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WEDNESDAY, NOV. 6, 1880.

**CHURCH INDEPENDENCE.**—A large portion of our columns is occupied the present week with a report of the discussion on 'church independence' which occurred at our late General Conference. This report is commenced on the first page, continued on the fourth, and concluded on the second.

The report of the discussion on the Fugitive Slave Law has not yet come to hand, but we have the promise of it in season for next week's paper.

### "NO MATTER WHAT WE BELIEVE."

Truth must be believed and practiced. It is not enough that we believe the right—it is not enough that we do it. We must both believe and do. Faith and works are correlatives as much as father and son, or husband and wife. As there cannot be a father without a son, or a husband without a wife, and vice versa, so there cannot be true faith without right action, or right action without right faith. "Faith without works is dead," and the apostle says farther, "I will show you my faith by my works." That is the way in which all must exhibit it.

We must believe the truth. There may be professedly scattered around us, abundant developments of divine wisdom and benevolence. Revelation may utter her voice, Nature re-echo the sound, and Providence confirm the instruction, and yet if no one believes it, no one will be benefited by it. The truth exists, but it is not the object of faith. Men substitute error and falsehood for it, and imagine that "it makes no difference what they believe, if they are only sincere." There could not be, I was about to say, a more fatal deception creep into the human heart. It is well calculated to captivate and destroy. "It makes no difference whether we believe error or truth"—"It makes all difference. Truth gives us freedom, error makes us slaves. One saves, the other destroys, and the more sincere we are in either case, the surer is the result. Sincere in believing falsehood! It will then have its full power over us. You believe the unprincipled cheat to be an honest man, and you suffer the consequences. Your sincerity places you in his clutches. How many an individual, deceived by fair words, has put his name to a note for the accommodation of a friend, whom he afterwards found to his chagrin to be insolvent, and that he must pay the demand and thereby endanger his own estate. If he had believed the truth instead of falsehood, it would have saved his possessions. The ruin of an estate, however, is of small consequence compared with the loss of the soul. One is temporal, the other eternal—one trivial, the other of infinite importance, and yet the analogy between them is correct. Sincerely believing that there is no hell, or that there is no danger to be apprehended from sin, would no more shield one from the effects of transgression, than sincerity would save him who for pleasure should make revolutions about the vortex of the Norwegian maelstrom, or who, regardless of danger, should commit himself to the currents of the Upper Niagara. He who believes a lie in matters of eternal moment, must expect to be damned. God has placed truth before him, and directed his attention to it; and he cannot spurn it with impunity. "See, I have set before thee this day life and death, and death and evil"—"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life."

The fact is, we have the truth, and we must believe it, or 'mischievous will be the result.' Yet some are ready to adopt the false and dangerous maxim, that "it is no matter what our creed is, if our conduct be right," as if there were no connection between belief and conduct—as if we could do right when we think it is wrong. A man with an erroneous belief is liable to think his conduct correct, when a better faith would give a very different picture. The moralist or formalist may be sincere, yet wrong.—Paul verily thought with himself that he ought to do many things contrary to the name of Jesus of Nazareth, which things he did. Acts 26:9. It is evident that his conduct grew out of a wrong faith. The fault lies not in his persecuting Christians, but in believing that it was right so to do. Here the responsibility rests, and here the remedy must be applied.

I will cite one more illustration, which to my mind throws light upon this whole matter. It is the case of a young lady of great beauty and strong personal attractions, who, to the astonishment of all who knew her, took a false and fatal step. No one could account for it—so it was said—but let us see. She thought she was pretty, and she became proud. She cultivated the external appearance to the neglect of the intellect and heart. Her reading was confined to works of fiction—works which were calculated to pervert the taste, excite the passions, surcharge the imagination, weaken the judgment, corrupt the affections, and sap the very foundations of correct principles. Thus trained, she was vain and credulous. Her beauty and vanity found her a place of gratification in the circles of the gay and thoughtless, and were the occasion of her overthrow.

Her paramour went to work as deliberately and shrewdly to accomplish his purpose, as a Yankee would drive a bargain. He knew as well what strings to pull. He saw that he must first gain her confidence; and when she had once laid herself upon the altar, he thought with fond-like satisfaction—he would exult in his victory, and leave her despoiled of her loveliness, to fade away and perish alone, engulfed in the whirlpool of her own infamy. His bland words of flattery, and professions of affection, false-hearted as they were, succeeded beyond his fondest anticipations. Her friends told her the truth, expostulated with her, and clearly exposed her treachery, but she would not hear them. She still hung upon the lips of him she loved, believed every word he uttered, and unreservedly gave him her heart, declaring that she would willingly do or suffer anything for him.

to read the law, but deceived the judge, and got a decision in favor of his client thereby, in conformity to law. The next day he happened to have another case of precisely the same nature, only he was on the other side. This time the law was really on his side, and he opened and read it right to the court. The judge said, "But I understood you to read the law differently yesterday." Well, never mind, your honor," said the counsel, "I was wrong yesterday, I will be sure I am right to-day."

Now these acts of General Conference may have been wrong, but if they were wrong then, let us have them right now. The former acts of the General Conference are quoted with all confidence by brethren, as though they were ultimate authority. But the acts of other General Conferences have no more authority than the acts of this, and if General Conference can make it, it can unmake it; if others have authority to make, we have authority to repeal. But I do not think that the acts of the former Conferences do conflict with the adoption of these resolutions. But suppose they do, still it is said that these acts of General Conference are not binding on us, they are only expressions of the practices which prevail generally in the denomination, or at least only advice. And if we regard them as either, there is nothing so obligatory about them. It is acknowledged by this same authority, that the denomination is by no means unanimous in its practices, and that these practices are the churches are at liberty to adopt or not, as they see fit.

Eld. Woodman said he did not bring these acts as law, but whether law, custom or advice, they are still acts of General Conference, and if this Conference recommended another course, they should at least have the courtesy to attend or repeat or allude to the former acts.

Eld. Noyes thinks the best way to save a nail will be to pass this resolution, and then if there needs to be done anything further in regard to the acts of former Conferences, it can be done afterwards. Eld. S. Curtis is not particularly nervous under the influence of this discussion, but is tired of it, and is disposed for peace; does not want to make the difference wider in this matter, but make it less if possible. Himself and Eld. Cheney have often measured their swords on this subject, and kindred topics, and he has no particular ambition to gratify by discussing the subject with him or any other. I have contended that the method which it will commend in this resolution was not according to the usages of the denomination. Of this there can be no doubt, for it is a plain contradiction of our published usages, heretofore approved. And that this is contrary to our former usages, Bro. Cheney agrees, and so do others. Now, for the sake of peace, I am willing to yield and agree to the revision of our former usages, and the adoption of a new system of church polity in this respect, if brethren will feel any better pleased with it. We may have had some usages which were wrong; and if so, we want to abandon them. And I am willing to adopt any measure as an experiment, but not absolutely wrong. The Treatise plainly says that it is contrary to our usages for any church to go out from a Q. M. without the consent of said Q. M. If this resolution is adopted, which says they have such a right, then some action further will be necessary, of course, to reconcile the Treatise and the acts of this Conference. But that can be done, and I am willing it should be, and let those who think it will do things go better have a fair chance to make the trial. If this shall be done, the sentiment of the resolution being so well guarded by the accompanying resolutions, I see no great chance for any great course to come of it, at any rate. Now I have no doubt that those who contend for the establishment of this custom are as honest in their opinions as I am in mine.

Eld. Thomas Perkins. Bro. Woodman, in his remarks, referred to me, as I suppose. Now I look this position in my remarks, that if two parties enter into a contract with each other, and one of the parties violates that contract, of course the other is not bound to fulfill it. Therefore, when the Q. M. obtrusively violates its part of the contract, whether the contract is found in the constitution of Q. M.—expressed in any other way, or implied, being inferred from the known usages of the connection, then of course the church is no longer bound to fulfill its expression of implied consent with the Q. M. I believe this principle and application to be correct.

