the fol he Boston Female Anti-Slavery Society at the Mas

achusetts Anti-Slavery Fair. 2. Resolved, That we will each pay \$1 00 to raise

. o. Society for the carty preparation of the require forms of petition.

8. Resolved, That Mrs. Chapman be the committee A Letter to the Women's Anti-Slavery Conference.

Essex County was read, and adopted.

After some arrangements in relation to further lea

A. W. WESTON, Rec. Sec. pro

IN THE NEW-YORK ASSEMBLY .- April 13, 1843. TRIAL BY JURY.

in committee of the whole, Mr. Thomp of Mr. Hubbell, in the chair, took u er, which was the bill repealing the law eg the right of trial by jury to person tive slaves.

Also directing the Attorney General to test the case sence a Falls, N. Y. has passed some excellent general relations and savery, in which it declares non-follow ship with slaveholders and their spoigists, and bears a decided testimony against 'that unreasonable and unchristian prejudice,' which excludes our colored brother from social, religious and natural equality—The fourth resolution is in the following words:

Resolved, That American slavery could not exist without the countenance and support of professed gospel ministers and christian professors.

Of the truth of the declaration contained in this reasolution, we have no doubt; but if it had been made by us, it would have still more clearly shown our 'inclidelity'—of-course. Coming from a Hapitas thurch, and being published in a Baptist journal, it is to be estimated by a different standard!

Meximos at Lowell. We have expected in the proceeding page, a sketch of some anti-slavery meetings lately held in Lowell, which is far from doing justice to the views advanced by the friends of church reform on that occasion, or to their language. As soon as the official proceedings come to hand, we shall

NOTICES

losed with the present num nearly all our subscribers is respectfully and earnestly favor us by forwarding the

fied as soon as made known.
Will not each subscriber, also, use a little exertion
to introduce a weekly anti-slavery lecturer into other
families in his fown, by obtaining the names of at
least two persons, to be added to our subscription
list? For how can the people believe, if they do not
hear, the truthe of the enti-slavery gespel? And how
can the Liberator survive, if deprived of the support
necessary to its existence?—H. W. W.

This meeting will convene in the city of New fork, on TUESDAY, the 9th day of May next. THE ANNVERSARY will be held not of the reviews to commence at 10 o'clock, A. M. The business meetings of the Society will com-sence at 4 o'clock, P. M. of the same day, in Concer-let, No. 406 Recorders, and will continue, by ad-

Delegates are requested to record their names in the roll book, at the Anti-Slavery Office, No. 143 Nassau-street, as soon as convenient after their arrival in the city. Cards of reference to respectable board-ing-houses, where the charges will be moderate, will be supplied to strangers, at the office. By order of the Executive Committee,

L. M. CHILD, Res. Sec.

The first annual meeting of the Connecticut Amer

les.

It is right to hope for, and reasonable to expect, the coral renovation of the world by the power of truth

with the musical talent of triend suggests agent a specific Rainers, the Mutchinsons, In conclusion, the committee would say that the impossibility of obtaining a place for the meeting any other place, is the reason, for appointing it the early in the week. But there will be presching clectures by some of one-friends present at the Saloor on Sunday, at the usual hours, and evening. Friends from abroad can be accommodated, where changes to stop over night, at It. L. Burstead C.

risenus from abroad can be accommodated, who may choose to stop over night, at H. L. Bumstead or D. N. Brown, Bloomfield, Butler N. Strong, Wethersfield; Josiah Case or Olcutt, Manchester. Friends who may come to the city, will call on E. B. Cunningham, No. 1, Central Row. LUTHER BARTLETT, Chairman of Ex. Com

Hartford, April 11, 1843.

MIDDLESEX COUNTY, ATTEND !

MIDDLESEX COUNTY, ATTEND:

The regular quarterly meeting of the Middlesex Co.

A. S. Society will be holden in the Orthodox meeting-house in Waltham, on Tuesday, April 25th, at 10;-20 clock, A. M.

Will not the abolitionist of the County turn out an masse on this occasion?

Questions of more than common interest will come before the Society, that will demand the presence of every abolitionist in the County. Able advocates of the cause will be present.

