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VOL. XXV. OFFICE OF THE MORNING STAR,

\$1.50 A YEAR, IN ADVANCE.]

In the F. W. Baptist Building, Washington St. (near the Town Hall.) Dover.

TP XII so amentcations and business letters, should be

WILLIAM BURR, DOVER, N. H.

AGENT IN BOSTON² P. CONANT. Transcript Office 37 Congress St.

Conposatons. Joseph M. Harper, Daniel P. Cilley, Wm. Burr, Shias Curits, Elias Hitchins, Enceh Place, Jonathan Woodman, M. W. Burlingame, D. Waterman, Thomas Perkins, Theodore Stevens, Jr., and S. B. Philbrick. EDITOR AND PUBLISHING AGENT. Wm. Burr.

Associare EDIFORS, P. S. Burbank, J. J. Butler, John ulleaton, Martin J. Siegere, A. K. Moulton, Eli Noyes, J. Bailey, G. T. Day, G. H. Ball,

Balley, G. T. Day, G. H. Ball. EDITORIAL COUNCIL. E. Hutchins, E. Place, and Silan

TERMS:

The Star is, published every WEDNESDAY on the ollowing terms :-For one Year, is advance, \$1,50 """" If paid within the year 1,75 """" 2,00 the year, 2,00

the year, 2,00 The ministers, (ordnined and licensed) in good stand-and in the Free-will Baptist connexion, are authorized and equested to act as Agents, in obtaining subacribers and in observing and forwarding monies. Agents are allowed 10 percent on all monies collected and remitted by them.

MORNING STAR.

FOURTEENTH GENERAL CONFERENCE OF THE FREE-WILL BAFTIST CONNEXION.

Reported for the Star.

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OCT. 4. P. M. Conference opened with prayer,

by Eld. Seth W. Perkins. A letter from Genessee Y. M., was received and read, and Eld. H. Esten from that Y. M. took a seat with the delegates. Several requests from the Genesee Y. M. and others were duly referred, and the Report of Wm. Burr, Agent of the corporators of the F. W. B. Printing Establishment, was read & accepted. Resolutions were pre-sented on different subjects, from Elders G. W. Bean, E. B. Fairfield, C. Dodge, S. W. Perkins, W. Beebe, W. D. Johnson, & E. True and referred to various committees.

Independence of the Churches.

A partial report was made by the committee on church polity, which recommended the adop-tion of the resolution referred from the last Con-ference, as follows-

"*Resolved*, That in the opinion of this Con-ference, it is contrary to gospel order and the usages of the Free-will Baptist connexion, for a church to secede or withdraw from the Quarterly Meeting to which it belongs without giving due notice to that body in a courteous and Christian manner, and asking an honorable dis-

Constant manner, and assing all obtained the time of asking such dismission." Eld. J. Woodman. I am not in favor. of the adoption of this resolution, because I consider that it virtually says that a church may seede or withdraw from a Q. M. after having asked a dismission as specified, provided that request be not granted by the Q. M. Eld. E. B. Fairfield It must be inferred from

this resolution, that if a Q. M. capriciously re-fuses to allow a church a dismission under the circumstances specified, such church has a right to withdraw. Such an act on the part of

the Quarterly Meeting would be oppression.— And if it shall be contended that a Q. M. has a right thus to bind a church hand and foot, & reuse to untie them or let them go, after the church has taken the course prescribed in this resolve, where is the church independence which we, as a denomination, are wont to claim ?-And how shall we maintain the sentiment which we all profess, that the church is the highest tribunal? Eld. J. Woodman. I do not love discussion

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DOVER, N. H. HOV. 0, 1830.
Imp of carrying a church trial to are the second of the A state of the A s says nothing of carrying a church trial to any other hards. The independence of the churches and perfect right to get out from the Q M, the fire and the independence of the churches. A destribution is independent body, and, control destribution is not a right to experiment a some combinations from the Q m of the marriage controls, and compare the source of the churches. A destribution that a course is a right to a right to withdraw but in the charch has a terry had be to reacted a discover the churches a dotter that consent. The control there are some combinations from the Q m of the churches, and the top of the churches and the top of the churches. The independence of the churches, and the top of the churches, the top of the churches, and the top of the churches and the top of the churches. The independence of the churches, the top of the churches, the top of the churches and the top of the churches. The independence of the churches, the top of the churches, the top of the churches and the top

ver the churches. We live in an age of change, an age in which it did not follow that without any legal process

antiquity and established usage screens nothing from investigation, an age in which intellect ison the march and mankind are disposed to make ad-vance. And it would be strange if we had none vance. And it would be strange if we had none in our denomination who were disposed to make an effort for improvements, or at least to inquire into the propriety of all our practices. Now, some would like well to know distinctly whether the votes and resolves and other acts of Q. M's and Y. M's are really law, or whether they are to be regarded as advice. As the matter now stands, it seems to be "a kind o' so and a kind d' not so." and one can hardly tell whether these is some would be well to consider whether there is suffio' not so, " and one can hardly tell shether these would be well to consider whether there is suffidecisions are obligatory on the churches or not. It is time that we should understand each other on this point. If it is intended that these acts shall be laws, and shall bind the churches, as some seem to intend, let us know it and it not let us know.it.

Eld. H. Whitcher. I think I discover a want Us know it. Some may accuse me of having changed my position on this subject. Well, this is a change-ful age, and I do not say I am not as liable to change as others. But of one thing I will assure you, I have not imbibled these notions, of the in-dependence of the churches, in Rhode Island.— I think on this topic just as I did when I left M, or another body of Christians, and the right

Massachusetts. *Eld. S. Curtis.* I wish, Bro. Moderator, just to say one word on this question, as I fear specta-tors may think there is more difference between the brethren than what there really is. It is of the brethren than what there really is the brethren t the brethren than what there really is. It is of no use to make a man of straw, for the sake of tearing it to pieces. Why do brethren talk about the Q. M's. and Y. M's, and General Con-ference, making laws for the churches ? Will not brethren who talk in this way show us the first act of the General Conference which looks towards making laws for the churches ? Have not

the Conferences always avowed that there was ecclesastical organizations than in one man. of the churches? Do not our published usages so state, and is it not universally known that the destructive doctrines of Calvin and Armeni so state, and is it not universally known that these are only advisory bodies, whose duty is mainly to give advice, and which never had a thought of making a law for a church? Why then do brethren wish to talk of usurpation, as though it were really the intention of the Gener-al Conference, or some other body, to rob the churches of their independence. It is implied the destructive doctrines of Calvin and Armeni-us—Calvinists go to an extreme on one hand, and Armenians on the other. So in this matter. I can never be made to subscribe to any under assumption of power over a church by a Q. M., or any other body, nor can I believe a church has a right to go out from a Q. M. into the world apart from all others, and stand alone, any more churches of their independence. It is implied in this resolution that a church has a right to withdraw from a Q. M., and why? because that Q. M. makes oppressive or tyrannical laws?— No, sir, but because it may suit the desire or convenience of the church to do so. Now, will brethren pretend to say that a contract so made between several parties, can be broken up by one of those parties, and that therefore one of these churches so combining shall have more au-thority than all the rest? Such a doctrine, as Bro. Woodman has said, is a nullification. The independence of the church to practice nulliby refusing to allow a church to practice nulli-ication, any more than this destroys the soverightly of a state. Eld. A. K: Moulton asked leave to read a few Eld. A. K. Moulton asked leave to read a few passages from the Treatise—one of which stated he duty of Q. M's. to dismiss churches when hey asked for a dismission to unite with some they asked for a dismission to unite with some other body, &c., and duly of a minority of a Q. M., (or a church) to appeal to a Y. M., in case of grievance. Eld. M. J. Steere, said that our brother had without censure other than a statement of facts. epresented the apparent difference between the without censure other than a statement of facts. Yes, Bro. Moderator, I have felt as Bro. Sutton We sides of this questions to be a mere man of has said of his brethren in England, & have hard straw, and then gone straight forward and bran-ded one of those parties as nullifiers. The truth was that a real and a wide difference had long existed on the subject of church independence among different branches of our denomination, and the question which had given rise to this resolution had been agitated much, and been a grievous question, and had it now, all of a sud-den, assumed the likeness of a man of straw ?-But he would suppose a case in which one of three partners wished to dissolve his connection with the other two, and no time had been speci-fied for the continuation of their copartnership he having become fully satisfied that business was going badly; had he no right to withdraw? Suppose again that two under the same circum; stances wish to withdraw from the one and his consent cannot be gained : would not the two the resolution will be adopted. Eld. A. K. Moulton. Bro. Moderator: +Havstraw, and then gone straight forward and branly known what to make of our church polity. He stances wish to withdraw from the one and his consent cannot be gained: would not the two have a right to withdraw? If the church has no right to withdraw from the Q. M., how has the Q. M. a right to withdraw from the church? Though this matter of the exercise of a little an-thority might now be considered a matter of but little importance, yet if not prevented it would become a grant. thority might now be considered a matter of but little importance, yet if not prevented it would become a ghant. *Rev. A. Sutton* said that once when Eld. John Buzzell was asked whether our church govern-ment was Presbyterian or Independent, the an-swered that it was a mixture of the two. This mixture has held us in England if great doubt of you, and we have never been able fully to un-derstand this church polity of yours. *E. B. Fairfield* would want no better text to preach the independence of the churches from, than the Treatise read by Bro. Moulton. That Treatise says it is the duty of the Q. M., to give a letter of dismission when asked for under the

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DOVER, N. H. NOV. 6, 1850.

which they have no authority to do.
b. If a church of Christ be the only spiritual tribunal which Christ has appointed on earth, then it follows that no other class or body of men bave a right to declare a man a heathen or a publican, but such a church, and that all anathers as and excommunications from any other class or body of men other than a church of Christ, are null and void, and of no binding force what ever. Such are the conclusions to which I have arrived and that many years since. The cause of truth has suffered much by the attempt to amend the church polit y of the Son of God.
But it is said the church by connecting with the Quarterly Meetings, gives up its right to with easter in the bond.
This view will conflict with the doctrine that Quarterly Meeting have only advisory power. But, 3, I utterly deny the authority of the

hear the church, let him be unto them a heathen and a publican. 2. If a church of Christ be the only spiritaal tribunal possessing disciplinary power, authoriz-ed and appointed by the Savior, then no human

ssociation has a right to exercise authority over, tice, And the acts of the General Conference association has a right to exercise authority over, or to discipline a Christian church. And it fol-lows that no Q. M., or Y. M., or General Con-ference has that power, for they are human or-ganizations, and then it follows that a church of Christ has the right to withdraw from them. 3. If a church of Christ be the only spiritual tribunal appointed by Jesus, then it follows, that a church of Christ shuld not admit any human organization to exercise authority over them. And it follows still further, that a church of organization to exercise authority over them.— And it follows still further, that a church of Christ has no authority to appoint such a tribu-nal themselves. They have no authority to add to, or take from the church polity of the Son of God. 4. If a church of Christ be the only spiritual tribunal recognized by Jesus Christ, then it fol-lows that such a church may not enter into any association, from which they may not withdraw when they deem it duty thus to do, for this would be creating or admitting a tribunal above itself, which they have no authority to do. 5. If a church of Christ be the only spiritual tribunal which Christ has appointed on earth,

position, G. T. Day was appointed assistant The consideration of the subject under debate was resumed by Eld. B. D. Peck. Bro. Moderator :--I have Eld. B. D. Peck. Bro. Moderator :---I have a few thoughts to present on this subject. I was surprised to hear from the speakers who have preceded me, that this resolution is at war with the usages of the denomination. I was sur-prised especially at the declaration of the broth-er who spoke first on this matter, that this reso-lution supported nullification. His feelings are strong and tender, and I had looked to see him pay a deep respect to the feelings of others.--Nullification, as usually understood, applies to reckless tyrants, and I have seen here nothing of that kind.

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NO. 30.

WWILLIAM BURR, Agent.

da I Carte But it did not burt my feelings at all. I ac-

cept the term gladly, as appropriate. I wish to say that I believe it is often our duty to nullify. I question whether we shall not all have to adopt nullification in relation to some affairs in this nullification in relation to some affairs in this country; especially in respect to that law which requires us to return the fugitive to bondage. Every anti-slavery man, who is true to himself and to the slave, will put that law under foot. We are told by the pre-slavery press of the country, by statesmen, professors, and theologi-cal doctors, that we must obey this national law; though we have to conquor our prejudices, and deny the right of speech to our consciences. But our answer is ready. We reply that duty and God bid us do otherwise. Obschere to him requires us to nullify the statute. And the time may come when duty will require us to nul-

me may come when daty will require us to nulcome when even F. W. Baptists shall be pro-slavery, and I fear that many members of the denomination are not far from pro-slavery now.

now. Eld. J. Woodman. I wish to repel that im-plied charge against F. W. Baptists. Eld. B. D. Peck.—Where do you, find the voters in Maine and New Hampshire and through the breadth of the land? They are whigs and democrate, following the lead of their mathematical sectors and the sector of the church parties. There are many members of the church in Portland who say they feel called to support the regular nominees, even if they are pro-slav-ery. Suppose I go up to Cumberland Quarterly. Meeting, and find it strongly pro-slavery; and the church in Portland say, "we can no longer go with you, give us a dismission;" and the Quar-terly Meeting refuses to do it, would it be doing right? and if not, would not the church have the right to secede? I am as far from comeoutism as any one. I love the denomination deeply, but it may take a pro-slavery position, and I should feel bound to leave it though against its will and consent :

1 to bas avio tori that " Than garbled text or parchment law I own a statute higher; And God is true, though every book And every man's a liar."