The vote now being taken, the resolution was adopted. The committee on the location of the next General Conference reported in favor of its being held in the State of New York, it being certified to the Conference that several of the members of the Society desired to entertain the Conference, had appointed a joint committee to determine the exact location, provided their request to have it held in New York would be granted, and to give notice of that location one year before the meeting. Accepted the report. A motion was made that the next session of the General Conference be held in three years from the present time.

Eld. J. Woodman spoke in favor of extending the time further. Thought no special business required a session, and considering the amount of ministerial labor which was necessarily left in attending, and also the expense of travelling to and from, and of entertaining the Conference, he thought it would be better to extend the time to four years.

Eld. G. H. Ball spoke in favor of two years, rather than four, and he should like these gatherings to be annual. There was a great disposition on the part of many to think that the business of the denomination was all managed by a few individuals. Having frequent sessions of General Conference, where all parts of the denomination were represented, and all participated in the business, had a tendency to allay this prejudice. And the intercourse of brethren with each other, which was established by every one of these sessions, was a great benefit; and the interest which was produced in the benevolent enterprises as a consequence of the exercises, he thought brought more funds into the treasury of the societies than enough to balance the expenses. He thought we needed to have the feeling prevalent throughout the denomination, and be experienced by every one, that these denominational interests are his own. And he believed if this General Conference should meet annually, the expense and trouble of it would be compensated four fold.

Eld. P. S. Durban spoke in favor of the motion for three years.

Bro. J. Lyford made a few remarks in favor of having the time of year changed, but was called to order by Eld. Ball as being off the question. Moderator decided in favor of Bro. Lyford, and he proceeded with his arguments, based on the weather and the press of business at this season, and closed by moving to amend by substituting the 1st Wednesday in Sept. instead of Oct. Several members objected that this motion was not in order, as in their judgment the constitution only empowered the Conference to prolong or contract the time between sessions by the year; but that the time in the year could not be changed without an alteration of the constitution.

Moderator decided otherwise, and the motion being seconded was entertained, and lost. The original motion was then put and carried, and Conference adjourned.

Prayer by Eld. M. Hill.—A. K. M.

**SAGACITY AND FIDELITY OF A DOG.**—A friend from Ipswich related to us the following incident.—One day last week, the wife of Mr. Dickinson, a worthy farmer of that town—all the members of the family being absent but herself—had occasion to step out of the house on an errand, and on her return she found a man on the floor, and a large Newfoundland dog, a favorite in the family, was upon him, holding him down. Mrs. Dickinson told the man that he had been stealing. He promptly denied it. She tried to call the dog off, but could not; she then told him that if he had stolen anything the dog would not let him go till he gave it up. After some further parley, the dog holding on with a firm grip, the man took advantage of his position, and slipped out of the door. The dog followed him, and was with difficulty kept from injuring the thief. However as soon as the spoon was thrown upon the floor, the dog let go, and the fellow was allowed to leave the premises.—Such a dog is worth having.—Lynn Bay State.

Mr. Currie, in a paper read before the Paris Academy, has shown that sea sickness depends upon the movement of the intestinal canal, which floats in the abdomen, and descends with every movement of the vessel, and then, ascending, pushes up the stomach and the diaphragm.—A horizontal position in the middle of the ship, and a tight bandage over the abdomen, are the remedy.

ended, and after some further discussion the motion was amended and adopted.

Eld. E. B. Fairfield now moved a reconsideration of the vote by which the whole subject of the resolution on the right of a church to withdraw from a Q. M. was indefinitely postponed. He was chairman of the committee on church polity, which had reported the postponed resolution, and as there were other matters before that committee, of a kindred topic, they should report again a similar recommendation to that which was postponed, if this was not reconsidered. He had also various other reasons which he would at present reserve.

Some objections were made by members against entertaining this motion, as the moved motion was postponed, and could not be reconsidered. He had also various other reasons which he would at present reserve.

Eld. E. Noyes thought the shape it was left in was very awkward. The reports would show that both parties felt every deep interest in the question, and debated its merits very warmly for a long time, and then indefinitely postponed it, leaving it precisely where they found it.

Eld. D. M. Graham was in favor of the postponed motion, but if it must come before the Conference again would prefer that it should come in the shape of the present motion.

Eld. Noyes says another reason why he wishes a reconsideration is, that there were two individuals who voted against the postponed motion who were not counted.

Eld. D. P. Clary thought the Conference was so much changed—many members had asked and obtained leave of absence, which had greatly reduced the number of members, that it could not be in order. After some further discussion—

Eld. J. Woodman moved that this motion be laid on the table till eleven o'clock, A. M., Monday.

This motion prevailed—after which the Conference voted that hereafter in all discussions, the moderators be desired to mark the time and enforce the rules of Conference, which allow no member to speak more than ten minutes at one time. The motion was made, and Conference adjourned.

**FORENOON SESSION, Oct. 7.**  
Conference being called to order—Eld. A. Turner offered prayer.

After reading the minutes, the committee on Temperance reported, which report was adopted with little discussion.

Two or three resolutions were presented and duly referred. One presented by Eld. S. P. Burbank on behalf of the committee on statistics, adopted. Committee on final adjournment reported in favor of adjourning on Thursday evening, if possible, otherwise on Friday noon, and if not practicable, at most as soon as Friday evening. Laid on the table to be called up on motion.

Eld. A. Griffith announced the death of Eld. S. B. Padden, who was to have been a delegate to this General Conference. He (Griffith) had just received intelligence of his death which occurred one week ago. He had been a devoted and successful minister, and had been the principal instrument in the hands of God of raising up the St. Lawrence Yearly Meeting. Had been instrumental in the conversion of many souls, who will rejoice together with him in eternity.

Eld. G. H. Ball moved a vote of sympathy for his family, friends and the churches with which he had labored.

E. B. Fairfield for committee on church polity, reported partially—in which report were resolutions to be adopted in connection with the one to be called up at eleven o'clock, provided it shall be adopted. These resolutions being laid on the table to be called up on motion—after adopting some portion of the report of this committee the remainder was laid on the table, and the motion to reconsider the vote indefinitely postponing the resolution on the withdrawal of a church from a Q. M. was called up and passed, and the postponed motion was of course reconsidered, and the resolution again brought before the Conference.

Eld. E. B. Fairfield said it had been argued that this resolution was legislation for secession; but he contended that it was legislation to prevent secession. He knew that this resolution would have a tendency to relieve the minds (if adopted) of many who felt deeply grieved on account of what they considered oppression in the denomination, and if this resolution is adopted, they will not tend greatly to prevent secessions from the denomination. Still those who prefer to appeal to the Y. M. for redress, as prescribed in the Treatise, can do so, and those who prefer to secede from the Q. M. without can do so.

Eld. G. W. Bean can now vote for the resolution, as he considers it greatly modified by the others.

Eld. J. Woodman. I am sorry to be obliged to differ in opinion from my aged brother [Eld. Thos. Perkins, whose remarks of Saturday are not reported,] with whom I have enjoyed so many pleasant seasons, and in whose opinion I usually have the fullest confidence. His position was that though a compact had been entered into by the church and Q. M. yet the church, under the circumstances described in the resolution, had a right to break from their part of that contract, inasmuch as the Q. M. had broken theirs with the church, by refusing to dismiss the church when they asked for a dismission in such a manner as that it became their duty to dismiss them, according to the published usages of the denomination. He contended that if one party had broken its part of the contract, the other was free of course. Therefore, if the Q. M. refused to give a letter of dismission to the church according to the implied contract between the church and the Q. M., then the church was under no obligation to abide theirs.

