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He thinks that they have great reason to feel gratified by the Conference. Once he used to be chilled by the remarks of old ministers, especially with regard to young men's studying for the ministry. But now he saw the day when older men would encourage him and other young men in going forward and procuring an education. He would say to the aged brethren that they had done him good.

The Conference now adjourned. Prayer was offered by the moderator, after which all united in singing "My Christian friends, in bonds of love."

A. K. M.

MORNING STAR.

WEDNESDAY, DEC. 4, 1850.

REGISTERS.

We are entirely out of this work, consequently cannot fill orders for it until some are returned. If any of our friends have more than they can sell, they will oblige us by returning them forthwith.

SOCIAL RELIGIOUS MEETINGS.

These are important means of grace; and in every church they are necessary to religious prosperity, and as they exist are probably a fair exponent of the vitality and spirituality of Christians. Regular public worship on the Sabbath, and a due observance of the gospel ordinances, are matters scarcely more important than the social religious meetings of the church. The monthly conference, the weekly prayer meeting, give life and spirituality and union to the body of brethren and sisters bound together in church membership. And these when well sustained are exceedingly profitable, and often very precious seasons. We have observed that in the larger associations the social meetings are ordinarily found interesting. During the General Conference the morning prayer meetings were fully attended, and were very interesting. And we have observed with pleasure, that at the Quarterly Meetings, the prayer meetings are as interesting and as useful as any other part of the services.

In our churches there cannot be too much pains taken to sustain the social meetings. Let every brother & every sister, feel that covenant vows, made to God and to the brethren, are on them to attend the monthly meeting, and report themselves there, unless other duties positively compel them to be away. It is just matter of surprise that not a few church members can allow themselves to so far disregard their word and their vow to the church as to absent themselves for months in succession from the covenant meetings of fellow Christians. Let every church member who may chance to read this article faithfully question his heart, if he be not guilty in this matter. The dilatory disciple not only lies under the condemnation of a guilty conscience, but is a trial to faithful brethren, and deprives himself of many a precious season. In the winter season, with its beautiful long evenings, social meetings in all the churches should be more frequent and numerous, than is practicable in the busier season of the year.—P. S. B.

PARSONSFIELD SEMINARY.

This believe is the oldest institution of the kind in our denomination; and though it has experienced some reverses of fortune, it has again attained to a high degree of prosperity. This has been owing mostly to the sacrifices and untiring efforts of its trustees, and the indefatigable labors of its worthy principal, who evidently spares no pains to secure the advancement of his pupils, or the general improvement of the Seminary. The officers seem to be aware that it is not so much the great object of teaching to communicate ideas, as you would pour liquor from one vessel into another, but to put the pupil on the right track, and set him to work that he may learn to think for himself. At the same time, no means are left untried to remove every obstacle, and facilitate his progress; yet he is left to feel that it is the part of the true scholar to apply himself closely to his studies, and to expect only that assistance from the teacher which is necessary to promote thorough discipline.

The examination which took place Nov. 15, was highly creditable to the Board of Instruction, and encouraging to the friends and patrons of the Seminary. As a general thing, it was characterized by a promptness and frankness which showed that the pupil, though unassuming, was at home in his recitations, and led the parents who were present, to feel, no doubt, that their expenditure had not been in vain, but that their sons and daughters had obtained an equivalent far better to them than the "gold that perishes."

The exhibition in the evening consisted of original productions, and though some of them, as might be expected, were rather puerile, yet many of them exhibited a depth of thought—a flow of diction—a propriety and maturity of expression, which did honor to their authors, and the Seminary.—J. M. N.

BROWN UNIVERSITY.

Some months ago, we noticed to our readers that changes were making in some of the higher institutions of learning, by which a more practical education could be acquired, or the advantages of our higher seminaries be opened to such young men as did not wish to take the full four years' college course. We mentioned in particular Brown University in Providence, Rhode Island. During our General Conference, in company with two other brethren, we walked over one morning to see the college buildings; and, accepting the invitation of President Wayland, attended their morning prayers in the college chapel. Seven Professors and some one hundred and fifty students were in attendance. President Wayland is well at home as the presiding officer of this prosperous University. He read the scriptures and offered up a simple and good prayer; with four professors on his right, three on his left, and a host of students in his front, the President, a large, noble looking man of some sixty years, appeared as much the pre-

siding spirit of the school, as a father at the head of a large family.