S. C. WHEELER, Sec.

THE FIRST ANNUAL MEETING

to discover and remove their causes, are earnestly in-vited to attend.

The question of property, governments, the church, the clergy, are-organization of society, and co-opera-tive associations, may be properly brought before the Society.

A. BROOKE, Pres.

J. A. COLLING, Cor. Sec.

P. S. A special meeting of the above society will be held in the vicinity of Waterloo, Seneca Co. N. Y. commencing on Thursday, April 2771, at 10 oclock, A. M. at which Dr. Brooks, John O. Wattles, and other delegates from Obio, are expected to be present.

ADAMS'S REPORT ON THE LATIMER PETI-

TIONS.

It is proposed to publish Adams's Report, with the final report from the towns of the number of signatures from each—the Doings in Virginis, &c. &c.—in a Double Latimer Journal. Subscriptions received at the Anti-Slavery Depository, 32 Cornhill. Price following the property of the Dournal. 2 cents per copy, or 42,50 per hundred. For Adams's Report, 1 cent per copy, or 75 cents per hundred.

WM. HENRY BRISHANE, M. D.

AVING commenced the practice of Medicine in this city, respectfully solicits the favor of his friends and fellow-citizens who may require professional services. Office and residence No. 42 Harvardstreet.

April 21

te Mr. Gardan-m a Jester in in April 7th; that case in Porta-riunate occur. In consequent a the house of runed, that the took place on the diars have the children, the see

Depart, ye workers of iniquity!
Mid kindred spirits find your home prepared.
And shall we think, because we seek to break
The bond that binds a brother's limb to earth,
We are fulfilling all that God requires?
Nay, as the heavens are high above the carth,
So is the toil to set the spirit free
Above the mere enfranchisement of limb.
How strikingly the widom of the Lord
Blends with His love in this great moral war,
In willing thus that truth should break the chains
That bind the captive at the sunny South,

In willing thus that truth should break the chains That bind the captive at the sunny South, And, while that is accomplishing, the same All-powerful truth should be enfranchising, From sectarism, and from priestly power, And legal domination, human hearts Throughout the Northern realms of this fair land! God works by means, and whoso will may share The glorious toil of liberating man From every threddom; whose dareth not Join in the warfare, whatso e'er the cause That holds his spirit back, is yet a slave. Some agency, perhaps unknown to him,

DEAR N. P. ROGERS:—I send you the following lines to be inserted in the Herald, if you think proper to do so. I am aware there is no poetical merit in them but I think there is a point to them.

Alias PRIESTCRAFT. Come now, my Muse, and help me sing Some truths that must be spoken, Of PRIESTCRAFT, that accursed thing, Whose power must sure be broken. Let all the world attention pay, And hear the words I utter

Oh! what a craven set are they

Oh! what a craven set are they
Who 'self their wind' by measure;
Who make the truth a lie, for pay,
And in the trade take pleasure!
'Tarning and twisting' is their trade—
And, mercy! how they mutter,
When any mortal dare invade
Their rights in bread and butter!

The poor, oppressed and groaning slaves Beneath their yokes may struggle, Because these lordly, priestly knaves

They white and groat with priestly tact,
And lengthen out their faces,
When any one dare 'cross their track,'
Or 'skick within their traces!'
Just contradict a hiroling priest,
And what a groan he'll utter!
He'll not allow it in the least;
You touch his bread and butter.

Then let the truth be plainly told,
How much sover they far it:

8ay, to work exit they are sold—
Let all the people hear it.

This scorehing truth about them tell—
No matter how they flutter:

They'd send us every son to sell,
To save their bread and butter.'

Ye lordly priests, once more be MEN Go, now, unteach your teaching; And no'er preach foolishness again, For 'foolishness of preaching.' Go, make a suffering world rejoice At the great truths you utter; Nor let again of truth the voice Be hushed by bread and butter.

Homanity within their heart They act it well, unworried. Should juries sit upon their souls,
This verdict they would atter:
'They died, poor sacerdotal fools!
Of love for bread and butter.' Then let the truth be plainly told.

Are busy at their juggle.

They leave the drunkard all alone, To perish in the gutter-A higher interest they own—
Tis saving bread and batter.