And if you put me where you say I must abide by the action of the majority, I must throw my-self upon this higher statute for guidance and justification.

justification. I am a member of the Sons of Temperance. But when they passed that law in Boston res-pecting colored members. I said publicly that I would have nothing more to do with them.— And I should do just so if the Free-will Baptist denomination should take a similar course. All I wish is, to see that principle involved in the resolution, acknowledged to be a good one. I hope there are really no very wide dif-ferences of opinion. I only want the exception to the rule allowed. Let us say that it may be the day of an individual or of a phone that it may be

and I am loth to enter into it on this question ; but I was one of a minority on this committee, which minority was opposed to this report in its present form. And I feel in duty bound to express fully to the Conference the ground of that dissent. The doctrine maintained by this resolution, is, that a compact having been formed for the mutual benefit of all parties, and having been maintained up to a certain period, if one member of that compact desires to do so for its own benefit, it possesses a right to withdraw from that compact, though all the other members may be against it, and though it may be ever so disastrous to their interests. If this be true, then this one member possesses a right superior to the combined rights of all the other members. It either says that no individual rights are surrendered when such a union of interests is formed, for the sake of privileges and benefits which are supposed to be equivalent ; or else it says that those posed to be equivalent; or else it says that those rights may be violently repossessed at pleasure. As though you and I, Bro. Moderator, make a contract and enter into some enterprise together, and you involve your capital, and your entire prosperity depends on the prosecution of the enterprise, which you cannot prosecute without the assistance of my investment. But I come to the conclusion to withdraw that investment, to which you of course cannot give your consent, though 1 may ask courteously, I therefore declare our contract to be null and void; now have I a moral right so to do? It simply amounts to the doc-trine of nullification, which I never did believe, political, civil nor religious. If this doctrine be true we may as well dissolve and go home, for our union is but a shadow and our organiza-

tion has no force. Eld. E. B. Fairfield replied briefly, showing that in his opinion the argument of Eld. Woodman was based on an unwarrantable assump

Eld. E. Noyes said we were either Independents or Presbyterians. He had understood that we professed to be independents. If so, then the power to come in and go out of these other or-ganizations rested with the church, and not with the body.

Eld. Woodman asked if the church then had power to come into such an organization without he consent of such body?

Eld. E. Noyes said that did not necessarily follow; the body admitted the church by their own request. But the question is, whether, when a church becomes connected with a Quarterly Meeting, it surrenders its independence. If not, has it not a right to go out from such an organization when, in the opinion of the church, duty demands it, though leave be not given ? And if we say that when a church unites with a Q. M., it does so far surrender its independence as to place the control of its destinies in the hands of others, has it a right so do? or is such a surrender a violation of the rights which its Divine Founder

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Testament gives direction to the offended broth-er to go to the offended broth-twixt the two alone, then, if this proves unsuc-cessful, to take one or two more & them to foll it to the curch; and if this fails, let him be as a heathen or a publican. There the New Testa-ment stops in regard to church discipline. It

er. But, 3, I utterly deny the authority of the church to surrender her independence or erect a court of appeals before which she may be tried. She has no right, I say, thus, in effect to nullify here is an important point at issue ; and in asso the teachings of her Lord and Master. If, there- ciating with other bodies, I have learned that the teachings of her Lord and Master. If, there-fore, she has entered into such a compact, let her come out from it, as she values her allegiance to her true head. It appears to me that the point of difference between these two ner true head. a contast desia

We are told of a bond of union. Well, what is it? Is it usages, creeds, parchments? No, no. It is love to Christ and to each other. Union wants to withdraw from the other churches with that springs from freedom to think and let think. But we are reminded by some that it is a matter of small importance. Ah, indeed. How long is it since it has been viewed in this light? Of little importance ? Was it not nullification just now? Is it not asserted that it will produce an-archy and destroy the bond of union? Of small importance? Did those who carried it up to General Conference three years ago think it of little importance? No, sir no. Was not

to General Conference three years ago think it of little importance? No, sir; no. Was not the sentiment we are advocating here to-day de-nounced as unscriptural, disorganizing and dan-gerous. Some of us well remember it. And now, indeed, it is of small importance. Well, it it be of small importance, then adopt the resolu-tion, for it can do no harm. One remark more; the friends of church independence did not bring this question into conference. They ap-peared there in self defence. And now, I con-clude by saying, that I firmly believe that adopt-ing the report of your committee will give strength to the connexion, and will remove from among us one. source of alienation, and be an among us one. source of alienation, and be an honor to the denomination 'world wide. I hope share of church independence is also necessarily surrendered by a union of such church with

the resolution will be adopted. Eld. A. K. Moulton. Bro. Moderator: - Hav-ing been several times referred to by a union of such charten with these in a Quarterly Meeting organization. And now, in the investigation of this subject, I cannot but feel that all we say and do should be permitted to reply. be permitted to reply.* The great point for which my brother con-tends is, that the church is a *divine* institution, and that all Quarterly Meetings, Yearly Meet-ly. It would work mischief to allow any memings, and other similar organizations, are human institutions. I grant that the church was origininstitutions. I grant that the church was originally a divine institution. But I doubt whether God has organized a church in Providence, or in any other part of Rhode Island. I have But when our in any other part of Rhode Island. I have heard of no such occurrence. But when our Free-will Baptist churches are organized, or churches of other denominations, men are the agents, precisely as when we organize a Quar-terly Meeting; and I am not quite sure, after all, that God has not as much of an agency in the formation of our Quarterly Meetings as church-es. It is not, in my opinion, the distinctive organization in a certain location which we call a church, that constitutes the church, which we all achurch, that constitutes the church, which we all achurch to have been a divine institua church, that constitutes the church, which we all acknowledge to have been a divine institu-tion. And the direction in regard to church discipline, which my brother has quoted, does not prove that the local organization which is at present called a church, has exclusive jurisdic-tion over all its individual affairs. Telling this the church is a good reason to believe that such a case will

tion over all its individual affairs. Telling this matter of grief or offence to "the church," can-not be shown to refer to a local organization; nor does the direction intimate that just the members of one specific organization with which the name of the offender is registered, shall act and vote on his case. But the word is, that such an offender, after fruitless efforts to reclaim him,

the duty of an individual or of a church to stand independent of all organizations as Roger Wil-liams did. I think that is the true principle, and I hope this Conference will sustain it by its de-

Eld. J. Woodman. Bro. Molerator: I only wish to say that I advanced no such principle as that a church might in no case secede. I said they might not do it at their own pleasure,

as that a chirch might in the case second is said they might not do it at their own pleasure, disregarding the terms of the compact. *Etd. J. Chaney.* I have been considerably ac-quainted with this question since its origin. I think there is not so much difference of opinion is the arguments would seem to indicate. A great deal of time has been consumed over this question, to the exclusion of other important business. If the question be put whether it is right for a church to secede while there are grounds of trial between it and the Quarterly Meeting, all will say no. If it be asked whether a church has a right to a dismission in the ab-sence of all grounds of trial, when it wishes to unite with another Quarterly Meeting, all will say yes. But neither of these inquiries suggests the real point under debate. If an individual be a member of a church and recognizes it as possessing a Christian character, has he a right to secede from it? And has a church a right to secede from a Quarterly Meeting while recogsecede from a Quarterly Meeting while recog-nizing its Christian character? Many of the repizing its Christian character? Many of the re-marks of the brother last up, overshot the mark. He would not recognize the Christian character of the organizations to which he has alluded, and so there is no pertinency in his illustrations. The real question at issue is whether, while each party recognizes the Christian character of the other party, either has the right to secrede and stand aloof. This question is simple, and it is interest-ing and important. I do not see how I could wish separation while Trecognized a Christian character in the other party to the contract.— Nor do I see how any person, who should be led to secrede thus, could be led right. And yet if he did it, and I still recognized his Christian character, I do not know how I could pass a vote of censure upon him.

of censure apon him. Etd. T. Perkins. Bro. Moderator : I shall make only a few remarks. And I should not have attempted to make any had I not been on the committee reporting the resolution. I was in favor of the resolution and voted in favor of reporting it. Of course I shall vote for it again,

reporting it. Of course I shall vote for it again, and I wish to give my reasons. But before I do this you will permit me for a moment—as I am an old man and have got al-most through,—to caution my brethren. I am the oldest man in the Conference. I have ber longed to the denomination over half a century. I have belonged to the same church over half a century. I have preached in the same place over forty years;—not constantly, as there were three preachers for a long time connected with the church. One has deceased and I preached his funeral sermon. And, the name of the Lord be praised, we never had any difficulty with his functal sermon. And, the name of the Lord be praised, we never had any difficulty with each other. Bro. Dana and myself have belong-ed to the same church over, half a century. We loved each other at the first—we love each other now,—and we expect to meet where labors are

now,—and we expect to meet where labors are over. I am fond of hearing discussions in impor-tant subjects. And I think this is such. But we ought to be careful when we reply and not put an improper coloring upon a brother's re-marks. We should make the remarks to better ourselves and the Conference and the world. I hope then that my brethren will be careful.— TONTINUED ON LAST PAGE, 102

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CONTINUED FROM FOURTH PAGE.

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Eld. E. Fisk moved an indefinite postponement of the whole subject. A. K. M. Eld. E. Noyes. Bro. Moderator :- I am op-

posed to the motion to postpone. I know this matter has taken up considerable time, and I hope we shall not make it amount to nothing, by efusing to act. I am surprised that so muc has been said respecting the non-importance of this question. I think the earnestness with this question. which the prethren argue, indicates a feeling that it is important. If it be so slight a matter, why not indulge us in this mere whim? Let us be good natured about it, even if we cannot make every body agree with us; like 'the man who was placed in confinement, and who explained his position by saying that he was put there for differing in opinion from the world. The world thought he was crazy, and he thought the world was crazy; and the majority ruling, he lost his freedom. I do not intend to leave the denomination if this resolution is not passed. But if it is a question of order or disorder, as has been suggested, whether our churches shall walk in gospel order or not, it is certainly of more importance than has been represented .-(Eld. Hutchins explained that he did not say it was such a question, but it might naturally be regarded so by others.) I shall vote for it on the ground of its practical importance. And I do not see why other brethren cannot do the same, if, as we are told, the same thing in substance has once been passed. (Eld. Curtis ex-plained that no such vote had passed.)

In respect to the usages of the denomination, which point to an appeal of the church to the Yearly Meeting, it is expressed in connection with these usages, that they are not to be regarded as law; and as a matter of fact they are not universal. In general, I think they are correct, though in some points I should differ from them, and the Treatise itself gives me the privilege of

doing so.-G. T. D. Eld. J. L. Sinclair remarked that in ecclesias tical bodies, as well as civil, we were apt to legislate too much. He thought it best to let the whole subject drop. He thought the sentiment of the resolution was already in the Treatise.

Eld. M. J. Steere asked to know in what part of the Treatise the sentiment of this resolution was found. If it is found there, certainly those who are familiar with the Treatise do not believe it, and in my opinion the sentiment of the Treatise is opposed to this resolution. Because it was supposed that those who acted according to the sentiment of this resolution, acted contrary to the Treatise, this question, was carried up to the General Conference. Now, we are to be old that the doctrine of the resolve is already in the Treatise ! Let us not attempt to evade a settlement of this question some want a definite action.

Eld. S. Curtis. 1 wish just to correct Bro. Steere on this point. The action of those against whose practice the complaint was made to the General Conference was quite different from this. They resolved that a church had at any time the right to secede from a Quarterly Meeting-nothing being said or implied in their reofve that any such preliminary steps should be taken, as are specified in this resolve. The aspect of that resolve and of this are materially different.

Eld. M. J. Steere. But though it was not so expressed in the resolution, still all admitted that such was the duty of the church, and that was fully understood and acknowledged by those concerned in this transaction. The matter in this resolution is the identical sentiment which was embraced and acted upon by this of the Rhode Island and Massachusetts Yearly Meeting, which caused the complaint to be made to the General Conference which produced this resolve. Then, it was thought to be a matter of tremendous importance-a dangerous heresy; and now, behold! all its importance has ceased in the estimation of those who regarded it as of such importance

then. How is this? If it was ever important it is now, and here are many who think it is I will not say a majority, but at least a large minority think it is a matter of too much importance to be indefinitely postponed at this stage of affairs. Important or not, here are very many men of cool heads and calculating minds who think their liberties the liberties of the church-are in imminent peril if something is not done by this Conference. Now, though those who think that there is no importance to be attached to this matter may be right, still the effect of no action will be the same, on those who think otherwise, as though there really was a principle of oppression fostered in the church. The floor now being claimed by Eld. B. D. Peck and Eld. John W. Colwell, the moderator decided in favor of the latter, who proceeded : It could be of very little use, he said, to hold those in a Quarterly Meeting who conscientiously believed they ought to go out of it, for the could not be of much benefit to the Quarterly Meeting under such circumstances. Some who with himself believed in acting on independent principles, thought it of very little use to have a regular dismission from a Quarterly Meeting or other religious body-when they had become conscience bound to go, and when they had evidence that there was oppression practiced in that body-because they say a letter of dismission from such a body would be of no kind of importance to them. But in some cases it may be a benefit to have a regular dismission and recommendation from a band of robbers ; that is, when one intends to join another banditti .--So, however bad we may think a Quarterly or a Yearly Meeting to be, if we intend to join another of the same kind, we should of course feel grieved if this question is finally settled too much modesty to scramble or contend for

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 post-ponement of the whole subject; and I believe this is the only method to get over this unpleas- introduced as a substitute (by Bro. Knowlton) ant dilemma in which we find ourselves placed. for the resolution reported by the committee on For it is sufficiently evident, that unless we church polity concerning the secession of a ossess a greater amount of calmness after the church from the Q. M.

lecision is made than what we exhibit in the 'Eld. Winton. Brethren wish, as they say, to discussion, we shall be greatly agitated if this indefinitely postpone this subject to avoid undecision should be against us. But still, notwith standing the deep interest felt in the discussion, down discussion to prevent unpleasant agitation. the decision will produce no practical influence. But it will not do. Any gagging for the pur-Brethren will go home and practice just as pose of chaining or forcing down an intellect though nothing had been done, decide this what struggling for vent, will only tend, to increase ver way you please. Let us then strive for the the agitation and deepen and increase the interhings which make for peace, and the things est on the subject. Such will be the effect of whereby one may edify another. I hope the the present vote, and of the indefinite pospone question will be taken, as I believe the Confer-ment if carried (several voices-we are prepared to rate down the motion to postpone.) Do not to vote down the motion to postpone.)