But if a Q. M. has thus violated its contract with a church, it has become a subject of discipline. It has done wrong and should be reclaimed, and it is the duty of the church, as an aggrieved minority, to make an effort to reclaim them, and call in the assistance of the Y. M. for this purpose, or else call a mutual council of men on whom both parties can agree. Either of these methods may be pursued consistently with our usages.

Again, it is expressly contrary to our articles and to the acts of the General Conference heretofore, for a church to withdraw from a Q. M. without effort to reclaim them. This being a part of the implied contract a church has no right to break. So you see, Bro. Moderator, that though a Q. M. may have broken its contract with the church, still there are some other steps to be taken before the church can legally withdraw. But perhaps the Q. M. after all, may not have violated its contract with the church. The implied contract was that when such church wanted a letter to unite with some other religious body they should have a letter, provided no cause of trial existed. But in the case contemplated in this resolution, the church may never have intended to unite with another religious body, but only have asked a dismission to go out and stand alone; and yet this resolution makes provision for them to secede for that purpose. [Here Eld. W. read the articles referred to in the Treatise and minutes of General Conference.] If this Conference does pass these resolves, and thus contradicts verbatim the acts of the former Conference, and of the published usages of the connection, without even recognizing those acts, I hope at least that a committee will be appointed to revise the Usages and so change the Treatise as to render it harmonious with the act of the present Conference; and I shall move the appointment of such a committee as soon as these resolves are adopted.

Eld. E. Noyes related a story of a wagon load, which he opened his book in court and pretended to read the law, but deceived the judge, and got a decision in favor of his client thereby, in conformity to law. The next day he happened to have another case of precisely the same nature, only he was on the other side. This time the law was really on his side, and he opened and read it right to the court. The judge said, "But I understood you to read the law differently yesterday." Well, never mind, your honor," said the counsel, "I was wrong yesterday, I will be sure I am right to-day."

feel, grieved if this question is finally settled against them. I am not an old man, but have been for twenty-five years a member of this denomination, and should I decide from my own experience and observation, I should decide that no harm could possibly come from a postponement of the whole subject; and I believe this is the only method to get over this unpleasant dilemma in which we find ourselves placed. For it is sufficiently evident, that unless we passed a greater amount of calmness after the decision is made than what we exhibit in the discussion, we shall be greatly agitated if the decision should be against us. But still, notwithstanding the deep interest felt in the discussion, the decision will produce no practical influence. Brethren will go home and practice just as though nothing had been done, decide what ever way you please. Let us then strive for the things which make for peace, and the things whereby one may edify another. I hope the question will be taken, as I believe the Conference is ready for it.

Eld. H. Esten. I do not think the Conference yet prepared for the question. Bro. Waterman's argument is, that somebody's feelings will be hurt on one side or the other by the decision of this question. Well, some feelings will be hurt, but by an indefinite postponement. But this is not the question which concerns us. The matter involved in this resolution has been referred to this Conference, not for postponement, but for decision. Our business then in this question, in which a very deep interest is felt, is to know and decide "what is truth," in relation to it.

Eld. Waterman. But I did not stop there. I said it would produce no practical benefit to decide this question, and as it would injure feelings and produce no good, therefore we had better leave it undecided.

Eld. Esten. I should have got it all in without being interrupted. If it will produce no practical benefit, and it is a matter of so little importance in itself, why oppose the resolution so strenuously? Why not let it pass since so many are deeply anxious for it? It is a question which, has long agitated some portions of the denomination, and one which many are anxious should be decided by this Conference. Let it then be decided, not for the sake of the feelings of one class or the other, but let us decide it right.

Eld. B. D. Peck. Bro. Moderator: I am opposed to the passage of this motion to postpone, and in favor of the adoption of the resolution. But if this question is not decided now, or if it is decided against my opinion, I shall calmly abide the decision. I am no combatant. I shall wait till another Conference, if this does not settle this question right. There is no use in bolting it, it will come up again if not rightly disposed of now. This denomination will do right eventually, and the principles of this resolution will triumph, and I am willing to wait patiently for it, for our turn will yet come.

Eld. M. J. Steere. It has been repeatedly said that many will go away grieved from this Conference on account of the decision of this question. If this resolution is not adopted I shall go away sorry, but I shall not feel disposed to make it a serious matter of difference. I shall go away ashamed too, that after this question has been agitated so long in the Yearly Meeting, and then been before the General Conference for three years, they dare not act on it—but, just like the great pro-slavery religious bodies, for fear of giving offence to somebody, let the matter pass off because they dare not decide according to their honest convictions of truth. This Conference will lay themselves liable to the same criticisms as we have made on others, who have timidly shrunk from truth and right, for fear of crossing somebody's feelings; and these criticisms will be made on us if this matter is thus allowed to pass without action.

But, it is of no use to attempt to prevent action on this question; there will be action on it in all parts of our denomination. Oppression must cease, wrong must be righted, and the principles of religious freedom are struggling, and her fires are burning in the breasts of thousands; and as well might we attempt to dam up the Nile, with bulrushes, as stop its progress. Action or no action it will move onward. As for the danger of present action, this is all folly; that which is morally right is politically and ecclesiastically safe.

Eld. A. D. Williams. I hope this motion to postpone will not prevail. If there is no importance to be attached to this question, as those brethren seem to think who are in favor of an indefinite postponement, why do both sides expend so much energy upon it? It will not stop the agitation of the question to postpone action. It will come up again at the next session with more interest than at present it excites. There is much greater feeling manifested now than at the last General Conference, and the liberal side of the question is much stronger than it was then. It is of no use to hope that any thing will be gained to the side of those who are opposed to action by the postponement of the subject.

Eld. E. Fisk arose amid cries of question, question, from different parts of the Conference room, and said—I was the mover of the motion for indefinite postponement now before the Conference, but have been silent until now, listening mostly to those who have opposed the motion; and now I do not know to say. But, brother Moderator, what is the object of this proposed legislation? What has kept us here hour after hour in this Conference and still keeps us here? We ought to be striving for peace, harmony and union, and for the consolidation of our interests as a denomination. But, instead of this, our precious time must be consumed by the day, for the purpose of providing the means of disunion and secession—laying and maturing plans by which we may separate easily. Having been somewhat connected with legislative bodies, I have seen them consult and devise means by which husbands might be separated from their wives, but I do not believe such efforts at legislation are consistent with the duties of religious bodies. Our heavenly Father has not given us any scripture to aid us in this seceding operation. If he had laid down any rules in his word by which we might secede and disorganize with facility, we should have been saved the trouble of this perplexing legislation. But, very unfortunately for our purpose, all his laws are for the purpose of binding and harmonizing and consolidating his people, and uniting their hearts in one. And I confess I can see no more necessity for legislation for disunion now than there was eighteen hundred years ago. As for the plea that we may wish to make provision to secede from a corrupt body, that is invalid. We need no such law. If a body becomes corrupt and we are holy, they will either cast us out or crucify us, and save us the trouble of seceding. This is the way they have always done.

Eld. D. M. Graham hoped the brethren would have mercy on us, and cease the discussion soon. He wanted very much to talk but would not do so, in hopes that the discussion would not be prolonged.

Eld. S. P. Morrill moved that the discussion on this question close in five minutes.

After some attempts on the part of a few brethren to speak, the motion was carried.

Eld. A. Turner said he wished the motions before the meeting might not be changed, amended and remodelled so often, as by this operation, it gave opportunity for some to talk almost incessantly—and throws the whole discussion into the hands of some dozen individuals, who were accustomed to speak all that the rules of Conference would possibly allow on all questions which come before Conference, while those who had

too much modesty to scramble or contend for the floor, were crowded down and their voices scarcely heard at all.