After prayer we were shown into the college library. All the alcoves and parts of this spacious room were filled with books in excellent order. The College Library in Manning Hall contains 24,000 volumes, many of them large and done up in excellent style; many of these are imported, and contain the standard works of the best authors of several nations, as English, French, Spanish, German, Latin, Greek; Hebrew, &c. &c., in as many different languages. This College Library is kept for reference; the students taking out books for reading, from the Societies' libraries, which together contain 8000 volumes more. A fund of \$25,000 spends the interest annually to enlarge the college library. There are four main college buildings, and the college situation is delightful indeed, far above the noise of the busiest parts of the city.

The recent change in Brown University so far works well. Two new professors are added by this change to the Faculty. The present number of students is 180; in the Freshmen class 60, 45 in the regular four years' course, and 15 in the civil engineering and English course.—Abundant success to old Brown; and may the University be more than ever useful to the hundreds of youth educated there, and to the country, under its new plan of study and instruction.—P. S. B.

THE CONVENTION IN RELATION TO THE REVIEW.

A preliminary meeting of the friends of the Review was called on Thursday evening, Oct. 3, at which a committee was appointed, (of which Eld. J. M. Bailey was chairman,) to prepare business for the Convention.

General Conference agreed to give up its evening session on Friday, Oct. 4, for the purpose of affording opportunity to the brethren present to attend and participate in the proceedings of the Convention, if the objects of the latter gathering should render the occupancy of the whole evening necessary.

The Convention assembled in the Roger Williams church, according to appointment, at 7 o'clock, P. M., and was called to order by the Secretary D. M. Graham. Eld. J. Chaney was appointed Chairman, and the Reporter of the Conference being absent, Eld. A. D. Williams was appointed Reporter.

In behalf of the committee appointed at the previous meeting, J. M. Bailey presented the following report:

"Your committee, to whom was referred the duty of preparing business for the Convention, recommend the adoption of the following resolution:—

Resolved, That in case the Star is enlarged, the price of the Review shall be two dollars per annum, otherwise its basis shall remain the same as at present, except that it be issued in monthly numbers."

After a few remarks from brethren to the effect that it would be impossible to act on the report until the question respecting the enlargement of the Star was settled; it was voted to adjourn the Convention till after the report of the committee on the Printing Establishment had been received and acted on by Conference.

THURSDAY EVENING, Oct. 10.

The Convention was called to order by the chairman at half past six o'clock, agreeably to appointment. Prayer was offered by Bro. Sutton. G. T. Day was appointed to report the proceedings of the Convention.

The committee on Printing Establishment had reported in favor of an enlargement of the Star, and the recommendation had been adopted by the Conference. This action had left the report of the Convention's committee a simple recommendation to put the Review at two dollars per year.

On the motion to adopt this report, remarks were made as follows by

Eld. D. M. Graham. Bro. Chairman: I have been doing what I could in order to bring this matter before the public. I have had put into my hands at one time five dollars, and at another, ten dollars, which I have expended for postage. We have been trying to obtain fifteen hundred subscribers to the work at one dollar, but as yet the list has gone up only to about seven hundred.

We need a Quarterly, even though the Star is to be enlarged. We have risen, as a denomination, not from any regular or studied system. Our fathers did not adopt any particular system, but left others to do so if they chose. They seized now and then on a premise, as the freedom of the will, and open communion. What the result of adopting these premises may be, we cannot tell as yet. We have scarcely begun to develop the results, but have left them to work out their own results as far as they would do so. We have another premise, the supremacy of the scriptures; we hold all creeds to be nothing when they conflict with the Bible. In order to develop and mature the system, of which these premises, snatched here and there, constitute the basis, we need a Review. And we need something in a permanent form, so that we may keep whatever we may gain in the successive stages of this developing effort.

The early history of the denomination is fast passing away with the men who constituted its life, and if it is to be preserved at all, it must be snatched from the lips that are soon to be cold in death. And this Review will embody that history in a library form for all coming time. And it will serve to unite us, too, more closely with each other, by making visible and strong the bonds of sympathy. Many seem to think that unless the denomination be governed by external laws, it must fly to pieces. But there is an inward sympathy which unites us. We agree in the Freedom of the Will, Free Communion, opposition to slavery, &c. &c., and these are strong, though they are spiritual bonds. Again, we are seeking to unite the intellectual element with the evangelical. If we can fully accomplish this as a denomination, we shall do what has never been done yet. We have undertaken to cultivate mind, and in doing it, can we keep alive the fire of religious emotion?