Eld. H. Esten. I do not think the Conference want to discuss a question of such vital, imporvet prepared for the question. Bro. Waterman's tance ! Have not time to do it! Why, brother rgument is, that somebody's feelings will be Moderator, I have come to this Conference- to aurt on one side or the other by the decision of stay till the business is done; and I hope this his question. Well, some feelings will be hurt subject will yet be fairly discussed, if it requires oo, by an indefinite postponement. But this is us to sit here for days to come. Not that I care not the question which concerns us. The mat- to speak on it, but I love to see things conducted ter involved in this resolution has been referred coolly and deliberately, and not hurried through to this Conference, not for postponement, but nor shoved by. for decision. Our business then in this question, Eld. A. D. W

Eld. A. D. Williams spoke against the indefin which a very deep interest is felt, is to know nite postponement-was opposed to the motion just carried because he wished the discussion to Eld. Waterman. But I did not stop there. I go on.

B. F. Porker. The object of cutting the dis aid it would produce no practical benefit to decide this question, and as it would injure feelings sussion short, at this time, is not so much to stop and produce no good, therefore we had better discussion as to forward business.

The motion to indefinitely postpone was nov put and carried—and Conference adjourned. Eld. Esten. I should have got it all in without being interrupted. If it will produce no AFTERNOON SESSION, OCT. 5.

ractical bearing, and it is a matter of so little TWe are informed by Bro. Moulton, that Bro. portance in itself, why oppose the resolution Day took notes of the first part of the proceedstrenuously? Why not let it pass since so nany are deeply anxious for-it? It is a question ings on Saturday afternoon, but Bro. Day's rewhich has long agitated some portions of the port has not come to hand. The subject before denomination, and one which many are anxious should be decided by this Conference. Let it the Conference was the report of the committee then be decided, not for the sake of the feelings on Secret Societies.]

of one class or the other, but let us decide it Eld. S. P. Morrill. I am fully convinced from all the discussion I have heard, that we are in fa-Eld. B. D. Peck. Bro. Moderator : If, am vor of the independence of the churches ; at least opposed to the passage of this motion to post- very many of us are, and some who seem to one, and in favor of the adoption of the resolu- have forgotten it now they are on this question. on. But if this question is not decided now; I have no particular side in this question further r if it is decided against my opinion, I shall than I wish that course to be taken which almly abide the decision. I am no comeouter. shall best glorify God. I certainly have nothshall wait till another Conference, if this does ing to say in favor of secret societies. Their not settle this question right. There is no use ceremonies and parades are puerile, insignificant in bolting, it will come up again if not rightly & nonsensical ; quite beneath the dignity of men, disposed of now. This denomination will do and especially of Christians and Ministers. Or right eventually, and the principles of this reso- I should feel strangely to find myself going throw ation will triumph, and I am willing to wait with their ridiculous performances. I could not tatiently for it, for our turn will yet come. Eld. M: J. Steere. It has been repeatedly to say after all this that I will judge my brother said that many will go away grieved from this in this mafter. When these societies were first Conference on account of the decision of this organized. I felt very indignant at them, and aluestion. If this resolution is not adopted 1 most alarmed for fear they would do a great inhall go away sorry, but I shall not feel disposed jury, and I believe I once preached against o make it a serious matter of difference. I them. But I soon satisfied myself that they were shall go away ashamed too, that after this 'ques- composed of just such elements as would soon tion has been agitated so long in the Yearly explode themselves, and so I thought it not Meeting, and then been before the General worth the while to meddle with them. And they Conference for three years, they dare not at last are performing this work rapidly in our part of

lesired to discuss. Eld. E. Noves related the anecdote of the tion

the noise proceeded from a frog. So he thought

Rev. Mr. Harn gave a brief account of the

Conference for three years, they dare not at last 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 con-victions of truth. This Conference will lay themselves liable to the same criticisms as we have made on others, who have timidly shrunk by judicious measures. And what I desire is, from truth and right, for fear of crossing some that we may be able so to conduct that if there body's feelings; and these criticisms will be made shall be an outbreak, we shall be on the safe side on us if this matter is thus allowed to pass with- of it, not having laid ourselves justly liable to censure by two great officiousness. I am in fa-vor of Bro. Steven's motion. Hope we shall But, it is of no use to attempt to prevent ac-

tion on this question; there will be action on it in all parts of our denomination. Oppression must cease, freedom is on the march. The sirous to have but little discussion and yet all iples of religious fre are struggling

desired to die

vailed, and after some further discussion the mo- to read the law, but deceived the judge, and got a MORNING STAR

THE MORNING STAR

vailed, and after some further discussion the mo-tion as amended was adopted. *Eld. E. B. Fairfield* now moved a reconsider-ation of the vote by which the whole subject of the resolution on the right of a church to with-withdraw from a Q. M., was indefinitely post-poned. He was chairman of the committee on church polity, which had reported the postponed resolution and as there were other matters be esolution, and as there were other matters beterday, I will be sure I am right to-day.' fore that committee, of a kindred topic, they Now these acts of General Conference may have should report again a similar recommendation to that which was postponed, if this was not re-considered. He had also various other reasons which he would at present reserve.

which he would at present reserve. But the acts of other General Conferences have more authority than the acts of this, and if Gene Some objections were made by members against entertaining this motion, as the mover voted against the postponement, and could not Conference can make, it can unmake; if others have authority to make, we have authority to repeal. But I do not think that the acts of the former Confertherefore move a reconsideration in order. But this objection was not insisted on, and the chair

his objection was not insisted on, and the chair intertained the motion, Eld. E. Noyes thought the shape it was left a was very awkward.⁺ The reports would show that both parties felt avery deep interest in the question, and debated its merits very warmly for a long time, and then indefinitely postponed or a long time, and then indefinitely postponed , leaving it precisely where they found it. Eld. D. M. Graham was in favor of the postsame authority, that the denomination is by no means unanimous in its practices, and that these usages the churches are at liberty to adopt or not

Eld. D. M. Graham was in lavor of the Confer-onement, but if it must come before the Confer-as they see fit. Eld. Wogdman said he did not bring these acts as the shape of the present motion. Eld. Noyes says another reason why he wishes the shape of the present motion.

reconsideration is, that there were two individ-reconsideration is, that there were two individ-have the courtesy to amend or repeal or allude to uals who voted against the postponement who

uals who voted against the postponement who were not counted. Eld. D. P. Cilley thought the Conference was so much changed—so many members had asked and obtained leave of absence, which had great-and obtained leave of absence, which had great-former Conferences, it can be done afterwards. Eld. S. Curtis is not particularly mervors under Eld. S. Curtis is not particularly nervons under the influence of this discussion, but is tired of it, and is disposed for peace; does not want to make the not be in order. After some further discus-

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

sured their swords on this subject, and kindred top-ics, and he has no particular ambition to gratify by This motion prevailed-after which the Confer-This motion prevailed—after which the Confer-ence 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 sneak paper them ten implies at one enforce the rules of Conference, which allow no member to speak more than ten minutes at one time, nor more than twice to one question. Ap-pointments were made, &c., and Conference ad-journed. FORENOON SSION, Oct. 7.

Conference being called to order-Eld. A Turner offered praver. After reading the minutes, the committee on emperance reported, which report was adopted

with little discussion. Two or three resolves 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 eve-ning, if possible, otherwise on Friday noon, and ning, if possible, otherwise on Friday noon, and ence. But that can be done, and I am willing it if not practicable, at most as soon as Friday eve- should be, and let those who think it will make if not practicable, at most as soon as rinkay even should be, and let mose who think it will have a fair chance to make the tion. 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 ter into a contract with each other, and one of the souls, who will rejoice together with him in eter-

Eld. G. H. Ball moved a vote of sympathy for contract is found in the constitution of Q. M .- exis family, friends and the churches with which pressed in any other way, or implied, being inferre he had labored.

E. B. Fairfield for committee on church polity, reported partially-in which report were repressed or implied contract with the Q. M. believe this principle and application is correct. solves to be adopted in connection with the one believe the to be called up at eleven o'clock, provided it shall be adopted. These resolutions being laid adopted.

on the table to be called up on motion-after The committee on the location of the next Gener on the table to be called up on motion—alter adopting some portion of the report of this com-mittee the remainder was laid on the table, and the motion to reconsider the vote indefinitely postponing the resolution on the withdrawal of a joint committee to deter church from a Q. M., was called up and passed, provided their request to have it held in New York and the postponement was of course reconsidershould be granted, and to give notice, of that locaand the postponement was of course received the should be granted, and to give notice of that roca-ed, and the resolution again brought before the Conference. Eld. E. B. Fairfield said it had been argued eral Conference be held in three years from the that this resolution was legislation for secession; present time. but he contended that it was legislation to pre- *Eld. J. Woodman* spoke in favor of extending the but he contended that it was legislation to pre-vent secession. He knew that this resolution it ime further. Thought no special business required would have a tendency to relieve the minds (if alopted) of many who felt deeply grieved on account of what they considered oppression in be denomination, and if this resolution is adopt-be better to extend the time to four years. count of what they considered oppression in d, it will, no doubt, tend greatly to prevent se- - Eld. G. H. Ball spoke in favor of two years, rathed, it will, he doubt, tend greatly to prevent se-cessions from the denomination. Still those who prefer to appeal to the Y. M. for redress, as pre-scribed in the Treatise, can do so, and those who prefer to secede from the Q. M. without can do so. *Eld. G. H. Ball* spoke in favor of two years, rath-er than four, and he should like these gatherings should 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 sepresent-denoy to allay this prejudice. And the intercourse thers. *Etd. J. Woodman.* I am sorry to be obliged at these Conferences, he felt fully sure was a great thers. *Edd. J. Woodman.* I am sorry to be obliged at these Conferences, he felt fully sure was a great boother [Eld, benefit; and the interest which was produced in the benefit; and the interest was a consequence of the exert was a co y pleasant seasons, and in whose opinion I us- uries of the societies than enough to balance the exly have the fullest confidence. His posi- penses. He thought we needed to have the feel on was, that though a compact had been enter- prevail through the denomination, and be expend into by the church and Q. M. yet the church, enced by every one, that these denomination ander the circumstances described, in the reso- terests are his own. And he believed if this Gener al Conference should meet annually, the expense and trouble of it would be compensated four fold. Eld. P. S. Burbank spoke in favor of the motion ution, had a right to break from their part of hat contract, inasmuch as the Q. M. nau oros the heirs with the church, by refusing to dismiss the heirs with the church, by refusing to dismission in such heirs with the church, by refusing to dismission in such Bro. J. Lyford made a few remarks in favor of Bro. J. Lyford made a few remarks in favor of the time of year changed, but was called to 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 He contended that if one party erator decided in favor of Bro. Lyford, & he proceed lenomination. had broken its part of the contract, the other with his arguments, based on the weather and the was free of course. Therefore, if the Q. M. re- press of business at this season, and closed by mov-

WEDNESDAY, NOV. 6, 1850.