Eld. D. Winton asked what was now the question before the Conference. Moderator informed him that it was the indefinite postponement of the whole subject pertaining to this resolution introduced as a substitute (by Bro. Knowlton) for the resolution reported by the committee on church polity concerning the secession of a church from the Q. M.

Eld. Winton. Brethren wish, as they say, to indefinitely postpone this subject to avoid unpleasant feelings; and now they want to choke down discussion to prevent unpleasant agitation. But it will not do. Any gagging for the purpose of chaining or forcing down an intellect struggling for vent, will only tend to increase the agitation and deepen and increase the interest on the subject. Such will be the effect of the present vote, and of the indefinite postponement if carried (several voices—We are prepared to vote down the motion to postpone.) Do not want to discuss a question of such vital importance! Have not time to do it! Why, brother Moderator, I have come to this Conference to stay till the business is done; and I hope this subject will yet be fairly discussed; if it requires us to sit here for days to come. Not that I care to speak on it, but I love to see things conducted coolly and deliberately, and not hurried through nor shovled by.

Eld. A. D. Williams spoke against the indefinite postponement—was opposed to the motion just carried because he wished the discussion to go on.

B. F. Parker. The object of cutting the discussion short, at this time, is not so much to stop discussion as to forward business.

The motion to indefinitely postpone was now put and carried—and Conference adjourned.

**AFTERNOON SESSION, Oct. 5.**  
[We are informed by Bro. Moulton, that Bro. Day took notes of the first part of the proceedings on Saturday afternoon, but Bro. Day's report has not come to hand. The subject before the Conference was the report of the committee on Secret Societies.]

Eld. S. P. Morrill. I am fully convinced from all the discussion I have heard, that we are in favor of the independence of the churches; at least very many of us are, and some who seem to have forgotten it now they are on this question. I have no particular side in this question further than I wish that course to be taken which shall best glorify God. I certainly have nothing to say in favor of secret societies. Their ceremonies and parades are puerile, insignificant and nonsensical; quite beneath the dignity of men, and especially of Christians and Ministers. O I should feel strangely to find myself going through their ridiculous performances. I could not respect myself afterwards. But I am not going to say after all this that I will judge my brother in this matter. When these societies were first organized, I felt very indignant at them, and almost alarmed for fear they would do a great injury. I believe I once preached against them. But I soon satisfied myself that they were composed of just such elements as would soon expose themselves, and so I thought it not worth the while to meddle with them. And they are performing this work rapidly in our part of the country.

I think that inasmuch as there is no prominent visible moral evil among them, which assumes a tangible form, it is better not to adopt any violent measures against them. As ministers we may exert a great deal of influence against them by judicious measures. And what I desire is, that we may be able to do so, that if there shall be an outbreak, we shall be on the safe side of it, not having laid ourselves justly liable to censure by two great officiousness. I am in favor of Bro. Stevens' motion. Hope we shall have it without much discussion.

Eld. E. True said all the brethren seemed desirous to have little discussion and yet all desired to discuss.

Eld. E. Noyes related the anecdote of the lion that became almost frightened at hearing a great noise, and made a desperate onslaught, but found the noise proceeded from a frog. So he thought it was with attacks on secret societies.

feel, grieved if this question is finally settled against them. I am not an old man, but have been for twenty-five years a member of this denomination, and should I decide from my own experience and observation, I should decide that no harm could possibly come from a postponement of the whole subject; and I believe this is the only method to get over this unpleasant dilemma in which we find ourselves placed. For it is sufficiently evident, that unless we passed a greater amount of calmness after the decision is made than what we exhibit in the discussion, we shall be greatly agitated if the decision should be against us. But still, notwithstanding the deep interest felt in the discussion, the decision will produce no practical influence. Brethren will go home and practice just as though nothing had been done, decide what ever way you please. Let us then strive for the things which make for peace, and the things whereby one may edify another. I hope the question will be taken, as I believe the Conference is ready for it.

Eld. H. Esten. I do not think the Conference yet prepared for the question. Bro. Waterman's argument is, that somebody's feelings will be hurt on one side or the other by the decision of this question. Well, some feelings will be hurt, but by an indefinite postponement. But this is not the question which concerns us. The matter involved in this resolution has been referred to this Conference, not for postponement, but for decision. Our business then in this question, in which a very deep interest is felt, is to know and decide "what is truth," in relation to it.

Eld. Waterman. But I did not stop there. I said it would produce no practical benefit to decide this question, and as it would injure feelings and produce no good, therefore we had better leave it undecided.

Eld. Esten. I should have got it all in without being interrupted. If it will produce no practical benefit, and it is a matter of so little importance in itself, why oppose the resolution so strenuously? Why not let it pass since so many are deeply anxious for it? It is a question which, has long agitated some portions of the denomination, and one which many are anxious should be decided by this Conference. Let it then be decided, not for the sake of the feelings of one class or the other, but let us decide it right.

Eld. B. D. Peck. Bro. Moderator: I am opposed to the passage of this motion to postpone, and in favor of the adoption of the resolution. But if this question is not decided now, or if it is decided against my opinion, I shall calmly abide the decision. I am no combatant. I shall wait till another Conference, if this does not settle this question right. There is no use in bolting it, it will come up again if not rightly disposed of now. This denomination will do right eventually, and the principles of this resolution will triumph, and I am willing to wait patiently for it, for our turn will yet come.

Eld. M. J. Steere. It has been repeatedly said that many will go away grieved from this Conference on account of the decision of this question. If this resolution is not adopted I shall go away sorry, but I shall not feel disposed to make it a serious matter of difference. I shall go away ashamed too, that after this question has been agitated so long in the Yearly Meeting, and then been before the General Conference for three years, they dare not act on it—but, just like the great pro-slavery religious bodies, for fear of giving offence to somebody, let the matter pass off because they dare not decide according to their honest convictions of truth. This Conference will lay themselves liable to the same criticisms as we have made on others, who have timidly shrunk from truth and right, for fear of crossing somebody's feelings; and these criticisms will be made on us if this matter is thus allowed to pass without action.

But, it is of no use to attempt to prevent action on this question; there will be action on it in all parts of our denomination. Oppression must cease, wrong must be righted, and the principles of religious freedom are struggling, and her fires are burning in the breasts of thousands; and as well might we attempt to dam up the Nile, with bulrushes, as stop its progress. Action or no action it will move onward. As for the danger of present action, this is all folly; that which is morally right is politically and ecclesiastically safe.

Eld. A. D. Williams. I hope this motion to postpone will not prevail. If there is no importance to be attached to this question, as those brethren seem to think who are in favor of an indefinite postponement, why do both sides expend so much energy upon it? It will not stop the agitation of the question to postpone action. It will come up again at the next session with more interest than at present it excites. There is much greater feeling manifested now than at the last General Conference, and the liberal side of the question is much stronger than it was then. It is of no use to hope that any thing will be gained to the side of those who are opposed to action by the postponement of the subject.

Eld. E. Fisk arose amid cries of question, question, from different parts of the Conference room, and said—I was the mover of the motion for indefinite postponement now before the Conference, but have been silent until now, listening mostly to those who have opposed the motion; and now I do not know to say. But, brother Moderator, what is the object of this proposed legislation? What has kept us here hour after hour in this Conference and still keeps us here? We ought to be striving for peace, harmony and union, and for the consolidation of our interests as a denomination. But, instead of this, our precious time must be consumed by the day, for the purpose of providing the means of disunion and secession—laying and maturing plans by which we may separate easily. Having been somewhat connected with legislative bodies, I have seen them consult and devise means by which husbands might be separated from their wives, but I do not believe such efforts at legislation are consistent with the duties of religious bodies. Our heavenly Father has not given us any scripture to aid us in this seceding operation. If he had laid down any rules in his word by which we might secede and disorganize with facility, we should have been saved the trouble of this perplexing legislation. But, very unfortunately for our purpose, all his laws are for the purpose of binding and harmonizing and consolidating his people, and uniting their hearts in one. And I confess I can see no more necessity for legislation for disunion now than there was eighteen hundred years ago. As for the plea that we may wish to make provision to secede from a corrupt body, that is invalid. We need no such law. If a body becomes corrupt and we are holy, they will either cast us out or crucify us, and save us the trouble of seceding. This is the way they have always done.