This is the problem we have set out to solve. And we need this Review to nurture this emotion, as well as to discipline and develop the intellect. And I am with you, brethren, to labor for this work, and if we can get two hundred subscribers here to-night, it will go without difficulty.

Eld. A. R. Bradbury. Bro. Chairman: In rising to support the recommendation of the committee, I am only doing what, as a member of the committee last year, I did at that time. We cannot make such a work popular. It is specially designed to meet the wants of the ministry. I think we can get five hundred subscribers for it among our ministry and others. One reason for thinking so is, our intelligent young men and young women will have such works from some source. We find such works on the centre tables of such young people. Now, if we can put into the hands of such persons works of our own, we may hope when they are converted they will be likely to stay with us, as persons of the same denomination, and so they give their labor and influence to others. I was surprised, during my connection with literary institutions, to find that so many of the pupils were children of Free-will Baptist parents. They supposed that they should not be sustained as educated men in our denomination, and so they gave their labor and influence to others. I hope we shall have, in our sitting to-night, the evidence that this effort is to succeed. The prospect is much better at two dollars a year than at one dollar. Several persons encountered me on my return from Great Falls last year, and wondered why we did not put the work at two dollars. They were a good deal disheartened at once on learning that it had been put so low.

Eld. D. M. Graham. According to the arrangement of last year, the editor was to devote his whole time to the work, and receive four hundred dollars per year as salary. In our present circumstances, I think this will not do. If I am to be editor, I will do as well as I can with only the compensation which is afforded to the contributors, if the expenses which the position necessarily incurs can be met.

Eld. N. Huson. Bro. Chairman: The question seems to be resolved into this: Will we give two dollars for the Review or go without it? I think we are ready to decide that question. And it is better to do it now, than to wait till there is a disposition to tear down the arguments in its favor.

Eld. L. Brackett. Bro. Chairman: I have had some doubts whether such a work could be sustained. We need it, and if it could have any just assurance that it would succeed, I would do what I could for its success. I feel quite as much hope as I did when the price was put at one dollar. Let us attempt it with the feeling that it will go, and I think we shall make it go.

Bro. Graham read the names of several distinguished persons, out of the denomination, who had consented to contribute, but requested that the names should not now be given to the public.

Eld. D. P. Cilley. This can go whether the Star is enlarged or not. I hope to see five hundred subscribers obtained before we leave Conference.

It was then voted that the rules of the Convention, (adopted last year,) be so far suspended as to allow the editor and editorial council to be chosen without written ballots. Choose a committee of three, viz: D. P. Cilley, A. K. Moulton, and B. D. Peck, to nominate editor and editorial council for the year ensuing.

During the absence of the committee, brethren were requested to forward their names to the clerk, and the number of copies for which they would be responsible.

In answer to an inquiry, it was stated that the Agent of the Printing Establishment had declared his readiness to commence the publication of the work as soon as five hundred subscribers were obtained. During the evening, some more than one hundred copies were subscribed for, and before the close of Conference, the number had gone up to one hundred and twenty-five.

The committee reported for editor, D. M. Graham; editorial council, J. Woodman, W. Barr, H. E. Whipple, J. M. Bailey, A. K. Moulton, who were elected. Subsequently Bro. Burr resigned his post as a member of the council, and G. T. Day was chosen to fill the vacancy.

No other business being brought forward, and the hour for the meeting of Conference having arrived, the Convention adjourned sine die.—G. T. D.

ANNIVERSARY OF SABBATH SCHOOL SOC.

OCT. 7, EVENING.

Met agreeably to notice. Prayer by Eld. E. True. Pres. Eld. E. Knowlton in the chair. Corresponding Secretary, Eld. Joseph Fallonton, read the Annual Report.

As many of the returns from the Sabbath schools had come in late, the report was incomplete. The Secretary remarked that there had been a greater number of returns received from the various Sabbath schools this year than on any previous year, and a deeper interest was evinced in the cause than heretofore. Many interesting extracts were read from various Sabbath school reports. After disposing of the report, the meeting was addressed by

Eld. H. Wellington, on the benefits of giving Sabbath school instruction.