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 concludd on the second.

t 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 profusely scattered around us, abundant developments of divine wisdom and benevolence. Revelation may utter her voice, Nature re-coho the sound, and Providence confirm the instrution, 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, more fatal deception creep into the human I am willing to yield and agree to the reversion of our former usages, and the adoption of a new sys-tem 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 which is not absolutely wrong. The Treatise plainly says that it is contrary heart. It is well calculated to captivate and destroy. " Makes no difference whether we believe error or truth " + "R makes all difference. Truth gives us freedom, error make us slaves. One saves, the other destroys, and the more sinto our usages for any church to go out from a Q. M. without the consent of said Q. M. If this resolu-tion is adopted, which says they have such a right, then some action further will be necessary, of course, cere 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 upprincipled cheat to be an honest man, and to reconcile the Treatise and the acts of this Confer 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, resolutions, I see no great chance for any great harm to come of it, at any rate. Now I have no doubt that those who contend for the establishmen whom he afterwards found to his chagrin to be insolvent, and that he must pay the demand and of this custom are as honest in their opinions as thereby endanger his own estate. If he had am in mine. Eld. Thomas Perkins. Bro. Woodman, in his re believed the truth instead of falsehood, it would marks, referred to me, as I suppose. Now I took this position in my remarks, that if two parties enhave saved his possessions. The ruin of an estate, however, is of small consequence compared parties violates that contract, of course the other is not bound to fulfil it. Therefore, when the Q.M. ob with the loss of the soul. One is temporal, the other eternal-one trivial, the other of infinite viously violates its part of the contract, whether that importance, and yet the analogy between them is correct. Sincerely believing that there is no from the known usages of the concexion, then of hell, or that there is no danger to be apprehended course the church is no longer bound to fulfil its exfrom 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 mælstrom, or who, regardless of danger, should commit himself to the currents of the Upper Niagara. He who believes a lie in matters of et oment, must expect to be damned. God has placed trath 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 good, 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 utter astonishment of all who knew her, took a false and fatal step. No one could, account for itso it was said !-- but let us see. She thought she was pretty, and she became proud. She time between sescultivated the external appearance to the negsions by the year; but that the time in the year lect 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 eredulous. Her beauty and vanity found for 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 fiend-like satisfaction he would exult in his victory, and leave her despoiled of her loveliness, to fade away and perish alone, engulphed in the whirlpool of her own infamy. His bland words of flattery, and professions of affection, falsehearted as they were, succeeded beyond his fondest anticipations. Her friends told her the truth, expostulated with her, and clearly exposed his. 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 his

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like an honorable discharge. For my part I feel an interest to have this matter settled, and as others have said, there are some who think it rather an important question. I was at a meeting not long since, whe this matter was broached, and one brother who was there, when 1 suggested the idea, said, "Whoo-oo-oo ooh !! any body with three grains of common sense knows that that is all hum-bug." Now I want it settled whether this is all humbug-the idea that a church has a right to go out from a Quarterly Meeting, or not. If the position which I have taken, and my church, in standing aloof from all organizations, is approved by this denomination, we should be exceedingly happy to know it; or if the denomination con-sider it all humbug. Now a few words on the cabbage and ham

argument. The brother who has introduced this argument says he should not like such food. Vell then, I suppose he would not like to be forced to eat it. Now, as he is in favor of a decision which shall not allow a church to go out from a Quarterly Meeting without the consent of the Quarterly Meeting, would be like to com-pel such a church to stay and force them to eat such food, as they loathe worse than he would Robert Hall's angels' food ?

It is agreed against taking any action on this subject, that other things will come up, as secret societies. Well, if we consider, or if a consider-able number of the Conference consider these matters of vital importance, what objection can there be to legislating upon them ? Eld. E. Hutchins explained that he only in-

troduced the anecdote of Robert Hall to illustrate the idea that some might attach a great deal of importance to a subject which he thought but little of

Eld. D. Waterman. Bro. Moderator : 1 have not yet heard the resolution read which is now under discussion, and therefore will not undertake to advocate or oppose it. But it is evident-ly a matter in which both parties feel a deep interest. Some there are on each side who will

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nd her fires are burning in the breasts of thousinds; and as well might we attempt to dam.up that became almost frightened at hearing a great the Nile with bulrushes, as stop its progress.— noise, and made a desperate onslaught, but found Action or no action it will move onward. As the noise proceeded from a from So, be thought Action or no action it will move onward. or the danger of present action, this is all folly ; it was with attacks on secret societies. that which is morally right is politically and cclesiastically safe.

ut action.

and decide " what is truth," in relation to it.

leave it undecided.

appearing, waxing and waning again, of secret Eld. A. D. Williams. I hope this motion to societies among his denomination. When the ostpone will not prevail. If there is no impor- Sons of Temperance first came among them, ance to be attached to this question, as those they came near leading off many of their minis-orethren seem to think who are in favor of an ters and members. This stirred up many others definite postponement, why do both sides ex- and they were for immediate action, and some end so much energy upon it. It will not stop for excluding those who united with them. But e agitation of the question to postpone action, the view which himself and some others took of t will come up again at the next session with the matter was, that there was ample room and ore interest than at present it excites. There is opportunity in the cause of truth and boliness, nuch greater feeling manifested now than at the for all to expend their energies, both those who st General Conference, and the liberal side of thought of uniting with them and those who were he question is much stronger than it was then. inclined to oppose them. And as they found t is of no use to hope that any thing will be nothing in the scriptures which directly gained to the side of those who are opposed to one to unite with such a society, though they be ained to the side of those who are opposed to one to unite with such a society, though they be-ction by the postponement of the subject. Eld. E. Fisk arose amid cries of question, uestion, from different parts of the Conference them. This he thinks was on the whole the most

om, and said-I was the mover of the motion judicious method, and the opinion which finally or indefinite postponement now before the Con-prevailed. Had they commenced to labor with ference, but have been silent until now, listening them, they would have been obliged to cut off mostly to those who have opposed the motion ; many of their best members, who have now seen and now I have not much to say. But, brother the folly of these societies, and are still doing Moderator, what is the object of this proposed well in the church. And, at present, the secret egislation? What has kept us here hour after society influence is doing them no harm. our in this Conference and still keeps us here ? Eld. Seth W. Perkins spoke briefly against the

We ought to be striving for peace, harmony and motion for postponement. union, and for the consolidation of our interests Eld. H. Esten feels that that the force. of cir

as a denomination. But, instead of this, our cumstances and remarks call on him to speak.— precious time must be consumed by the day, for Thinks the doctrine of the brethren amounts to the purpose of providing the means of disunion this, that if we let sin alone it will die out of itand secession-laying and maturing plans by self, a doctrine which he cannot believe. This which we may separate easily. Having been was the doctrine preached for sometime on ma-somewhat connected with legislative bodies, I sonry. But however it may have been in the have seen them consult and devise means by section where the brother (Mr. Harn) has laborwhich husbands might be separated from their ed, it has been different within his knowledge. wives, but I do not believe such efforts at legis. The churches in his Quarterly Meeting have ation are consistent with the duties of religious taken decided ground against the societies, and bodies. Our heavenly Father has not given us have exercised church discipline in the case of any scripture to aid us in this seceding opera- those who have been connected with secret sociion. If he had laid down any rules in his word eties, as with other sins, and the result has been by which we might secede and disorganize with that the progress of the evil has been checked facility, we should have been saved the trouble and the churches are now enjoying peace and of this perplexing legislation. But, very unfor-tunately for our purpose, all his laws are for the purpose of binding and harmonizing and consol-idating his people, and uniting their hearts in

And I confess I can see no more necessity sibility of meeting and discussing and acting on this resolution, but because I do not like the resfor legislating for disunion now than there was ghteen hundred years ago. As for the plea olution. If we do any thing on this matter I that we may want to make provision to secede think it would be better to act in accordance from a corrupt body, that is invalid. We need with the last General Conference. The action no such law. If a body becomes corrupt and we are holy, they will either cast us out or cruci-fy us, and save us the trouble of seceding. This the way they have always done. Eld. D. M. Graham hoped the brethren I now withdraw the motion, and move to recom-

would have mercy on us, and cease the discus-sion soon. He wanted very much to talk but amend as to sustain the action of the last Genernot do so, in hopes that the discussion al Conference.

Eld. J. Stevens moved so to amend this motion would not be prolonged. Eld. S. P. Morrill moved that the discussion as that the Conference now indorse the action of a this question close in five minutes. After some attempts on the part of a few

last Conference. A random discussion continued for some time. which was participated in by a number of brethrethren to speak, the motion was carried. Eld. A. Turner said he wished the motions be-

ore the meeting might not be changed, amended *Eld. J. Chaney* spoke of some confessions and remoddled so often, as by this operation, it which he had heard high officers among the Free gave opportunity for some to talk almost incess-Masons make in regard to the murder nd throws the whole discussion into the Morgan, which left no, room for a single doubt hands of some dozen individuals, who were ac- that he was murdered by the Free Masons. Elders Whitcher, Moore, and Griffith, ohcustomed to speak all that the rules of Conference would possibly allow on all questions which tained leave of absence till Monday, come before Conference, while those who had The motion on Eld Stevens' amendment pre-

ing to amend by substituting the 1st Wednesday in Sept. instead of Oct. Several members objected used to give a letter of dismission to the church according to the implied contract between the sept. instead of Oct. Several members objected that this motion was not in order, as in their judg ment the constitution only empowered the Con ler no obligation to abide theirs. ence to prolong or contract the

But if a Q. M.-has thus violated its contract with a church, it has become a subject of discipline. It could not be changed without an alteration of the bas done wrong and should be reclaimed, and it is constitution. constitution. Moderator decided otherwise, and the motion be he duty of the church, as an aggrieved minority, to take an effort to reclaim them, and call in the assisance 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 nal motion was then put and carried, and Confer ence adjourned.

Again, it is expressly contrary to our articles and o the acts of the General Conference heretofore, for a church so to withdraw from a Q. M. without effort to reclaim them. This being a part of the im-plied contract a church has no right to break. So you see, Bro. Moderator, that though a Q. M. may. nave broken its contract with the church, still there one; and yet this resolution makes provision for hem to secede for that purpose. [Here Eld. W. ead the articles referred to in the Treatise and minates of General Conference.] If this Conference does pass these resolves, and thus contradict verbaim the acts of the former Conference, and of the published usages of the connexion, without even

blished usages of the connexion, without that a com-cognizing those acts, I hope at least that a com-ittee will be appointed to revise the Usages and ittee will be appointed to revise the transmission of the intestinal canal, which floats in the movement of the intestinal canal, which floats in the nove the appointment of such a committee as soon as these resolves pass, if they are adopted.

as these resolves pass, if they are adopted. *Eld. E. Noyes* related a story of a sagacious law-yer, who opened his book in court and pretended domen, are the remedy.

Prayer by Eld. M. Hill,-A. K. M. ------SAGACITY AND FIDELITY OF A DOG .- A friend

ing seconded was entertained, and lost. The origi

The vote now being taken, the resolution

from Ipswich related to us the following incident.-One day last week, the wife of Mr. Dickinson a wor thy farmer of that town-all the members of th family being absent but herself-had occasion to step out of the house on an errand, and on her reare some other steps to be taken before the church, still there 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 relig-tous body they should have such a letter, provided no some other the had been stealing. He promptly deni-ed it. She tried to call the dog off, but could not; she then told him that if he had stolen anything the ause of trial existed. But in the case contemplat. dog would not let him go till he gave it up. ed in this resolution, the church may never have in-tended to unite with another religious body, but puly have asked a dismission to go out and stand some further parley, the dog holding on with a firm of the spoon, " Tiger" made some positive der strations of displeasure, and was with difficulty kept from injuring the thief. However as soon as the thrown upon the floor, the dog let go, and spoon was thrown upon the floor, the dog let go the fellow was allowed to leave the premis Such a dog is worth having.—Lynn Bay State!

> abdomen, and descends with every movement of the vessel, and then, ascending, pushes up the stomach

THE MORNING STAR.

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 deserted, with scarcely a trace of her former beauty remaining. The wanness 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 but 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 ber 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. B.

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 famfilies 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 bound all together in 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 the lively oracles of God, meting out to all the measure of eye for eye and tooth for tooth. taught for the doctrines of God the traditions of

Behold now a new gospel is given -God's own Son comes to our war-red earth as the declared Prince of Peace. Listening to the Teacher come from God, in whose right hand is the silver wand labeled in glowing letters of burnished gold, 'Peace on earth, good will to men.' the nations will receive the Divine law at his 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 "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 heathenism 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

sake-that she could not live without him. He [must rejoice over the bloody victories of Buena] Bro. Burr :- The revival which commenced ista, Palo Alto, and Vera Crez. And more : with us so long since is none the less genuine in this Christian nation must put the laurels around its effects upon the lives of real Christians, nor the temples of these heroes ; and afterwards for in its awakening influences upon the impenitent, their deeds of blood exalt them to the highest of- than it was at first. There has not been a time fices of political trust. And so has it been in all to my knowledge for about fifteen months but vars, the world all over and time throughout .-- that there have been some anxious sinners seek-And where, all the while, are the peace doctrines ing the pearl of great price. For a few weeks of the gospel of Jesus ? 'Aye, trampled, on in- past, the interest has been constantly increasing. leed, but not destroyed ; fied only to the hearts I have recently baptized eight. We are expect and homes of the truly good whence they are to ing still greater displays of the power of Christ ome forth again in renewed vigor, to battle in the in the salvation of souls. Pray for us. vet triumphant conflict of the Peace of the Son Yours in Christ,

of God over all wars. And amid the long shadows of the war-night which has shrouded the nations in such profound doom, we see the glimmerings of the bright day of universal Peace. The morning star has aris-

ini. Men of clear intellectual acumen and of ed. Pray for us that the work may spread 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 ns and languages. War shall be learned no nore. Great as the change would be, from connuous wars to universal peace, yet are the principles and elements in operation an adequate ause to such a grand result. Peace publica- cember, at 2 o'clock, P. M. ons are winging the true doctrine on the four winds; the pulpit at length is astir to drive the war-spirit from Christianity ; Peace Congresses are enlisting great men, and gaining some attention from governments; kingdoms are diminishing the aggregate of standing armies; internaonal differences are more frequently settled by peaceful umpires; and we may justly hope that very soon the arbitrament of the sword shall as heretofore. in all cases be succeeded by a great Peace Conress of Nations, confederated together in the In the fulfillment of such a hope-and it would in the vicinity with which it was held. only be the accomplishment of a God-given prophecy-how would our earth rejoice and ossom as a rose ! Joy and singing would spring orth 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 iniverse.-P. S. B.