Eld. D. M. Graham hoped the brethren would have mercy on us, and cease the discussion soon. He wanted very much to talk but would not do so, in hopes that the discussion would not be prolonged.

Eld. S. P. Morrill moved that the discussion on this question close in five minutes.

After some attempts on the part of a few brethren to speak, the motion was carried.

Eld. A. Turner said he wished the motions before the meeting might not be changed, amended and remodelled so often, as by this operation, it gave opportunity for some to talk almost incessantly—and throws the whole discussion into the hands of some dozen individuals, who were accustomed to speak all that the rules of Conference would possibly allow on all questions which come before Conference, while those who had

too much modesty to scramble or contend for the floor, were crowded down and their voices scarcely heard at all.

Eld. D. Winton asked what was now the question before the Conference. Moderator informed him that it was the indefinite postponement of the whole subject pertaining to this resolution introduced as a substitute (by Bro. Knowlton) for the resolution reported by the committee on church polity concerning the secession of a church from the Q. M.

Eld. Winton. Brethren wish, as they say, to indefinitely postpone this subject to avoid unpleasant feelings; and now they want to choke down discussion to prevent unpleasant agitation. But it will not do. Any gagging for the purpose of chaining or forcing down an intellect struggling for vent, will only tend to increase the agitation and deepen and increase the interest on the subject. Such will be the effect of the present vote, and of the indefinite postponement if carried (



sake—that she could not live without him. He knew his power, and for a moment his heart recoiled within him, but his object must be accomplished.

Months rolled away; and there she sits desolate, with scarcely a trace of her former beauty remaining. The want of the cheek, the vacant stare of the eye, and her disheveled hair bespeak the sorrow of her heart, and her reason dethroned. She is a monument of the facts that it is matter what we believe, and that conduct has a necessary connection with faith. Had she believed the truth, she would have been safe. Had she not doubted the hollow-hearted pretensions of her seducer, she would have fled from him as from the vilest reptile. She trusted falsehood, and it ruined her. Her sincerity could afford her no protection.

Oh, that all might see the importance of true faith—correct principles—as the foundation of intellectual and moral character! On such grounds we may predicate right conduct, from which will spring right feelings. If we believe and obey the truth, it will be well with us here and hereafter.—J. M. D.

#### CONFLICT OF PEACE AND WAR.

Sad indeed it is to reflect that the history of mankind is little else than a painful recital of battles and blood. From the blood of Abel of the first family down through all the greater families of tribes and nations, quarrel has succeeded quarrel, and blood has answered to blood, whether among savage tribes or civilized kingdoms. There is no moral necessity that the history of man should thus have been penned in blood. All men sprung from one original parentage, and God having made of one blood all nations of men, the fair olive leaves of Peace should have bloomed in the unbroken ligaments of universal amity.

Notwithstanding the common sense of all men involuntarily accords peace and love as the rightful condition between brethren, and the best feeling of the human heart horrifies at the miseries of war; notwithstanding in the outset of revelation the Almighty revealed himself as the God of love and taught what our higher natures teach, that we should love our friends, and that men should always be the friends of men, governments, not to say individuals, early practiced on the principle of hating their enemies. And so the world rolled on four thousand years. All heathen nations, and the Jews to whom pertained the lively oracles of God, meeting out to all the measure of eye for eye and tooth for tooth, taught for the doctrines of God the traditions of men.

Behold now a new gospel is given—God's own Son comes to our war-torn earth as the declared Prince of Peace. Listening to the Teacher come from God, in whose right hand is the silver word labeled in glowing letters of burnished gold, "Peace on earth, good will to men," the nations will receive the Divine law at its mouth and learn war no more. At least, it is what the angels expected, and the apostles hoped for.—The Prince of Peace opens his gospel: "Ye have heard that it hath been said by the ancients, thou shalt love thy neighbor and hate thine enemies; but I say unto you, Love your enemies." Here the principle of all wars, hatred to enemies, is repudiated; and the principles of universal peace, "love ye your enemies," are not only stated in the outset, but intelligently stated as the fundamental and necessary truths of the gospel of Christ. Surely, then, if the war-loving nations of heathendom do not at once espouse the peace principles and turn all their swords into ploughshares; yet individuals embracing the gospel, and churches built on such a foundation, will forever remember that as Christians they cannot fight; and consequently as the gospel of peace fills the world, the predicted time will be ushered in, when

"No war, nor battle sound,  
Is heard the great earth round."

But far from it. The great struggle between Peace and War had then only in good earnest commenced. For the four thousand years war had been the one great Moloch, and to this war-god had all nations offered up their numberless hordes of human sacrifices. God's unequivocal voice, Messiah's gospel of Peace, has to contend with human minds and hands long-accustomed to mercy and love. The conflict of Peace with War rages and the contest must be long ere the Peace Principles take root among the nations, and all men treat all men as brothers of one great family. The Christianity that is of Christ commences, Love your enemies; War demands, Hate your enemies. Here is the antagonism of the two; and though the final issue is not doubtful, the time has seemed long, when peace and love, instead of hate and war, shall settle all difficulties, alike between individuals and nations.

Much will be gained to the side of Peace when the deep-rooted prejudices which war has established falsely, shall be uprooted from the public opinion. War that has lived and fattened for all time enjoyed such a popularity among the nations, has thrown around the deeds of arms a mysterious halo of glory, which has intoxicated the minds of men. All nations have their heroes of the battle field, whose memories their poets have embalmed; and the glorious battles of heathen or Christian nations are drawn in admiring colors in the classics, in whose mould the minds of coming generations were to be cast. Hence mind has been taught to reverence the great heroes of war, the butchers of the great number of their brothers, as they were the greatest benefactors of their race. How have the praises been sung of the Alexanders, the Cæsars, the Charleses, the Nelsons, the Wellingtons, the Bonapartes of grim-visaged war, until the public opinion has become intoxicated with a false glory, and the war-god has ridden iron-shod over the immortal principles of peace of the gospel of Christ!

A false patriotism has thus been indoctrinated into the public opinion of the nations. "Our country, right or wrong," has become the settled motto. The war is begun, and though acknowledged wrong on our part, it must be prosecuted to a peaceful close, because it is begun. This was admitted by Congress to be the case in our late war with Mexico. And more; the people

must rejoice over the bloody victories, of Buena Vista, Palo Alto, and Vera Cruz. And more; this Christian nation must put the laurels around the temples of these heroes; and afterwards for their deeds of blood exalt them to the highest offices of political trust. And so it has been in all wars, the world all over and time throughout.—And where, all the while, are the peace doctrines of the gospel of Jesus? "Aye, trampled, on indeed, but not destroyed; fled only to the hearts and homes of the truly good, whence they are to come forth again in renewed vigor, to battle in the yet triumphant conflict of the Peace of the Son of God over all wars.