For the Liberator GOD MADE THE SPIRIT FREE.

God made the rpirit free—to worship Him,
And Him alone—depending upon Him
For purity, vitality, and strength,
And, in return, to yield its being up
In voluntary homage on the shrine
Of pure and filial love. He made it free
From every law or creed by man devised,
Bound only by the perfect law of love.
Should I, by fraud or force, to my own will
Subject another's will, and bind his limb,
And bid him for my pleasure toil; should not
My soul be guilty in the sight of Heaven,
Of a black, monstrous crime, scarce paralleled
Among the other giant sins of earth?
But would I be a whit less culpable,
Should I commit my soul to mortal's care, GOD MADE THE SPIRIT FREE. But would I be a whit less culpable,
Should I commit my soul to mortal's care,
To be directed by another's views
Of truth and duty, and to him submit
Conscience and judgment?—at his bidding check
The spreading princes of aspiring thought,
Investigation's limitless research
Bring to a final stand, and to his mind
Bow down as at the throne of the Most High,—,
E'en though that being were the holiest
And noblest that the Hand Divine e'er formed?
Should not I in both cases equally E'en though that being were the notices And noblest that the Hand Divine e'er formed? Bhould not I in both cases equally Infringe upon that holiest of all rights, A Father's hand hath on our race bestowed? The right to be, to think, to act, to move, According as the conscience learns God's law. We that are free should prize the treasure high, Whether of soul'or limb, as dearer far Than all the joys of life, or life itself; Since that to yield, or compromise one point. Endangers freedom, and gives evil strength. The spirit must be free—and whose dares To throw a fetter round it, or to check That thint for knowledge, that Jehovah willed Should be inwoven with its very life,—Or falsely guide when for direction asked,—May find, too late, how fearful is the doom He has himself prepared for his own soul.' For I was thirsty, and ye gave no meat;—For I was thirsty, and ye gave no meat;—Depart, ye workers of iniquity!

Nothing short of this is demanded by the covenant obligations into which we enter, on joining ourselves to a church. We then solemnly promise to watch over and admonish each other in love. If we see the members of the church astray, and that too on points essential in our view to human salvation, and do not warn them of their danger, their blood and our own broken vows will settle, together, upon our guilty heads. And no mere lipservice will suffice to the discharge of this duty, if our actions do not agree with our words; which they cannot, if we continue to sustain church relations with those whom we regard as having proved themselves by their practice to be deficient in the vital elements of sound christian character, and whom we can not reclaim.

celements of sound christian character, and whom we can not reclaim.

OUR SINCREITY—INTEGRITY—AND USEFULNESS.

How can we secure the respect and the confidence of our neighbors, (whether church members or others) unless our faithfulness he exhibited, when the proper occasion presents itself, in the manner that has been described? We profess to believe, for extample, that human rights are inalienable and self-evident—that chattel slavery is the most palpable and deadly violation of those rights—that its victims have a claim upon the prayers and exhorations of all men, especially of all Christians—that christian character is, in fact, defined and moulded by the advocacy of their claims. Yet we continue by our church relations to certify, to endorse, as it were, the christian character of those who notoriously neglect, and even contens and deprecate the performance of that heaven-imposed duty! Here our activation is the content of the content of the self-endorse in the content of the content of the self-endorse in direct contradiction to our words. And which will our neighbors believe? If our remonstrances and arguments and scripture quotations were beginning to make church members tremble and inquire, our fraternal recognition of them as Christians, at the communion table, and in other associated roligious action, takes back sgain all we had said. Their consciences are relieved. They conclude we are insincer or mistaken, for they know we sfe inconsistent, and they are more and more disgusted with our apparent pertinacity and stubborness in pressing upon them sentiments by which we ourselves will not practically abide, and which our actions show that we do not regard ridd to Christianity, after all? Is it strange that, under such circumstances, a number of abolitionists, rotaining church connections, year after year, with churches whom their professed principles should lead them to discard as anti-christian; have been dealt with by those same churches, and suspended and excluded, (not for their abolitionism—Oh! no

CHRISTIAN USEFULNESS

abolitionism—Oh not this a larrys litelaimed, but for their disturbing the peace of the church, and the disturbing the peace of the church, and the careful and not as principles, upon which their own lives are to be squared, and their exclessistical relations determined?