REVITALS, ETC.

Bro. Burr :- I would be glad to say, through he Star, for the encouragement of the saints of. God, that the second F. W. Baptist church of Christ in Wilmot, N. H., has, during the past year, been blessed with a good revival of religon. 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 Oct. 11-13. the Savior, and are now on their Christian way. The Q. M. generally is in a low state, but were led to look more earnestly to God in prayer; they felt the weight of the cause, and a spiror began to prevail. The Lord ncreased number of evening meetings, and vis- do ing from house to house ;- soon sinners were ound inquiring the way to be saved, and many ame to the meetings and boldly stood up - concame to the meetings and boldly stood up con-fessing themselves sinners, and requesting the prayers, the advice and counsel of the Lord's people. We were then favored with the long W. H. H. MYERS. 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 eeing 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 ound . 27. Your unworthy brother has had the privilege of baptizing nineteen believers since the revival ommenced, and the Congregationalist and Methdist ministers have probably baptized as many nore. Although the brethren of the 2d church have been bereft of their beloved deacon by the stroke of death, yet God has increased their stroke of death, yet God has increased their stroke of death, yet God has increased their the benefit to the minister. The resurrection of Christ.—M. Cheney. Parental government.—D. B. Whittemore. The Second Advent of Christ.—M. Philips. ody of Christians. With this dear people I have pent three years of my time, as their preacher and pastor ;-last May I bade them farewellyet the language of my heart then was, I fain would stay with friends so kind; and since then have with much pleasure, at three different times, attended, at their call, to wait on the hapby 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 broughout the land and world.

WESTBROOK. Me. There is some revival interest with us. The old difficulties which have been of so long standn, the day spring from on high has visited us.- ing are settled, and a number are anxiously in-The peace doctrines of the gospel of Jesus are quiring the way after God. One expressed a ow beginning to be comprehended, so late as hope in the Savior last Sunday night for the first the middle of the nineteenth century, Anno Dom- time; our meetings are solemn and well attend-

W. P. NEVINS.

	1	White providence in winter
OU	ARTERLY	MEETINGS.
100000	ganz - a company of	State of the state of the state of the state of the
	Reported for	the Star.

Washington Quarterly Meeting

Jesus was with us. We think we are gaining round. Bro, WALKER H. COFFMAN was ground

licensed to preach the gospel. Next session is to be held with Elm Grove church, Friday before the 4th Sabbath in De-R. T. GILLAM, Clerk.

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

Reports from the churches were rather favorale, 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 indly bonds of one grand universal brotherhood. Redeemer's cause and kingdom rise and flourish

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.

more studious.

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

The Van Buren Quarterly Meeting

We had a pleasant, and we trust a profitable time in conference. A small church of eight members, called the

leased to hear and visit his people, to own by ered through the labors of Eld. A. C. Eggreston his grace the extra means used, which were an was received. Our meetings of worship were

| tive hotels without being molested by the crowd, | Sentence for Disseminating Anti-Slavery Publicawhich quickly dispersed after their departure. Knight tions .- In the Forsyth county Court, at Greensboro', was also arrested late in the afternoon for the third N. C., a few weeks since, Jesse McBride and Adam ime, upon a writ charging him with wilfully con- Crooks were tried for the above mentioned offence. piring to kidnap Ellen Craft. The bail, \$10,000, They were preaching from some ecclesiastical body in Ohio, and had been travelling about the State for was given.

ten or twelve years old. Crooks was acquitted ;

FUGITIVE SLAVES IN CANADA, Montreal, Oct. 31.

A number of fugitive slaves arrived here and at To-

terior, where they intend abiding. There appears

to be less sympathy shown for them than formerly,

have reached Canada since the commer

It is reported that Hewes & Knight have since re-urned to Georgia. some time. The pamphlet on the circulation of which the charge was founded, contained a sort of running commentary on the ten commandments,

UNION MEETING IN NEW YORK. A great meet- intended to show that slave-holders live in the habing composed of persons of all political parties who taining what are termed " the tial point of evidence was the proof that McBride, on cace measures" of the last Congress, including the leaving the house of Mr. Kenedy, where he and Fagitive Slave Bill, was held in New York last Crooks had staid all night, put this pamphlet into 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 fature occasions we will range ourselves ander the banner of that party whose principles and practice are most calcu-lated to uphold the Constitution, and perpetuate our clorions Union.

Daniel Webster wrote a letter to the meeting, in which he approves of the above resolution, and says, ronto yesterday. It is estimated that nearly 1000 " It [the Fugitive Slave Bill] is the law of the land, and as such is to be respected and obeyed by all the agitation, many of whom have passed into the ingood citizens,"

FROM EUROPE .- The news brought by the and many seem actually in want of the necessaries teamers from England the past week is not of much of life.

steamers from England the past week is not of much importance.
A negotiation has been concluded between the Nicaragaa Company and English capitalists, by which the British geblic 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 attend ed 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 reis of the army will be put down, and stringen to colock this morning, Mr. Bateman heard there obbers taken to greeser like the tobbers themselves were probably not aware of it.
The affairs of Schleswig-Holstein were without int the, is mostly in ruins, and many of the inhabitants have removed to a neighboring tow.
Shockinge Dearth. Mr. Samuel Page of Gitmanton, N. H., fell from the beams in his barn fer

SHOCKING DEATH. Mr. Samuel Page of Gil-manton, N. H., fell from the beams in his barn re-glass, carrying away a part of the sash. Immediatemanton, N. H., fell from the beams in his barn re-cently and had his body, arms and legs most fear-fully crushed, producing death in a few hours. The deceased was one of the most respectable and exem-plary citizens of that town, which he has repre-sented during the last two years in the State Legis-lature. He was about 60 years of age, and leaves a large family and many friends to mourn his sudden death.—Ind. Dem. The Discovery of the second the second

house. Shortly after, however, he again came out, and was proceeding along in front of his dwelling, when he stambled over the prostrate body. THE PAST AND THE PRESENT. Oct. 12, 1712, a. stage was advertised to go "from London to Ediaboro' in thirteen days without stopages, (if God permit.") Now there are two railroad trains a day between the cities, and the distance (377 miles) is run in eight 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 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, un of what had occurred. The deceased was named John C. Page, and was der the constitution, to confer upon the U. States Courts the power of constituting tribuals clothed with judicial powers, Of thirty-two thousand families in N. York, re-cently visited by the indefatigable agents of the New ler the constitution, to confer upon the U. States

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 ac-count of the Seizure and Englavement of James Hamlet, and his subsequent restoration to Liber-ty." William Harned, 61 John street, New York. Price \$2 a hundred, and 5 cents a single

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It contains an authentic narrative of the ar-rest of Humlet, his being carried to Baltimore, and his return to the bosom of his family; the infamous 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 ex-amination of the bill, showing its unconstitution-ality, and its subversion of the principles of Civ-il Liberty; with an Appendix, containing an ac-count 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 wel-come 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*. ntains an authentic narrative of the ar-

American Missi

Weekly List of Receipts for the Star.

New HAMPSHIRE.---M A Downs, S E Maxfield, Great Falls, R Cutts, R Haven, Newport; J W Brown, Nusbus; MAINE.---W Worthen, N Palermo; Nash & Jordan, Jor-ian & Nash, E Baymond; T Coleord, Falrifield; J Wing, Clinton, (to No. 32, Vol. 25,) J Penly, Danville, (to No. 52, Vol. 25,) J Penly, Danville, (to No. 52, Vol. 25,) J Penly, Danville, (to No. 52,

ol. 20;) Mass. & R. I.-S Davis, Brand's I. W.; New York.-R. York, Lyonstown; C Thatcher, Mar Rolfe, Brookville; T Johnson, Batavia; R Newton, giton; G I Chusofler, Boston; D G Spaulding, S

оигод Отива States.—M Bates, Kankakee, Ia., L. Fra Laport, Ia.; J C Furaald, Platea, Pa.; H Hathaway, A sell, Pierpont, O.; J Coshum, A Stewarf, Kalamažoo, M § A Grover, Belvidere, III.; D Keeper, Gzeonfield, (on, Monroe, Mich.; R J. Myers, Paw Paw, Mich.,

61.50 each. J. Wilson, Monroe, Mich.; R.J. Myers, Paw Paw, Mich.; -61.75 each. J Fogg, Industry, Me.; J Marston, Laport, Ia.; E Barden, Middleport, Ill.; W Bandall, Peru, Ill.; F McLouth, R F Donaid, Bath, Me.; J McLure, Waldo, Me.; -82,00 each. R Gardner, New Lyme, O.; D B Sanderson, Sweden. Me.; T Goas, Danville, Me., (to No. 52, Vol. 25;) N Twombly, Monroe, Me., -83,00 each. W Smith, Lake Village, 75: W Phillips, Richburg, N. Y., 250; J V Lasher, Rutland, O., 7,64, (to No. 52, Vol. 25;) J Kibbey, Brookville, N. Y., 2,75: A Merrill, New Jpswiah, 1,00; J B Page, Plates, Pa, 50; 8 Godfrey; Paw Faw, Mich., 1,00; J S Clough, Lisbon, Me., 1,00; N Watner, Peru, O., 4,50, (to No. 13, Vol. 27). M Clark, Sanboraton Bridge, 1.03; S Williams, Kittery Point, Me., 3,60 to (No. 52, Vol. 25.) Beceints for Books.

Receipts for Books.

Joseph Winch, 5,00; C A. Mevis, 6.25, T Stevens, 50; S A. havis, 54; E S Bunpus, 2,00; J Higgins, 12,00; W H H My-rs, 25; A W Purington, 2,00. Subscribers for the Star.

I D Stewart, I: A Rollins, I: B McKoon, I: W Randal I: J B Page, 2: W B Hamblin, I: W H H Myers, I: A I Williams 2: N Brooks, 4: B M Colby, 1: D W Edwards, 5

Home Mission Wm Worthen, N Palermo, Me.,

WM. QURR, Treasurer.		
Foreign Mission.	Less it	
Steep Falls, Me., monthly concert,	10,00	
Elizabeth Norris' S S class 50; collected by Josephine Norris, 5 years old, 50,	1,00	
Sheds Corner S S, for the education of Khund chil- dren.	1,25	
Collection at Ashtabula Q. M., O., Collected by Rhoda Hardy, Plerpont, O., for Female	6,10	
Miss. Soc.,	2,26	
Collected at the Bean Creek Q. M., 3,50; J Wilson, 25; M Hathaway, 25; M Osgood, 25; to complete	1 11 11	
Sarah E Thomas' life membership,	4,25	
New Durham Q. M.,	10,17	
Van Buren°Q. M., Mich., by Collection,	3,00	
A sister of Antwerp church, Mich.,	1,00	
Emeline Griffin, for Fem. Miss. Soc.,	1,50	
Dea H Harris, towards H A Moore's pledge,	1,00	
Phebe-Tuttle, "	,50	
Malach Tuttle, "	1,00	
S B Bacheler, Lowville, N. Y., for life membership,	10,00	
Sophia D Bacheler, "	5,00	
Collected by Mary E Allen, Springvale, Me., for life membership,	5,00	

Knitting Society, Goshen, with 80 cents from the 3d church in Newbury, to constitute Betsy Gunnerson

but those that did report, reported favorably. Nothing very essential was done in Confer-ence, except the passage of a few resolutions; one of which was to encourage ministers to be

J. THOMAS, Clerk.

-Held its last session with the Waverly church

In October the brethren of the second church some in most of the churches remained steadfast.

N. BROOKS. Great Falls, Oct. 81.

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

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 wargod had all nations offered up their numberless hecatombs of human sacrifices. God's unequivocal voice, Messiah's gospel of Peace, has to contend with human minds and hands long unused 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.

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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 butcherers of the greatest number of their brothers, as they were the greatest benefactors of their race. How have the praises been sung of the Alexanders, the Cesars, the Charles', 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 immertal 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

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

PLATEA, Pa., Oct. 24, 1850. The church in this place is in "a thriving con lition. Of late we have been favored with the best of evidence that God is with us. Our meetngs are increasing both in interest and numbers and there is a manifest seriousness in the minds of the young to know Christ. Our Sabbath chool and Bible class are in a flourishing condiion, 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. are laid at \$10,000. A large crowd gathered in God has converted a goodly number of late, Court Square, in the vicinity of the Sheriff's office, backsliders have confessed their faults, and love in consequence of the arrest of the parties. The and union prevail among the churches. Thanks required bail was furnished by the prisoners, and be to God for his unspeakable gifts. A. D. they left the Sheriff's office and went to their respec-

lone. In conference, the following resolution was unanimously adopted, viz : Resolved, That we will not cease to pray, and

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., ou 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 an Vednesday, Nov. 12th and 13th, commencing at 10

b'clock, A. M. The following subjects for energy were selected for this meeting and assigned as follows: The Christian Sabbath and its obligations-J. Whit-

The relation of the Pulpit to civil Government-A

tedion. Are infants morally depraved?—A. H. Davis. What is the true conservatism of the pulpit?—J.

Mowry. Freedom of the Will.-N. Huson.

The principles of Biblical Interpretation-E. Noyes. The nature and extent of the Inspiration of the Bible-The character of the Book of Job-A. D. Williams.