And amid the long shadows of the war-night which has shrouded the nations in such profound gloom, we see the glimmerings of the bright day of universal Peace. The morning star has arisen, the day spring from on high has visited us.—The peace doctrines of the gospel of Jesus are now beginning to be comprehended, so late as the middle of the nineteenth century, Anno Domini. Men of clear intellectual acumen and of vigorous moral nerve, are to-day at the helm of our little Peace barque, her oarsmen of mighty arm are struggling successfully against the war currents, and soon shall she spread her whitened canvass to the propitious breezes of a regenerated public opinion, and bear the rich treasures of "peace on earth and good will to men" to all nations and languages. War shall be learned no more. Great as the change would be, from continuous wars to universal peace, yet are the principles and elements in operation an adequate cause to such a grand result. Peace publications are waging the true doctrine on the "four winds; the pulpit at length is astir to drive the war-spirit from Christianity; Peace Congresses are existing great men, and gaining some attention from governments; kingdoms are diminishing the aggregate of standing armies; international differences are more frequently settled by peaceful umpires; and we may justly hope that very soon the arbitrament of the sword shall in all cases be succeeded by a great Peace Congress of Nations, confederated together in the kindly bonds of one grand universal brotherhood. In the fulfillment of such a hope—and it would only be the accomplishment of a God-given prophecy—how would our earth rejoice and blossom as a rose! Joy and singing would spring forth together, and the sorrow and sighing over war desolations be done away. Let then the conflict of Peace and War go on, till glorious Peace shall triumph, and set enthroned on the universe.—P. S. D.

#### REVIEWS, ETC.

Bro. Burr:—I would be glad to say, through the Star, for the encouragement of the saints of God, that the second F. W. Baptist church of Christ in Wilmet, N. H., has, during the past year, been blessed with a good revival of religion. The Lord appeared by his Spirit in the limits of the fourth church during the summer and fall of last year, and many of the young people in that part of the town, sought and found the Savior, and are now on their Christian way. In October the brethren of the second church were led to look more earnestly to God in prayer; they felt the weight of the cause, and a spirit of labor began to prevail. The Lord was pleased to hear and visit his people, to own by his grace the extra means used, which were an increased number of evening meetings, and visiting from house to house;—soon sinners were found inquiring the way to be saved, and many came to the meetings and boldly stood up, confessing themselves sinners, and requesting the prayers, the advice and counsel of the Lord's people. We were then favored with the long wished for time, and God be praised for the wonders he has accomplished here. The work of grace was not confined to the youth, but the middle aged had a part in the matter. That God was in the work was evident from the tone and feeling of the converts; they appeared to consider their own sins and rebellion against God, and seeing mercy in store for them, they candidly and earnestly gave themselves to a life of prayer and watchfulness. Another evidence is found in the pleasing fact that they hold on their way, happy and growing in grace—may the Lord keep them by his own power. Some of the young men who have been made happy in a Savior's love during this revival, I expect will yet proclaim to the world the salvation they have found.

Your unworthy brother has had the privilege of baptizing nineteen believers since the revival commenced, and the Congregationalist and Methodist ministers have probably baptized as many more. Although the brethren of the 2d church have been bereft of their beloved, deacon by the stroke of death, yet God has increased their numbers and their graces, blessed them with union; and they now stand before the world as a body of Christians. With this dear people I have spent three years of my time, as their preacher and pastor.—Last May I bade them farewell—yet the language of my heart then was, Iain would stay with friends so kind; and since then I have with much pleasure, at three different times, attended, at their call, to wait on the happy converts in the ordinance of baptism—and God has been pleased to own the ordinance by his presence. May the Lord carry on his work throughout the land and world.

NATHAN JONES.

Canaan, N. H., Oct. 16, 1850.

PLATEAU, Pa., Oct. 24, 1850.

The church in this place is in a thriving condition. Of late we have been favored with the best of evidence that God is with us. Our meetings are increasing both in interest and numbers, and there is a manifest seriousness in the minds of the young to know Christ. Our Sabbath school and Bible class are in a flourishing condition, and the weekly prayer meetings are well attended. Pray for us. JOHN B. PAGE.

CAROLINE CENTRE, N. Y.

We are enjoying a season of refreshing here. God has converted a goodly number of late, backsliders have confessed their faults, and love and union prevail among the churches. Thanks be to God for his unspeakable gifts. A. D.

Bro. Burr:—The revival which commenced with us so long since is none the less genuine in its effects upon the lives of real Christians, nor in its awakening influences upon the impenitent, than it was at first. There has not been a time to my knowledge for about fifteen months but that there have been some anxious sinners seeking the pearl of great price. For a few weeks past, the interest has been constantly increasing. I have recently baptized eight. We are expecting still greater displays of the power of Christ in the salvation of souls. Pray for us.

Yours in Christ, N. BROOKS.

Great Falls, Oct. 31.

WESTBROOK, Me.

There is some revival interest with us. The old difficulties which have been of so long standing are settled, and a number are anxiously inquiring the way after God. One expressed a hope in the Savior last Sunday night for the first time; our meetings are solemn and well attended. Pray for us that the work may spread.

W. P. NEVINS.

#### QUARTERLY MEETINGS.

Reported for the Star.

Washington Quarterly Meeting.—Held its last session with the Lime creek church, Iowa, Sept. 21 and 22.

Jesus was with us. We think we are gaining ground. Bro. WALKER H. COFFMAN was licensed to preach the gospel.

Next session is to be held with Elm Grove church, Friday before the 4th Sabbath in December, at 2 o'clock, P. M.

R. T. GILLAM, Clerk.

Grand River Quarterly Meeting.—Held its October session with the church in Chester, Mich., 11—13. A. O. Jenne, moderator.

Reports from the churches were rather favorable, but not as much so as could be desired. In Conference, it was voted to discontinue the practice of licensing ordained ministers annually as heretofore.

Our meetings of worship were solemn and interesting, and Christians were made to hope that as a result of the meeting they should see the Redeemer's cause and kingdom rise and flourish in the vicinity with which it was held.

The next session will be held with the church in Gratton, 10—12th of Jan. next.

SAMUEL A. CURRIER, Clerk.

Bean Creek Quarterly Meeting.—The Oct. session of the Bean Creek Q. M. was held in Macon, Mich. For some unknown cause some of the churches were not reported, but those that did report, reported favorably.

Nothing very essential was done in Conference, except the passage of a few resolutions; one of which was to encourage ministers to be more studious.

The meetings of worship were quite interesting, and on the whole we had a very good time. The January term will be held with the Bedford and Erie church. We hope to have our meeting house completed by that time.

J. THOMAS, Clerk.

The Van Buren Quarterly Meeting.—Held its last session with the Waverly church, Oct. 11—13.

The Q. M. generally is in a low state, but some in most of the churches remained steadfast. We had a pleasant, and we trust a profitable time in conference.

A small church of eight members, called the Lafayette church, which has recently been gathered through the labors of Eld. A. C. Eggerston, was received. Our meetings of worship were interesting and spiritual, and we trust good was done.

In conference, the following resolution was unanimously adopted, viz: Resolved, That we will not cease to pray, and accompany our prayers with corresponding efforts, for the abolition of slavery, till it shall cease to exist in the nation and in the world.

W. H. H. MYERS.

Paw Paw, Mich., Oct. 23, 1850.

#### NOTICES, APPOINTMENTS, ETC.

St. Joseph Quarterly Meeting.—The next session of St. Joseph Q. M. will be held at Ontario village, Lagrange Co., Ia., on the 20th—22d of Dec. next.

HENRY A. BILLINGS, Clerk.

Rhode Island F. W. B. Ministers' Meeting.—Our next meeting will be at Olneyville, Tuesday and Wednesday, Nov. 12th and 13th, commencing at 10 o'clock, A. M.

The following subjects for essays were selected for this meeting and assigned as follows:

The Christian Sabbath and its obligations—J. Whittemore.

The relation of the Pulpit to civil Government—A. Redden.

Are infants morally depraved?—A. H. Davis.

What is the true conservatism of the pulpit?—J. S. Mowry.

Freedom of the Will—N. Huson.

The principles of Biblical Interpretation—E. Noyes.