Abolitionists are evidently desing the public confidence, on account of their inconstituency in the belong. Just as their reputation and influence were destroyed at one time by their safesion to the political parties that evitation and influence were destroyed at one time by their safesion to the political parties that are equally subservient to the same "Abolitionists who have sacceded from their old political parties on account of their pro-slavery character, and yet cling to churches and ecclesiates budies of the same character, bring their sincertify even in their political efforts, in the same proper of the same character, bring their sincertify even in their political efforts, into saspicion, and demand of majorith heir strength, even in that flavorite department of their activity.

**We cannot discharge our duty to the slave, while connected with a pro-slavery church, any more than we can, while connected with a pro-slavery party in politics. The churches can no probe neutral than the political view of the country vegetato." And the morals of the State can hardly becapted to be in always proven; as any political party in the land. Indeed, such churches fornish, to a great extent, the moral atmosphere in which the political view of the country vegetato." And the morals of the State can, therefore, if we would not parties the country vegetato. "And the morals of the State can, therefore that Christians should seceed from a corrupt church. Such a church per power, as any political party; in the land. Indeed, such churches fornish, to a great extent, the moral atmosphere in which the political view of the country to the crumanian of the political view of the country to the country vegetato." And the morals of the State can have been propose

where the makes the restriction of the property of the control of the property origin role in some control of the property origin role in original to a starting to the control of the property origin role in original to a starting the property of the property origin role in original to a starting the property of the property origin role in original to a starting the property origin role in original to a starting the property original to a starting the property of the property original to a starting the property original to a starting the property or the

V. OBJECTIONS AND ANSWERS

V. OBJECTIONS AND ANSWERS.

1. 'Schism' to come out of Babylon? If it be schismatic to be separated from the churches of Jesus Christ, then it is 'schismatic' to remain in an anti-christian church—and schismatic to come out from it.

2. 'But we are too few and too feeble?' In whom, then, is your strength, your life? I sit in yourselves, or is it hid with Christ, in God? You had better not enter into or hold any church relations, until

*Will any suggest that the principles of christian union are violated by leaving a corrupt church? Those principles, certainly, can not require us to cling to such churches, nor to the corrupt principle of them. Such a union would be anti-christian union. And as to the sound portion of such churches, we can not be bound to hold anti-christian connections, in order to remain with them. It seedlers from such churches will establish new ones on the principle of receiving all Christians, they will be guilty of no schism, and in will be no fault of theirs, if some of their brethren consent to a separation from, raller than quit a corrupt church, to go with them.

I Whât was it but secsusion, when the Apostles organized new churches among the Hebrews and the Genitles? Whehever the members of an old church organized new churches among the Hebrews and the Genitles? Whehever the members of an old church organize a new one, are they not accounted seceders? But the Javish church was a national church, from which the ancient prophets could not secede, as they might have done under the New Testament common the results.

we content. Cor. v. s.)—the very dectrine for what we content.

12. "But the tares and ithe wheat must be permetted to grow together until the harvest, and the church? Or in the world? Christ's orn expectation of the parable (Mat. xiii. 32), information are allowed to grow together? is "the are and ine what are allowed to grow together? is "the "And. Mat. sing of the kind is said about the church. And these who apply to the church what Christ. And the world, very evidently take it for granted that there should be and distinction made between the chemitatined in the one than in the other! Disorgain and the world; and no more church discipline mistained in the one than in the other! Disorgain.

13. 'But we can not see into men's hearts—Juley not, that ye be not judged.'' (Mat. vii. 1). The text, as Scott justly observes, can not forbid he reclusion from the church of such members a degree their profession—nor forbid Christian. Orbid, and the world; and because we can not see directly into next from every brother that walks disorded without from every brother that the state, and because we can not see directly into next from and express.

14. 'Does it not savor of Pharisceian to sectof from churches, and call them corrupt?' No. Not for every brother than it does to refuse the estimate of openly wicked men into the church, in the far place—no more than it does to gather churches and of the world, in any exec, (unless all are permind to join the church, who desire it.)

OENERAL REMARK.