How far a minister may expect spiritual assis his work-J. W: Colwell. Are the principles upon which the Old and New Testa-ments are based the same ?---Wm. Archer. The benefit to the minister of a knowledge of general

Heaven-Wm. Toppin. Our duty to Fugitives from Slavery-Edward Scott. These will be called upon in the order here found-ublic preacher for Tüesday evening-E. Noyes. -D. R. WHITTEMORE, Clerk. Providence, Oct. 31, 1850.

Protracted Meeting.

The 1st church in Strafford has appointed a protracte meeting, to commence Thursday, the 14th of Nov. inst at 1 o'clock, P. M. Our brethren in the ministry and at I o'clock, P. M. Our oretinen in the latter and he the laity are invited and entreated to come over and he D. L. EDGERLY. North Strafford, Oct. 24, 1850.

Post Office Addresses.	
Eld. OLIVER BUTLER, Effingham Falls, N. H.	
Id. C. ALLEN EASTMAN, Haughtonville, Vt.	
Eld. A. D. WILLIAMS, Pawtucket, R. IResider Cottage st., Mass. side.	ice

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

fork Bible Society, over six thousand, or more than one-fourth part were found to be destitute of the Bi-

President Fillmore has announced his determina tect the United States Marshals in the discharge of their duty.

represent the slave trade to be flourishing. The vote in Texas on the Boundary question

gives a heavy majority in favor of accepting the prosition." A proposition introduced in the Indiana Constitu

onal Convention, to abolish all distinction of color, as been declared inexpedient.

The Galveston Civilian thinks that, after paying the whole expenses of the State Government. Three States, Massachusetts, New Hampshire and

borders again, he would be hung. His offence was disobedience to an order, heretofore issued by a

SINGULAB INCIDENT. The Amesbury Villager SINGULAR INCIDENT. The Amesbury Villager learns that a good deal of excitement exists in Ken-sington, 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. Mf. 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 uncon-scionness which has prevailed from the first, there cousness which has prevailed from the first, there are no indications of death.

SHOCKING MURDER AT, MEREDITH BRIDGE I. H.—A. Mr. Edward L. Davis, of this place, 22 ears of age, was yesterday morning found in the iver, 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,

it was generally hoped that he had reformed father is said to have provided liberally for all his wants .- Bos. Trav. 30th ult.

COTTON IN LIBERIA .- President Roberts, of the tion to enforce the Fugitive Slave Law, and to pro- 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 :

From 1840 to 1848, the English men-of-war cap-tured six hundred and twenty-five vessels, contain-ing thirty-eight thousand eight hundred and three slaves, of whom near four thousand died before an adjudication. The latest advices from Sierra Leone bas 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 afford-ed to settle the question, and to encourage our citi-zens to renewed exertion."

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

off the debt of Texas; three millions of the ten mil-lions will remain, which will yield a revenue of \$160,000 per annum—more than sufficient to pay sane. He was magnetized by Howe, and came out from under his hands a maniac, and has continued

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 Avens 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
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 beantiful 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 " committee of vigilance," that he should leave the State—some abolition declarations which he had man aged 25, brought \$865. A third, aged 23, brought \$815. A fourth, aged 14, brought \$800. made having been offensive to the citizens. Judge Sharkey, of Mississippi, the President of the Nashville Convention, has made a public ad-dress 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.

as follows : in Ken-g of Mr. dcad in keeping "higher law" of God.

DOCTRINAL PREACHING.—At the late semi-an-nual meeting of the American Unitarian Associa-tion, 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 Christy be most distinctly asserted and vindicated.

The Great Basin. It is stated that the Mormons 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 mutder falls strongly on a Mr. Rufus Flanders, whose wife, it is said, the deceased had seduced. Flanders 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.

\$70,53 WILLIAM BURR, Treasurer. Education Society.

I A Blanchard, Nunda, N. Y., interest on note, 6,00 \$6,00 WILLIAM BURR. Treas

BOOKS FOR WARDED.

One package to Eld L A Lang, Conway Center, N.H., by stage. One Box to Eld A Lord, care of the Agent, Deposit Depot, Broom Co., N. Y.

MARRIDD

In Dover, Oct. 27, Eld. by C. A. Eastman, Hon. Abel Haley of Tationborough, to Mrs. Luciada Piukham of Dover. Mr Wm, O., Lovejoy of Lawrence, Mass., to Miss Ellen Burke of Dover. In Strafford, Oct. 20, by Eld. E. Place, Mr James G. Reed of Newburyport, Mass., and Miss Hannah E. Parshley of Strafford, N.H. Oct. 27, Dea. Joseph Hall and Mrs Charlotte Scruton, both of S. In Barnstead, Oct. 6, by Eld. David Garland, Mr Henry L. Hurd and Miss Mary A. Tibbets, both of Alton.

Alton. In Northwood, Aug. 25, by Eld. F. Moulton, Mr Charles H. Osgood and Miss Matilda M. Hill, both of N. Sept. 22, Mr Joseph Piper and Miss Mary Ann Leighton, both of Strafford. Oct. 13, Mr Albert A. Parshley, and Miss Harriet E. Langley, both of North-wood:

wood: In Bethlehem, Sept. 26, by Eld. C. E. Blake, Mr William L. Shattuck of Landaff, and Miss Ann C. Woodbury of B. In Newfield, Me., by Eld. J. Runnels, Mr Israel Run-nels, and Miss Sarah Lowe, both of Acton. In Acton, Me., by the same, Mr. Nathaniel F. Wright and Miss Caroline M. Linscott, both of Saco. In Saccarappa, Me., Oct. 23, by Eld. Wm. P. Nevins, Mr. Nathaniel Stovens, of Belfast, and Miss-Jane Free-man of Weathrook.

man of Westbrook.

Mr Nathaniel Stovens, of Benart, and Miss Same Free-man of Westbrook. In Ellington, N. Y., Oct. 11, by Eld. W. A. Light-hull, Mr George H. Chandler and Miss Fanny M. Da-venport, both of E. In Jackson, Micht, Oct. 17, by the Rev. Mr Foster, Mr Sammel D. Raymoud and Miss Martha Jane Davis, sister of Eld. J. B. Davis, all of Jackson. In Huntington, Vt., Sept. 12, by Eld. Orange Dike, Mr Azetes Shedd of Bolton, N. Y., and Miss Sabrina Davis of Hinesburgh, Vt. Sept. 20, Mr Henry Sweet and Miss Lovina Spragne, both of Huntington. Oct. 3, Mr Virgil O. Hunti of Hiram, O., and Miss Mary S. Norton of Huntington, Vt. In Underhill, Vt., Sept. 15th, by Eld. Edward Fay, Mr Isaac S. Story and Miss Caroline A. Bean, both of U.

DIED

At Great Falls, of consumption, Oct. 13, MARTHA ELLEN, daughter of Mr Joseph and Mrs Abigail Cow-ell, aged 19 years. Her life was amiable, ber death peaceful and happy.

peaceful and happy. Oct. 26, MARY Foss, of Concord, Me., aged 21 years. Ever after her conversion, she maintained a con-stant walk with God, and died as might be expected, in the triumphs of Christian faith. Com.

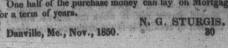
PARSONSFIELD SEMINARY. HE Winter term will commence on MONDAY, the 2d day of December next, under the present board of

Board and Tuition as usual.

North Parsousfield, Nov. 1, 1850.

FOR SALE.

A GOOD FARM, 31-2 miles from Lewiston Falls, in the immediate vicinity of the Railroad, of Mills, and of a Free-will Baptist meeting house, and so situated A in the numerical vicinity of the Railroad, of Mins, and of a Free-will Baptist meeting house, and so situated that the purchaser can have from 50 acres or less, to 200 or more, with a good Wood Lot, an Orchard, and Build-inga, suitable to the quantity of Land sold. One half of the purchase money can lay on Mortgage for a term of years.



THE MORNING STAR.

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CONTINUED FROM FIRST PAGE. Personal reflections wont do any good. They in-

jure the cause. But I wish to give some reasons why I voted as I did for the resolution. Our nsages provide that when a church asks for a dismission to join some other religious body it should have a letter. This is acknowledged on all hands. And farther, it is acknowledged that it is the daty of the Q. M., when such request is made to grant it. The resolution provides that notice should be given in a Christian manner.' And they are to ask an honorable dismis sion, having given no cause of trial up to that time What then are the conditions on which the church has a right to withdraw ? When they have given proper notice and have been refused, have they a right to withdraw or not 7. This is the true ques-

Much has been said here respecting a kind of de-pendence and a kind of independence. I consider that in all the States in this Union there is both dependence and independence. When we enter into a compact we always surrender some rights, and if so then there is a kind of dependence. But we expect an equivalent for surrendering these rights, else we should not do it. Now has one party a right to nullify this compact? They have not, I agree.— But again, much has been said with regard to con-tracts. If I enter into a contract with Bro. Woodman, I have no right to nullify that contract without his consent I think. But if my Bro. Woodman does not fulfil it on his part, I am released in point of law and equity. And in the case before us, it is the daty of the Q. M. to give the letter to the church; and if it does not do it, it violates the con-tract, and so the church is no longer bound. These are my reasons for voting as I did. E.Hutchins. Bro. Moderator, I have lis-tend. bit discipation is in the list.

tened to this discussion with interest and unpleasant feelings. And these feelings have been excited by observing that the interest has been excited by the strong teeling of the parties concerned, rather than by any importance belonging to the subject itself .-There is no need of seeming to see Popes, nullification, or slavery. If these were likely to occur often, this question would be important, but nobody Suppose it should be asked of these expects it delegates by the people with whom they board-What is the topic of discussion that causes so much warmth? I confess I should be very much perplexed to answer. And I presume the discussions be of but little interest to the public generally. All agree that it is the duty of churches and Q. M's to give letters of dismission when sought for, and the other matter in dispute is not important. And if. this discussion goes on, I shall move an indefinite postponement of the whole subject.

A voice. And I will second it. Eld. D. M. Graham. Bro. Moderator : I have great respect for the brother who has just taken his seat. But I think the question is important. Its decision will have a very great influence upon the character of the denomination. I think one great point has been overlooked in the discussion. So far it has taken into account only the outward organization. But there is also a great spiritual union, which the outward organization only feebly typifies. This inward union Christianity comes to effect. Why do we unite in the church ? Because Christianity comes to there is spiritual life there is because we can better discharge our Christian obligations, and do the great work of life. Now while this spiritual union exists. can you sunder the members? Is it a mere outward, or is there an internal union? There is no power in the effort which merely destroys the outward organization, to break the spiritual bond .--And on the other hand, if the spiritual tie be wanting, no laws from any outward source can bring about a Christian union among the members All attempts to enforce any such union will prove useless. If both parties are united to the Living Head, and have a different judgment; both will sin against. God if they do not outwardly disunite. And why should we attempt to make a union, when there can be none by any possibility? This resolution seems to me to be founded upon the two principles of union and love, as it is on the true principles of freedom and duty.

Eld. S. Curtis here suggested a substitute for the resolution before the Conference, but it was not brought formally before the meeting by a motion.

Eld. E. B. Fairfield. Bro. Moderator: I cannot satisfied with that resolution as a substitute. If I were asked by the family with whom I board, what all this discussion means, I think I could give a satisfactory answer. I should reply that it is a discussion of the question whether the church or some ower has the supreme ecclesiastical authori other n ty. Without being at all personal, I wish to say a few words in relation' to the argument of brother He asks why we argue so strenuously Knowlton. for a principle, when there is no probability that there will be any need of applying it? My reply is that this is the time to settle principles carefully and correctly, when there is no pressure for their appli-cation, to bias our judgments. When Locke wrote his essay, every body accepted it readily, because the author was a good man and would write only from pure motives. But in the hand of Hnme that accepted and endorsed essay became the text book of Atheism. And in settling our principles we should provide while we may for any like contin-It seems to me that the principles which gencies. have been argued and advocated on the other side would subvert the very foundations of the denomi nation. If they are correct, then Randall had no right to assert and assume, his independence with-out the consent of the other party to the church contract, and this consent he neither did nor could receive. If they are correct, then Wesley and La-ther are to be condemned for those deeds which christendom delights to honor. Why should I not come out when I deem it advisable? I am teld the Quarterly Meeting does not wish me to do so .-ell this is just as applicable to associations among the Baptists and Congregationalists, to Presbyte ries among Presbyterians, &c. &c., as it is to our Q M's. Now if such secession is to be justified, where do you find your supreme tribunal crecied? And if it is not justified in other cases, where is your church independence gone ? A dying heathen once asked a Brahmin where he should go when he died ? "Your soul will pass into some other body and remain there a thousand years," was the reply. "And where shall go then t" eagerly asked the querfest. "Into another body and stay there a thousand years" answered the Brahmin. "And where then?" gasped out the sufferer in the heat of earnestness. "Why, into another body 'to there a thousand years" where the other body 'to It is one question whether a church has a right to withdraw when a Q. Morefuses to grant the re-quest for dismission, but whether it is best for a church to call a council before taking such a step, is another question. And I agree with the brethren that it is generally better to take these careful steps. But suppose redress cannot be gained, from neither the Q. M. the Y. M. nor the General Conference, where shall the church go last of all ! One argument has presented to the effect that it cannot be proved that there is not some higher tri-bunal recognized in the New Testament than the church. If the brother meant to say in that ar-gument that the church is Divine in no higher sense than Q. M's, Y. M's, Synods, &c., I beg leave to dissent; and to throw myself on the ground which, as professed independents, we have all along assumed, that the highest ecclesiastical authority on earth is vested in the church. Eld. L. Sinclair. Brother Moderator : 1 shall not speak long, but wish simply to throw out a re-flection which may assist in understanding the true matter under discussion. There are differences of opinion respecting the force and nature of a contract. I shall not speak particulary on this point. But there is another point, which seems to have been more or less overlooked. If we are Christians, we are members of the same body. Now, if the inter-ests of the church in one section, being different from the interests of the church in another section. from the interests of the church in another section, constitutes a sufficient reason for disunion, then I am mistaken. They are my brethren, though they are in Wisconsin. I unite with them for the sake of religious strength. Now so long as I have this object at heart, I shall have no desire to separate from ject at heart, I shall have no desire to separate from them. I can have no separate interests. Our ob-jects are one. And whenever I feel differently from this, I have lost my religious interest, and do not deserve their approbation. If we have departed from that spirit of Christian sympathy and interest and seek dismission, how are they from whom we have departed bound to give us such dismission.— We should never ask if when the heart is warm from that spirit of Christian sympathy and interest and seek dismission, how are they from whom we have departed bound to give us such dismission.— We should never ask it when the heart is warm; and the fact of seeking it is the evidence that there

and suppressed. Eld. H:-N. Plumb.