His remarks (he said) would be mostly in reference to giving Sabbath school instruction to children. This gave opportunity to pre-occupy the mind, as in their tender years the minds of children were of course unpossessed by those cares and anxieties, and consequently those temptations which occupy the minds of those of riper years. The cares of the world, the deceitfulness of riches and the lusts of other things, not having become deeply rooted in the heart, the mind was more ready to receive religious instruction than it could be at a subsequent period. Childhood was the spring time of life. The seed then sown would mature and ripen in future years. How important then to be in earnest to scatter good seed, that it might germinate before the mind was filled with the foul seed of error and corruption. In the western country, where

the land had not passed from the hands of the government, settlers knew the importance of a first claim, and were often so anxious to get the first title to the soil, that having selected a lot, they would run their horses to the land office, for fear some one else would precede them in their title. It was equally important to secure to truth and virtue and religion the first title to the heart of the child; the labor and expense of dispossessing those who have first procured a title, being greater than all else in the transaction. If, therefore, truth could prepossess the mind, it was no easy matter for error to supplant it. In order that the mind should be thoroughly prepossessed by true principles, much instruction must be given, as the mind of the child did not readily apprehend truth, and was not as capable of retaining it as those of maturer years.

Much stress was laid on the cultivation of the intellect of the children of our country, but it was still indispensable that they should have religious instruction also, to preserve the purity of their morals, or intellectual cultivation would be of comparatively little benefit. The case of Dr. Webster was one in point, which illustrated the uselessness of cultivating the intellect and neglecting the morals. So also of the ancient philosophers, as Plato, Socrates, Aristotle, Cicero and Demosthenes; they were destitute of religious instruction, and though men of great intellectual attainments, still for want of this instruction, they were immoral men.

To all this work the Sabbath school is preeminently adapted. It afforded a facility to instruct and re-instruct, and to furnish a moral education to the pupil, as other schools afford the means of imparting scientific knowledge. On moral subjects all needed line upon line and precept upon precept, and especially children. Though, for example, the doctrine of repentance might have been taught them and explained to them, that same doctrine needed to be re-taught and re-explained and re-enforced, & thus, according to the holy scriptures, things new and old should be taught.

By Sabbath school instruction a healthy tone was given to society. It was a fact that had become pretty generally acknowledged, that those truths which were imparted in the S. school, did make some impression and exert some influence upon the minds of nearly all who were brought under their influence; and those truths of most importance being most prominent in the gospel, were first taught and first impressed on the mind of a child in Sabbath school, and those impressions first made would usually remain. If a child could be made to comprehend this one sentence—"thou God seest me," it would cling to him in future years, and when surrounded by temptations would deter him from sin—would induce him to feel—I am in the presence of God,—and therefore I dare not sin—and thus the first impression on the mind of the child would restrain the full grown man. Statistics he had lately seen in the Morning Star which might be taken as the basis of calculations. Out of 1065 convicts, it was found that only 14 of them had ever received S. school instruction. Perhaps a thorough examination of all our penitentiaries would show a larger proportion of those who had been so instructed; possibly one in fifty. But this proportion would be sufficient to show the utility of Sabbath school instruction; and to argue conclusively that in proportion as Sabbath school instruction increased, crime diminished, and the reverse. Calculations which he had made, from data which he knew to be correct, had established this fact.

Again, Sabbath school instruction furnished one of the surest safeguards against false doctrines. The great reason why men embraced false doctrines was, that people were so lamentably ignorant of the Bible and its doctrines. Men of fascinating manners took advantage of this ignorance, and poisoned the mind with error. Many errors were thus ignorantly entertained, by those who, if they had received Sabbath school instruction, would know better than to countenance them, because they would at once detect that they were contrary to the Bible. A child who had been well instructed in S. school, would know better than to believe, as many now teach, that sin is nothing and hell a fiction, because he would at once know that the holy Bible taught a contrary doctrine. A thorough course of Sabbath school instruction would convince a child of the danger of sin; a sentiment which his moral safety required to be impressed that he may be guarded against iniquity. This being absent, one was almost sure to fall into transgression. Convince a man that there was no danger, and he will neglect to take the necessary precautions, to his cost. Persuade him that God is so good and kind and merciful to him, that he will not allow him to suffer from any wind or weather or other liability, and induce him to let go his helm, leave his sails to the mercy of the winds, and throw his compass overboard, and one would have a representation of the condition of the soul who has been persuaded that there were no disastrous consequences which result from sin—no ruin from the indulgence of his appetites. He would then give a loose rein to his desires, and say, God is good and there is therefore no danger, all is safe. It was a true sentiment that God was good, but this goodness had not prevented him from creating rocks and quicksands and breakers in the path of the mariner, which often his utmost skill was requisite to avoid. A simple lesson like this, impressed on the mind of the Sabbath school child, would remain with him, and would shield him against the delusions of such a doctrine.