The nature and extent of the Inspiration of the Bible—Phelon.

The character of the Book of Job—A. D. Williams.

How far may we expect spiritual assistance in our work?—J. W. Colwell.

The benefit of the minister of a knowledge of general science—G. T. Day.

The resurrection of Christ—M. Cheney.

Parental government—D. B. Whittemore.

The Second Advent of Christ—M. Phillips.

Heaven—W. M. Toppin.

Our duty to fugitives from Slavery—Edward Scott.

This will be called upon in the order here found: Public prayer for Tuesday evening—E. Noyes.

D. R. WHITEHOUSE, Clerk.

Protracted Meeting.—The 1st church in Stratford has appointed a protracted meeting, to commence Thursday, the 14th of Nov. inst., at 1 o'clock, P. M. Our brethren in the ministry and of the laity are invited and entreated to come over and help us.

D. L. EDERLEY.

North Stratford, Oct. 24, 1850.

Post Office Addresses.

Eld. OLIVER BUTLER, Edinburg Falls, N. H.

Eld. C. ALLEN EASTMAN, Houghtonville, Vt.

Eld. A. D. WILLIAMS, Pawtucket, R. I.—Residence 38 Cottage st., Mass. side.

General Intelligence.

THE FUGITIVE SLAVE CASES IN BOSTON.—Willis H. Hewes & John Knight, the slave-catchers, were arrested one day last week upon a civil writ issued by Justice Charles List, at the instance of William Craft, the alleged fugitive slave, in which it is charged that they did "wilfully and maliciously conspire to kidnap said Craft. The damages are laid at \$10,000. A large crowd gathered in Court Square, in the vicinity of the Sheriff's office, in consequence of the arrest of the parties. The required bail was furnished by the prisoners, and they left the Sheriff's office and went to their respective

hotels without being molested by the crowd, which quickly dispersed after their departure. Knight was also arrested late in the afternoon for the third time, upon a writ charging him with wilfully conspiring to kidnap Ellen Craft. The bail, \$10,000, was given.

It is reported that Hewes & Knight have since returned to Georgia.

UNION MEETING IN NEW YORK.—A great meeting composed of persons of all political parties who are in favor of sustaining what are termed "the peace measures" of the last Congress, including the Fugitive Slave Bill, was held in New York last week. Among the resolutions adopted was the following:

Resolved, That we regard our obligations to the Constitution and the Union as superior to the ties of any of the political parties to which we may hitherto have belonged; and that on all future occasions we will range ourselves under the banner of that party whose principles and practices are most calculated to uphold the Constitution, and perpetuate our glorious Union.

Daniel Webster wrote a letter to the meeting, in which he approves of the above resolution, and says, "If the Fugitive Slave Bill is the law of the land, and as such is to be respected and obeyed by all good citizens."

FROM EUROPE.—The news brought by the steamers from England the past week is not of much importance.

A negotiation has been concluded between the Nicaragua Company and English capitalists, by which the British public are to be permitted to share in the stock of the Nicaragua Canal.

A grand review of French cavalry took place at Versailles on the 14th ult. The President attended and was greeted with loud cries of "Vive l'Empereur."

The treatment by the President of the Army, is the subject of much comment in the journals. The cries of the army will be put down, and stringent measures taken to prevent insubordination in the army, or any feeling tending to threaten the Republic.

The affairs of Schleswig-Holstein were without material change. Both armies retain their respective positions. The town of Frederikstadt, in consequence of the desperate assault made on the 4th ult., is mostly in ruins, and many of the inhabitants have removed to a neighboring town.

SHOCKING DEATH. Mr. Samuel Page of Gilmanston, N. H., fell from the beams in his barn recently and had his body, arms and legs most fearfully crushed, producing death in a few hours. The deceased was one of the most respectable and exemplary citizens of that town, which he has represented during the last two years in the State Legislature. He was about 60 years of age, and leaves a large family and many friends to mourn his sudden death.—Ind. Dem.

THE PAST AND THE PRESENT. Oct. 13, 1712, a stage was advertised to go "from London to Edinburgh in thirteen days without stoppages, (if God permit.)" Now there are two railroad trains a day between the cities, and the distance (377 miles) is run in eight hours. Such is progress.

Judge Johnson, of Kings county, New York, has declined to accept the appointment of United States Commissioner under the Fugitive Slave law, he entertaining grave doubts of the right of Congress, under the constitution, to confer upon the U. S. Courts the power of constituting tribunals clothed with judicial powers.

Of thirty-two thousand families in N. York, recently visited by the indefatigable agents of the New York Bible Society, over six thousand, or more than one-fourth part were found to be destitute of the Bible.

President Fillmore has announced his determination to enforce the Fugitive Slave Law, and to protect the United States Marshals in the discharge of their duty.

From 1840 to 1848, the English men-of-war captured six hundred and twenty-five vessels, containing thirty-eight thousand eight hundred and three slaves, of whom near four thousand died before an adjudication. The latest advices from Sierra Leone represent the slave trade to be flourishing.

The vote in Texas on the Boundary question gives a heavy majority in favor of accepting the proposition.

A proposition introduced in the Indiana Constitutional Convention, to abolish all distinction of color, has been declared inexpedient.

The Galveston Civilian thinks that, after paying off the debt of Texas; three millions of the ten millions will remain, which will yield a revenue of \$160,000 per annum—more than sufficient to pay the whole expenses of the State Government.

Three States, Massachusetts, New Hampshire and Indiana, have already fixed upon the same day, Nov. 28th, for Thanksgiving.

The Parker Murder Case.—Discharge of the Wentworths. The Grand Jury of Manchester, N. H., have found no bill against the Wentworths, who were charged with the murder of Jonas Parker, at Manchester, six years ago, and they have been finally discharged.

OUTRAGE.—At Yorkville, S. C., on the 19th, Jackson Avers was taken into custody, tarred and feathered, rode on a rail, and ordered to leave the State, with an intimation that if found within its borders again, he would be hung. His offence was disobedience to an order, heretofore issued by a "committee of vigilance," that he should leave the State—some abolition declarations which he had made having been offensive to the citizens.

Judge Sharkey, of Mississippi, the President of the Nashville Convention, has made a public address in favor of the Union, and of acquiescing in the action of Congress upon the Slavery questions. He said substantially, that he was satisfied with it.

SINGULAR INCIDENT. The Ameybury Villager learns that a good deal of excitement exists in Kensington, N. H., in consequence of the finding of Mr. Gilman Lamprey, of that place, apparently dead in his chair, several days since; but who, after keeping a week, exhibits none of the usual signs of real death. Mr. Lamprey, up to the time he was found, had been as well as usual; and no satisfactory cause of this singular state of things is yet found. We are told that, at the end of the week, the countenance retains its full color, and that, aside from the unconsciousness which has prevailed from the first, there are no indications of death.

SHOCKING MURDER AT MEREDITH BRIDGE, N. H.—A Mr. Edward L. Davis, of this place, 22 years of age, was yesterday morning found in the river, near the railroad bridge. On the bridge, near the middle of the river, was found the coat of the deceased, the collar torn off, while the right sleeve, from the elbow to the wrist, was covered with blood, as was also the left skirt and other parts. Suspicion of the murder falls strongly on a Mr. Rufus Flinders, whose wife, it is said, the deceased had seduced. Flinders was present when the body was taken ashore, but betrayed, as far as we could see, no symptoms of guilt. He was arrested on the spot.—M. Bridge paper, Oct. 23.