have heard I have been busily thinking. The as-sumption has been made through this discussion that we are the Apostolical church. All other de-that we are the Apostolical church. All other detions claim the same thing. Now what to substitute

science be tolerated ?

wish to make one or two suggestions. If the meanmeant to assert the right of the church to aposta-tize, jt is quite another thing. A church violates its contract by heresy, and it has no right to claim an honorable dismission. If it denounces the char-acter and action of the Q. M. it asks too much in acter and action of the Q. M. it asks too much in it so far defeats the object of the organization.-Christians should be known as bodies of Christians. and hence should units. The object of Q. M's is not to make laws, but to promote the same objects as the church. When they tyrannize the compact i broken, and so there is in such cases no need of th resolution. But if a church may, withdraw to get nd of responsibility, then we may throw away our organizations. Their objects cannot be gained with it is the object to release the church from such join such societies, and urge their claim that it sacrifices at its own pleasure, I am opposed to

Eld. P. Weaver. Bro. Moderator : I think Conrence should give some opinion on this subject .-But the resolution before us will not suit either party. It does not assert the right of a church to withdraw from a Q. M., it only implies it. The church and the Q. M. organizations have some points of resemblance, though I do not think they are perfectly alike. I think an individual is under greater obliations to join a church, than is a church to join a O. M. The Bible urges one directly, but it does not he other save by implication. I think ff would be better if the question were divided, so that we should have one touching the right of the individual to withdraw from the church, and another touchin the right of a church to withdraw from a Q. M.-But let this resolution be disposed of as it may be, neither its passage nor its rejection will do any good. All will do in either event just what they think to be right. I have been interested, and I love these brethren better than before I heard this disenssion. It has been warm, but Christian in its spirit.

A motion was here made to re-commit the resolution to the committee.

A motion was here made to adjourn and lost.— to break their connection with a Q.M. as those breth-

Conference will not pass a vote which it cannot ex- to legislate or make rules to aid secession resolution is unnecessary and meaningless. *Eld. M. Chengy.* (Eld. Perkins in the chair) Our pay the cost. But I think the rule is needless, for friends who have argued this question on the other in my opinion if a church wishes to seceede, and a section of our denomination believe in the doctrine, side, have taken a pecultar position. They object section of our denomination believe in the doctrine, to the resolution on account of its alleged ambigu-ity. But why should they complain for us? No-body on this side wishes to make it plainer. The land brethren will do just as they please with or resolution only gives an *implied* right to the church without this license, and so will others. All will to withdraw, and they object to giving us even this. Would they give us one more cheerfully that should I wish the time may be better spent than in this ert that right in unequivocal terms ? Who knows discussion.that it does not suit either party? Have we there will be no dodging the question, but that we shall settle it in a manly way, Eld. J. Stevens. I want to adjourn ten minutes,

is a departure from the first love; and we should two in carrying their complaints to the Y.M. before the desire arises for dismission there is something wrong in the heart which should be disapprobated *Eld. M. J. Steere.* Yes, and perhaps then the Y. M. would not agree, and it would have to be carried

Brother Moderator; While I over till another, as has been the case in this in-

constitutes such a church t is a company of believers meeting in one assem-blage, or is it the whole body of believers sympathiz-ing with each other t If the highest authority is are not interested in further discussion. There are ing with each other 1 If the highest authority is in the church, as a whole, then the authority rises Righer in proportion as the number of believers rep-resented is increased. Eld. S. P. Morrill. Bro. Moderator : I have been pleased with the exhibition of talent in this discus-sion." I was hardly aware that we had so many able men. And I love these brethren better than be induced to love it. So we should differ in opinwhen I came here. The question before us seems ion. Our different dispositions and circumstances to resolve itself back into this; should liberty of and appetites, make us differ in opinion. The Cath-The brethren in R. I. be- olics really believe that one must be a member lieve in this, and so we do down in Me. And we of the Catholic church or he cannot be saved. But ourselves. And I, do not think there is any brother think some other is the true church, and lengthy here who would feel it a duty to come out from the denomination, though we do grant and exercise this liberty. Decide this question as we may, the breft-could render if we should be asked the occasion of

Eld. J. M. Bailey. Br. Moderator: I am not ac-customed to speak on such occasions as this, but 1 wish to make one or two suggestions. If the mean-have said the contest was for strength or weakness in the organization of our churches, and so we differ ing of the resolution is that a church has the right to leave one body of Christians to unite with anoth-in opinion. A brother has said, in reply to my reto leave one body of Christians to unite with anoth-er body of Christians. I approve it. But if it is meant to assert the right of the church to aposta-therefore we should establish a precedent against it, but that it was less important when the evil occurred see no great necessity to legislate, against an evil which is no wise likely to occur, or to occur but selacter and action of the Q. M. It maks to manner as to im-asking to be sent away in such a manner as to im-ply an endorsement of its character. No man would expect an honorable dismission from a den of thieves. expect an honorable dismission from a den of thieves. stances which we can hardly suppose, certainly we shall find enough to do. There may be such a thing in our denomination as disposition on the part of some to receive into our churches members who have never been baptized, but only sprinkled, and many other things of which we can conceive .--But as these cases are not likely to occur often, we ler them pass without legislation. Some who are in Favor of secret socieiles, may put in a claim for some out some sacrifices on the part of the church, and act of General Conference which will allow them to prives them of their rights and individual liberties to leave them exposed to molestation on this ac-

count. Another may insist on having some legisla tion, which will secure to him the liberty to drink, for all men should be free and independent, and he will withdraw from the community if he cannot have law passed which shall protect him in tippling, whether he shall ever want to drink or not; and the friends of missions might insist that a law should be passed which should protect them in their operations, and prevent any interference, for fear somebody or other might want to molest them. All agree that the case aimed at in this resolution is no way likely to occur, and probably never will occur.-Why then insist on legislation to protect it ? and why spend hour after hour in discussing these matters ? For myself, I think the discussion very unprofitable. And should this resolution be adopted, think the tendency would be had, so far as it exerts any influence. It is legislation to assist and fa-vor churches disposed to secede, which is not the legislation we need. We should in what we do, strive for the promotion of harmony and union. Eld. Bradbury, (in his seat). But we do not pass laws here. The Conference cannot legislate for churches.

Eld. Hutchins. When I speak of legislating, as to the denomination that it take some decisive active and this is a word less exceptionable, to aid secession tion. Instead of getting rid of difficulty by refusing Not long since when a considerable portion of a to act; such refusal is only preparing the way for secession after secession. I do not care much which way it is decided, but the subject is now ripe for ac-go to hell, if the Lord should come and find their

Several voices called for the question. Fid. J. L. Sinelair. Bro. Moderator: I hope no better reasons; but I do not think it necessary

heretofore. The baracoons of Washington are not prohibited by this bill, nor is a single individual to saved by it from the horrors of that traffic which has so long disgraced our nation. 'These matters have constituted the subjects of discussion and of interest during the present session of Congress .have occupied almost its entire time for nine and a half months.

MURDER OF TWO LITTLE BOYS .- The most volting and brutal murder ever recorded, occurred at New Scotland, near Albany, recently. Two lit-tle boys, 6 and 8 years of age, sons of Mr. George Lester, were on a visit to the house of their uncle, David Lester ; they left the house for the purpose of playing, and after an hour's absence, Mrs. Lester ent in search of them, but did not succeed in finding them. Their continued absence being prolongmade for them without success. The neighbors were called to assist in the search, and a party of nged 84 years. were called to assist in the search, and a party of three hundred persons were hunting for them for three or four days. They were finally found, one near a brook, covered up with leaves; the other in an opposite direction from the house; saspended Fisher, aged 54 years. WATERMAR, daughter of Mr. Henry Waterman, aged 25 years. Aug. 31, MARY So-PHIA FISHER, daughter of Dr. Charles and Sophia Fisher, aged 5 months and 16 days. Sept. 16, Miss Suan opposite direction from the house; suspended from a tree. Both had been murdered. Reuben Dunbar, a step-son of David Lester, has been ar-rested and committed to prison as the murderer.— The children were the heirs of a considerable amount

cious of his rights, and incapable of appreciating his degradation; yet we hang the man who arrests and consigns him to slavery. This we regard as ust. But what penalty can be regarded as com-nensurate with the crime of seizing our fellow man whose mind has been enlightened, who knows the induction of the penalty can be regarded as com-nensurate with the crime of seizing our fellow man whose mind has been enlightened, who knows the induction of the penalty can be regarded as com-net to preach his funeral serior, the text, (Job S:S.) and the bearers; the services were attended, on the 15th, induction of the penalty can be regarded as com-net to preach his funeral serior, the text, (Job S:S.) and the bearers; the services were attended, on the 15th, whips and sole entry is the services were attended, who were the services were attended, and the services attended, and the services

think the thief or the pirate far more entitled to our think the thief or the pirate far more entitled to our friendship, than he who under any circumstances, will lend himself to the commission of the crimes which this law requires us to perpetrate. I am not one of those who believe that this law, enacted by slaveholders and by traitors to freedom, will justify me before the Omniscient Judge, for con-signing one of his intelligent beings to a life of suf-fering and degradation. The history of civilized legislation during the 19th century, furnishes no parallel to this atroctous law. There is no lower depth of degradation to which Congress can consign the people of the Free States. The remedy is alone with the people In order to soothe the feeling of the North, and to reconcile as soothe the feeling of the North, and to reconcile us to this deep disgrace, a bill was introduced into the Senate, and has passed that body, entitled, 'A Bill to Abolish the Slave-Trade in the District of Columbia.' The title is deceptive; the only effect contemplated by the Bill is the exclusion of the slave breeders of Maryland from the Washington slave breeders of Maryland from the Washington slave breeders of Maryiand from the washington slave market. It professes to give no relief what-ever to the people who new are or who may hereaf. ter be held in slavery within the District of Colum. bia. It haves them liable to sale and transfer as beretefore. The baracoons of Washington are not the loss of her presence on earth, but also to rejoice in the hope of meeting her again to participate in the richer blessings of spiritual life for which we trust she was well prepared. A very large congregation attended her funer-al in Ogden on Sunday, Oct. 20th, when a discourse was delivered from 1st Pet. 1:24, 25, according to her re-quest, by W. R. Stowe. Com. Died in Georgetown, Me., Sept. 29,1850, widow SA-

RAH STEVENS, aged 75 years. Sister Stevens had long been a professor of religion, a lover of God's law, and a firm believer in that Christianity which saves from sin and makes the soul happy. She always spoke in conference and prayer meeting when she could attend. She was pleasant and agreeable in her life. Her sickness was short, and her end praceful. She has left a respectable family to moura their loss. May the Lord sancti-fy this bereavement to the good of all. Remarks on the occasion by the writer. DAVID WEBBER.

In Scituate, R. I., Oct. 7, Mrs. — FIELD, wife of Abraham Field, aged about 50 years. In Gloucester, Oct. 18, ABRAHAM BAKER, Esq.,

SAN REMINGTON, aged 50 years, 11 months and 24 days. She died in hope of a blessed immortality. Oct. 18th, Bro. STEPHEN DAVIS, aged 50. Bro.

Davis had long professed religion and died a peaceful death, and it may be said of him he lived the life of the righteous and his last end was like his. R. ALLEN.

A treaty between England and St. Domingo has of Eld. S. and Mrs. M. Perry, aged 3 yrs., 6 mos and 17 lately been made, by which the subjects of Her Brits tannic Majesty residing in the Republic, shall not be disturbed, persecuted, nor molested, on account of disturbed, persecuted, nor molested, on account of their religion; on the contrary, they shall enjoy a perfect liberty of conscience; as also in the free ex-ercise of their belief, as well within their own dwell-ings as in their particular chapels, &c.

her hope brightened and her confidence in God was un-shaken. She said but little during her last illness, being shaken. She said but little during her last timess, orma-confined but 48 hours, yet she answered the enquiries of her brother relative to her hope, with confidence and sat-isfaction about three hours before she died. Thus three have gone from a family of 11 children which was un-broken less than 2 years since, and this was the first death under the parental roof, though it had been occupied 48 under the parental roof, though it had been occupied 48 years. A very searching discourse was preached at her funeral by Eld. J. M. Bailey from James 4:14, " For what is your life?" Cox.