Of each and every one of these attinities.

of the world, in any case, (unless all are permine to join the church, who desire it.)

Of each and every one of these objections, sal of many more, like them, it may be observed int, if valid, at all, they are, equally so against seasons from all corrupt churches (the Romsh for example,) as well as from corrupt Protestant churchs, in America. They likewise Forbid all examinations of unworlty members. They equally feels all tests of church membership, particularly these predicated on evidences of Christian character. Buy involve principles which, if carried out, would aband all the church organizations in the world, each though the church organizations in the world, each though the church organizations in the world, each though the church organizations in the world, and bad indiscriminately, as their members. Aber all, they are objections against the discharge of plainly revealed Christian duty.

It will be understood that we advocat seems from anti-christian churches, with the view of expaining christian charaches, with the view of expaining christian charaches, with the view of expaining christian charaches in their stead. Of this well, we intend to tread, in our next number.

Be a period of the control of the co

POLICE OFFICE-Monday.

Reported for the N. Y. Journal of Commerce.

POLICE OFFICE—Monday.

Kidnappina.—In the month of October last, again named Samuel Rowe, who represented that he was owner of a farm in Lewis county, New York, spiled to the Commissioners of the Alma-House, for spiretices, and had them bound to him, two gins act wilboys, one of the latter, a colored boy, on the Lorgithout the Commissioners. When getting them board to him, the stated of the had been to be the state of the commerce of the latter, a colored boy, and the Lorgithout work on his farm, but instead of doing be the backed with them on board a vessel for New-Outer and them proceeded up the Missispip in about miles above Brandon, in the State of Missispi, and then proceeded up the Missispip in about the miles above Brandon, in the State of Missispi to be better the placed the children on a plantation, at tried to sell the colored boy, but could not succeed the colored boy, but could not succeed the succeeding the colored boy, but could not succeed the succeeding the colored boy, but could not succeed the succeeding the colored boy, but could not succeed to sell the colored boy, but could not succeed the succeeding the sun

Affray and Death.—A serious affray ectomic it. Marion, in this State, on Wednesday last, believe Col. Martin A. Lee and N. B. Leckett, Esc. in with the former was so severely wounded by a patch size that he died on Saturday morning. Col. Lea he sectessive acquaintance throughout the Sant, and formerly represented Perry county in the Lepaum, and subsequently was engaged in commercial period in this city.—Mobile Chronicle.

in this city — Mobile Chronicle.

Murder — An atrocious murder was commissioned to the 2d inst, in the pagish of St. Landry. The mixed man is named Mcciaby. He was from Missippi, and was on his way from the Alexandraine road to Opelousas, in the company of a man sease Barney Mitchell. His body was found to Byro Bourl, dreadfully mangled, the skull being furnited and beater in with a club, and presenting furnited and beater in with a club, and presenting street, and the supposition prevails that he is the hardent.

— X. O. Bec.

AGENTS OF THE LIBERATOR.

AGENTS OF THE LIBERATOR.

RUDE-INLAND.—Wm. Adams, Peatwistif. do.

8. Gould, Warneick.

8. Gould, Warneick.

8. Cowley, Hertford; John S. Cowley, Hertford; John S. Charley, Homas McClintok, Westfeel, John Barker, Peru; R. D. H. Yardley, Kasknitz, Jan Hartshorn, Pena Ven.

Paysaylvania.—H. C. Howell, Alleghay: J. J. Yashon; Pittaburg; J. M. Preston, Theography of the Company o

[SEE FIRST PAGE.]

PROM THE POSTMASTER CENERAL Remittences by Mail - A Postmaster may the money in a letter to the phylisher of a newspire pay the subscription of a third person, and fresh letter if written by himself D Agentz who remittency hould always that the persons to whom it is to be credited.

True happiness is not the growth of earth;

When Nature sweetly smiles around, And heaven is beautiful above, And air is vocal with the sound

Of minstrelsy from birds you love— Give His the heart in early youth, And bow in worship and in praise; For sweet is innocence and truth, Where virtue smiles in childhood's face.

EARLY PIETY.

Pae search is useless if you seek it there; is an exotic of celestial birth, And only blossoms in celestial air.