SENATOR'S DISSEMINATING ANTI-SLAVERY PUBLICATIONS.—In the Forsyth county Court, at Greensboro, N. C., a few weeks since, Jesse McBride and Adam Crooks were tried for the above mentioned offence. They were preaching from some ecclesiastical body in Ohio, and had been travelling about the State for some time. The pamphlet on the circulation of which the charge was founded, contained a sort of running commentary on the ten commandments, intended to show that slave-holders live in the habitual violation of said commandments. The essential point of evidence was the proof that McBride, on leaving the house of Mr. Kennedy, where he and Crooks had staid all night, put this pamphlet into the hands of Mr. Kennedy's daughter, a little girl of ten or twelve years old. Crooks was acquitted; McBride was convicted and sentenced to imprisonment for one year, pillory for one hour, and twenty lashes. He appealed to the Supreme Court, and gave heavy bonds.

FUGITIVE SLAVES IN CANADA. Montreal, Oct. 31. A number of fugitive slaves arrived here and at Toronto yesterday. It is estimated that nearly 1000 have reached Canada since the commencement of the agitation, many of whom have passed into the interior, where they intend abiding. There appears to be less sympathy shown for them than formerly, and many seem actually in want of the necessities of life.

Attempt to rob the Village Bank at Danvers.—One of the Robbers Killed.—A short time since, the Directors of the Village Bank at N. Danvers, Mass., received information which rendered it probable that an attempt would shortly be made to break into and rob the bank.

They accordingly appointed a citizen of the town, named Aaron Bateman, as bank watchman. This latter fact was not generally known in the town, and the robbers themselves were probably not aware of it.

At two o'clock this morning, Mr. Bateman heard three or four persons approaching the bank. They came to the door, which is of glass to within a few feet of the bottom, and has no shutters, and hailed to know who was inside, to which the watchman replied that he was there; and to another query as to what he was there for, he replied, to guard the bank. At that the robbers began to press against the door as if with a view to burst it open. The watchman warned them to desist, saying that he was armed, and that if they entered, he would shoot them. They still persisted, and he, fearing that their intention was to get in and overpower him, took up his gun, and fired amongst them, as they stood upon the outside of the door.

The ball from the gun, it was afterwards ascertained, passed through one of the lower panes of glass, carrying away a part of the sash. Immediately after the discharge, the persons outside were seen to run; but one of them, who was evidently wounded, only went a few rods, when he staggered and fell. The others escaped in a carriage, which they brought with them to the bank.

The noise of the gun, awakened Mr. John Page, an aged and estimable citizen of the village, who lives in the house nearest to the bank, and saw a red rod or distant. He came out, but did not notice the body upon the ground, and returned into the house. Shortly after, however, he again came out, and was proceeding along in front of his dwelling, when he stumbled over the prostrate body.

He stooped down and discovered that it was his own son, who immediately returned to the house, and aroused his son-in-law, Mr. Weston, who is Cashier of the bank, and together they carried him into the house. At that time he was breathing, but senseless, and he shortly after died. Neither Mr. Weston nor Mr. Page then knew of the affair at the bank, and they at first imagined that he had received a fatal injury in some other way, but they soon had information of what had occurred.

The deceased was named John C. Page, and was unmarried. He was about 45 years old. Until within four or five years, he has carried on the brick making business to a large extent, and sustained a good character. Lost in business, are said to have made him rather reckless in his habits. He returned to his father's house some time since, and it was generally hoped that he had reformed. His father is said to have provided liberally for all his wants.—Bos. Trav. 30th ult.

COTTON IN LIBERIA.—President Roberts, of the Republic of Liberia, in a letter dated Monrovia, July 19th, writes as follows respecting the culture of the cotton plant on the West coast of Africa:

"It is satisfactory to state that Mr. Shaw, who has the management of an expedition fitted up by several eminent mercantile and manufacturing firms in England for the purpose of testing, by practical experiments, the possibility of obtaining a supply of cotton from the West coast of Africa, is here and has commenced operations under very encouraging prospects. There is but little doubt that cotton of good quality can be produced in Liberia, and I am exceedingly gratified at the opportunity now afforded to settle the question, and to encourage our citizens to renewed exertion."

JUDSON HUTCHINSON, one of the Hutchinson family of singers, was taken insane recently. The Syracuse Star gives the following particulars:—

After a concert in Cleveland, the Hutchinsons happened to come in contact with Dr. Abner Howe, who is practicing in Cleveland, animal magnetism. Until this time, Judson Hutchinson was perfectly sane. He was magnetized by Howe, and came out from under his hands a maniac, and has continued so ever since."

The Hartford (Ct.) Courant states that a letter from one of the Hutchinson family addressed to a gentleman in that city, says: "Yesterday afternoon (Tuesday) we placed Judson in the Lunatic Asylum at Worcester." It affected us all very much. He is a most interesting maniac—plays on his violin a sweet beautiful strain which he calls 'God's Love.' All his conversation is on heavenly things; and his language is exceedingly fine. All his expressions and ideas are perfectly original and clothed with beauty. Every body sheds tears at hearing and seeing him. At times though, he is violent."

A more recent letter from one of his brothers to the editor of the N. Y. Tribune, states that Judson has recovered almost wholly from his derangement, and has been at home for several days.

A sale of slaves recently took place at St. Louis. A colored man aged 32, brought \$830. A mulatto man aged 25, brought \$865. A third aged 23, brought \$815. A fourth, aged 14, brought \$800. A fifth, aged 7, brought \$420; and a girl, aged 11, \$550. The intelligence says that the prices were high, and that none of the unfortunates were bought in by their old masters. A shocking picture this for a free country.—Philadelphia Inquirer.

The New York Evangelical Association speaks as follows: Resolved, That while we recognize the obligation to obey the laws of the land, we make an exception in the case of all such provisions as contravene the "higher law" of God.

DOCTRINAL PREACHING.—At the late semi-annual meeting of the American Unitarian Association, the following resolution was discussed nearly the whole of the first day, and adopted:—

Resolved, That to secure the legitimate influence of our religion on the heart and life, it is especially required that those primary truths of the gospel which unfold the spiritual wants of our race, and the way of deliverance, and a divine life through Jesus Christ, be most distinctly asserted and vindicated.

The Great Basin. It is stated that the Mormons have recently discovered whirlpools in the Salt Lake, which may possibly lead to the discovery of some outlet for the waters of the Great Basin, in which the Mormons have established their home. This basin is some 500 miles in diameter every way between 4000 and 5000 feet above the level of the sea, shut in all around by mountains, with its own system of lakes and rivers, and having no known connection whatever with the sea.

CIVIL LIBERTY OUTRAGED. The Executive Committee of the American and Foreign Anti-Slavery Society have published and edition of 13,000 copies of a 12mo 36 pp. pamphlet, entitled, "The Fugitive Slave Bill, its history and Unconstitutionality, with an account of the Seizure and Enslavement of James Hamlet, and his subsequent restoration to Liberty." William Harned, 61 John street, New York. Price \$2 a hundred, and 5 cents a single copy.

It contains an authentic narrative of the arrest of Hamlet, his being carried to Baltimore, and his return to the bosom of his family; the influence Act at length as certified by Daniel Webster; a short and plain synopsis of it; the names and post office address of all the members of the House of Representatives in the Free States who voted for and against the bill; an examination of the bill, showing its unconstitutionality, and its subversion of the principles of Civil Liberty; with an Appendix, containing an account of the meeting of the colored population and the resolutions in view of the bill; and the mass meeting in the Park to receive and welcome James Hamlet on his return to this city.—This seasonable pamphlet should be in the hands of every citizen, white and colored. We learn that nearly the whole edition has been already sold, and that another will be immediately issued. American Missionary.

#### Weekly List of Receipts for the Star.

New Hampshire.—M. A. Downes, \$3.50; M. J. Macdonald, Great Falls, R.



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occasions heretofore, as they are to be entirely original.

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will commence at 9 o'clock, A. M., same day as above.  
Parsonsfield, Me., Oct. 21, 1860.

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