THE REGISTER FOR 1851

IS now out of Press and for sale at this office. It contains, as usual, a good Almanac, with Leavitt's calculations the suitistics of the denomination, comcalculations—the statistics of the denomination, com-prising the names of all our churches, Quarterly and Yearly Meetings, with the number of their members, and the increase or decrease the past year—the names of ministers—oblituaries of ministers decreased the past year—much other valuable denominational information— and several pages of religious miscellaneous articles. The price is 10 cents single. 20 per cent discount is made to those who take them on sale. For cash down, without the privilege of returning those which are not sold, the price is 84 cents per dowen, or \$6 per hundred. We hope that our Ageus and brethren in all parts of the country who can sell the Register, will send in their or-ders without delay, accompanied with proper directions in regard to sending them. Brethren in the west ordering books in places not ac-cessible by raile ad or water, should in all cases give the

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cessible by railroad or water, should in all cases give the name of some merchant in the nearest town which is thus accessible, in whose care they may be left. This is necessary to prevent loss and delay.

BOUNTY LAND

OBTAINED by the subscriber for Officers, Musicians, or Privates, whether of regulars, volunteers or Mibilia, in the War of 1812, or in any Indian Wars since 1790, and for officers in the Mexican War, who served one onth and upwards.

month and upwards. Having secured the services of a responsible Agent in Washington, who has had long experience in the pension office, all applications will be most promptly answered. Office Over the Dover Bank. C. W. WOODMAN.

Dover, Oct. 14, 1850.

BOSTON & MAINE RAIL ROAD. Depot in Haymarket Square.

FALL ARRANGEMENT, COMMENCING OCT. 1. Trains will run from Boston as follows, viz,

For Portland, at 7 A. M. and 2 3.2 P. M., and on Mon-days Wednesdays and Fridays at 4 P. M. connecting at Portland with steamboat for Bangor.

For Haverhill at 7, & 10, 2 A. M. 21-2, 4 and 5 3-4

Manchester and Lawrence R. R. at 8 1-4 A. N. 12 M. and 5 P. M. For Lawrence, (S. S.,) at 7, 8 1-4, 12, A. M., 2 1-2, 4, 5, P. M.

5, P. M. Lawrence, (N. S.,) at 8 1-4, 10 1-12, 12 A. M., 5, ... 5 3-4, P. M. Trains will run to Boston as follows, viz:

Trams will run to Boston as follows, viz: From Portland at 8 1-4 A. M. and 3 P. M., and on Mon-days, Wednesdays and Fridays about 4 P. M. or on arrival of steamboat from Bangor. From Great Falls at 7 1-4, 10 1-4 A. M. and 4 8-4 P. M. From Dover at 7 1-2, 10 1-2 A. M. and 5 P. M. From Exeter at 8.10, 11 1-2 A. M. and 5.40 P. M. From Exeter at 5.10, 11 -2 A. m. and 0.40 F. m. From Hawerhill at 7, 8.55, 11.55 A. m., 4, 6.20 F. m. From Lawrence (south side) at 7 3.4, 9 1-4 and 11 1-2 A. M. 12 1-4, 5.10, and 6.35 F. M. From Lawrence (north side) at 7 1-4, 7 3-4, 11 1-2,

Yrom Lawrence (norm r. M. A. M. and 3.3.4, 5.10, r. M. THOS. S. WILLIAMS, Sup't.

State of New-Hampshire---CARROLL, SS. ALBANY, October 14, 1850.

NOTICE is hereby given, that so much of the following real estate in the town of ALBANY, in said county, belonging to persons not resident in said town as will pay the following taxes assessed upon each fract respectively, for the year 1830, with incidental charges, will be sold at Public Auction, at the School House in District No. 2, in Albany, on Monday, the 6th day of January next, at ten octobe the the foreand mice a nerverlate by next, at ten clock in the forenoon, unless prevented by previous pay-

Locial militor & F ISt ISt 0 and an and the first there and a 8 1 N 100 7 1 a 100 15 1 a 300 19 1 a 100 25 1 a 100 Philip Fowler 85 . 53 25 87 Owners unknown 71

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S. R. Allen

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John Pickering

S. R. Allen,

S. R. Allen

Owners unknown S. E. Allen

Philip Fowler

onathan Warren

Owners unknown Amos Towle

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linon Brown, the C. Dear-

John Hill, out of 10,000 acres S.Allard, out of Havin's

Location To the heirs of J. Mudgett; out

of Governor's right, Owners unknown 25 Owners unknown, west half, 8

Owners unknown, 25 3 Owners unknown, west half, 8 A 53 6 N. Abbott, cut of Jones' Location

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o the heirs of J. Mudgett; out of Governor's right, 50 %6 where unknown, 25 3 N 100 71 weers unknown, west half, 8 A 4 50 16 A 50 35 Abbott, out of Jones' Location 276 71 Allard, out of Havin's Location 100 85 Sw28 DAVID ALLARD, Collector.

SMITHVILLE SEMINARY.

A DWELLING HOUSE AND LOT

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their relatives became alarmed, and search was

of property, and it is supposed that mercenary moinduced the commission of the crime.

and give the audience an opportunity to retire, if they wish to do so, and then make a night's work

The motion to re-commit was withdrawn, and the Conference adjourned to Saturday morning at 10 o'clock. Prayer by Eld. J. Stevens .- G. T. D.

FORENOON SESSION, SATURDAY, OCT. 5. After singing, prayer was offered by Eld. N owles. After despatching the preliminary hust atching the preliminery busi-Bowles.

Eld. E. Knowlton offered a substitute for the resoution before the Conference, which affirmed that a church had a right to withdraw from a Quarterly Meeting after having sought by the proper means to obtain a dismission and been denied

Eld. E. Noyes seconded the resolution. Eld. E. Hutchins asks if the resolution designs to ay that a church has that right which does not inend to unite with another body of Christians ? Eld. A. K. Moulton asks if the resolution intends o say that it is not the duty of a church under such

ircumstances to appeal to the Y. M. as set forth in the published usages? Eld. Knowlton said he had not examined all the

bearings of the resolve perhaps as thoroughly as one more experienced would have done. It did not oc-cur to him that the usage had obtained or was rec-ognized for a church to appeal to a Y. M. But such as the resolution was he submitted it to the consideration of the Conference to be examined and dis-posed of as they thought best. His object was, i possible, to propose a measure which would har-nonize the two parties on this question, and provide a method by which a church so situated should not be retained contrary to their will.

Eld. A. R. Bradbury thinks well of the resolution Would not compel a church to pass through pre-cisely the routine prescribed in the Treutisc, but

llow them to do so or deviate as they may see fit. Eld. A. Nichols. But the practice in the denomi nation has been for a minority of a church when in rial with a majority, and borne down and oppressed and unable to get redress, to appeal to the Q M. for assistance. And the same in reference to a minority of a Q. M. Now, if a Q. M. refuses to al-low a church to leave under such circumstances as are described in the resolution, and as the Treatise supposes to be daty does not such a portion of the Q. M. become an offending majority, against which a labor should be commenced by the Y. M.? and is not the church the minority whose duty it is to prosecute that labor? Why then deviate so far om our usages when there is no need of it, and let that church secede instead of commencing a laor with such an offenting majority

aim, as was done at its last session. Eld, E. Knowlton. Bro. Moderator: I agree with means enough to accomplish their object without the brother last up. There was a Homestead Ex having special laws or rules made for their accom emption law passed in the Maine Legislature which nobody could satisfactorily interpret, and I hope we shall not imitate that body. This resolution is inexplicit, and does not meet the feelings of either and debated a long time, and then passed a rule to party. The Treatise says a church shall have a allow a church to secede, I am inclined to think that dismission when it is properly solicited, and so this those churches will decide that if this is the benefit

CONTINUED ON PAGE SECOND.

HYMN OF THE CHURCH-YARD.

BY H. W. LONGFELLOW.

Ali me! this is a sad and silent city ; Let me walk softly o'er it, and survey Ifs grassy streets with melancholy pity! Where are its children, where their gleesome play? Alas! their cradled rest is cold and deep-Their playthings are thrown by, and they asleep.

This is pale beauty's bourne; but where the beautiful Whom-I have seen come forth at evening's hours, Leading their aged friends, with feelings datiful, - Amid the wreaths of spring, to gather flowers? Alast no flowers are here but flowers of death, And those who once were sweetest sleep beneath

This is a populous place; but where the bustling, "The crowded buyers of the noisy matt— The lookers on—the showy garments rustling— The money-changers—and the men of art? Business, alas! hath stopped in mid career, business, alas! hath stopped in mid career, And none are anxious to resume it here.

This is the home of grandeur; where are they, The rich, the great, the glorious, and the wise! Where are the trappings of the proud the gay— The gaudy guise of human butterflies? Alas! all lowly lies each lofty brow, And the green sod dizzens their beauty now.

This is the place of refuge and repose : Where are the poor, the old, the weary wight, The scorned, the humble, and the man of woes, Who wept for morn, and sighed again for night? Their sighs at last have ceased, and here they sleep Beside their scorners, and forget to weep.

This is the place of gloom; where are the gloomy?

The gloomy are not citizens of death; Approach and look, where the long grass is plumy, See them above! they are not found beneath! For these low denizens, with artful wiles, Nature, in flowers, contrives her missick smiles

This is the place of sorrow; friends have met And mingled tears o'er those who answered not

And mingled tears of those evelids then were wet? A las' their griefs, their tears, are all forgot: They too are landed in this silent city, Where there is neither love, nor tears, nor pity?

This is the place of fear; the firmest eve His is the place of tear; the induced eye Hath quailed to see its shadowy dreartness; But Christian hope, and heavenly prospects high, And earthly cares, and nature's weariness, Have made the timid pilgrim cease to fear, And long to end his painful journey here.

Since the commencement of the present year, 5,190 foreigners have declared their intention in N. York to become citizens of the United States, and 1.128 have taken out the final papers necessary to

Our national debt. including \$10,000,000 to Tex-

Deputy Marshal, because he cannot consent to en-

orce the Fugitive Slave Law. Bills of the Mechanics' and Manufacturers' Bank, t Providence, R. I., are not received at the Suffolk

Bank. A boy twelve years of age, died in Cheltenham; England, lately, from excessive smoking. The sympoms were those usually caused by narcotic pois-

Governor Quitman dates, his proclamation, conoking the Legislature, " the 34th year of the indeendence of Mississippi." Forty six churches have been erected, and fifty

lergymen added to the Roman Catholic mission in Scotland during the last ten years.

Indiana has, according to a State Census just taken, about 188,000 white male adults, an increase of twenty per cent. within five years. This indicates

Died in Limerick, Me., Oct. 7, widow MARY LANG,

sisters deeply feel their loss. May God sanct fy their good. On the 9th, her remains were carried to the Hiram White, of Troy, has resigned his office of town house, where I tried to administer a word of con-entry Marshal, because he cannot consent to engrass," &c. S. HANSON. Died in Middlesex, Vt., of con

1850, HARRIET, daughter of Bro. Benjamin and sister Milly Chatterton, aged 19 years. Harriet was of an aminble disposition, was mild and gentle in her manners, and was beloved by those wish whom she associated ;—

Savior, and was made happy in his love. She faithful-ly warned her friends and young associates not to do as she had done, but seek the Savior in carly life. With much composure of mind, she gave directions concerning her funeral, and, when visited by the writer, calmly re-quested bin to preach her funeral sermon, after which she survived but a few days, although she suffered much. She endured it with Christian forritude and patience un-til she fell askeep in the embrace of Christ. Truly, her last days were her best. O that the young would seek their Creator in the days of their youth. E. B. FULLER.

Died in Lowell, Mass., Oct. 5, 1850, of consumption,

AN OLD FRIEND. ble.

THE coming Winter term of this Institution will com-mence on MONDAY, the 11th of Nov. next, under the same general arrangements às at present. 28 HOSEA QUINBY, Principal.

THE Annual Exhibition of Parsonsfield Seminary will take place on Friday evening, Nov. 15, at the Rev. Mr. Buzzell's church, North Road. All are respectfully invited to attend.

The undersigned feel confident that they run no risk in assuring the public that the exercises of this evening will be none the less interesting, than those of similar occasions heretofore, as they are to be entirely origind.

DEWIT C. DURGIN,) EDWINR. PERKINS, Committee of W. WATERS BURR, Arrangements. LOT L. HARMON, JOHN BAKER,

N. B. We are requested to say that the Examination will commence at 9 o'clock, A. M., same day as above. Parsonsfield, Me., Oct. 21, 1850. 29

A DWELLING HOUSE AND LOT FOR SALE. SAID house and lot is situated in Darham, within fif-teen or twenty rods of New Market Factories. Said of the supposed to contain 30 square rods of land, on which stands a house, 20 by 30 feet, with a good cellar and cellar kitchen, about 12 by 20 feet, and an addition for an entry, 12 feet square. Also, a woodshed and back building. Said premises will be sold at public Auction on MONDAY, the 16th day of Dec. next, at 10 o'clock, A. M., If not sold before that time at private sale. Said house is all finished and painted outside and inside, ex-cept the entry and attic. The best room and two entries are papered. Any person wishing to purchase, piease write to the subscriber. JOHN DAME, Jr. Jackson, N. H. "Discendo Multum Profici."