Once more. The S. S. was, as many had said, the nursery of the church. It was not only true that the S. S. guarded the morals and guarded the mind against false doctrines, but it was the means of leading the soul to Christ. Not only by a direct process, but also by preparing the soil of the heart, and by informing the mind, and thus opening the way for the reception of such gospel truths as were communicated from the desk. A large proportion of those who became truly pious, and a still larger share of the most stable Christians in our churches, were those who had received Sabbath school instruction—plants whose seed had been sown and

which had vegetated and been partly reared in the Sabbath school and transplanted into the church. And though a long time might elapse after the seed was scattered before it should germinate, still if it had once found a lodgment there, it would be almost sure to bring forth fruit. Protected by the fostering care of Him who had said that his word should not return void, but should be as the rain which descended on the earth to water it, and cause it to bring forth seed to the sower and bread to the eater. Every heart then should be encouraged to sow beside all waters.—A. K. M.

To be concluded next week.

NEW SUBSCRIBERS are coming in tolerably well, but not so fast as is necessary to reach the number of 1000 by the commencement of the next volume. Will not the friends awake to the importance of this subject? Bro. Smilie, of Great Falls, sends us five this week. We hope others will soon do likewise?

We close up the report of the Conference debates this week. Two or three of the anniversaries remain to be published.

Bro. Goadby's letter next week.

WEST AFRICA.

Accounts of a very interesting character have lately been received from West Africa. Rev. George Thompson has penetrated into the interior, about 200 miles, (300 following the course of the river,) where the people had never before seen a white man. Mr. T. was sent out to West Africa, about two years ago, by the American Missionary Association, as successor to Rev. William Raymond, who accompanied the Amistad Africans to their native country. He was stationed at a place called Kaw-Mendi, on the Little Boom River, about 100 miles South of Sierra Leone, and 50 miles from the coast, this being as near the Mendi country as the missionaries could reach, owing to the wars then prevailing in that region.

His efforts to instruct and benefit the people were greatly hindered by the war which was raging among the different tribes in the Sherbro country, and which extended far back into the Mendi country. This war had prevailed several years. The consequence was, that several towns were quite depopulated, the cultivation of the soil was almost abandoned, the people suffered sorely from famine, and multitudes were carried to the coast and sold into slavery. The women and children were often obliged to go out in search of berries and fruits, to keep themselves from starving.

Things went on in this way for more than a year after Mr. Thompson's arrival, the war raging all around the mission. Meanwhile he had been gaining the confidence of the chiefs and people on both sides. Mr. Raymond, his predecessor, who labored there some five or six years, had done much to promote a friendly feeling among the natives. This has always been made a prominent object with the mission, because these wars are the great means of perpetuating the traffic in slaves. In fact, to suppress war in Africa is to suppress the slave trade. During the whole time, the mission premises had been considered as neutral ground, it being well understood that the missionary there was a man of peace, and preached a Gospel which forbade war, and enjoined on all men to love one another.

At length Mr. Thompson assembled a large number of the chiefs and principal men at the mission house, and spent several days in hearing their causes of complaint, and endeavoring to reconcile them to one another. They were all heartily tired of the war, but neither party was inclined to make such concessions. However, by dint of arguments, persuasions and presents, he succeeded in bringing them round, so that they concluded on terms of peace. This was a most joyful event to a people who had endured all the horrors of savage warfare for nearly nine years.

But as there were other tribes at a distance, who were concerned in this war, Mr. Thompson found that to secure the advantage already gained, and secure a general and permanent peace, it would be necessary for him to visit them.

On the 18th of March last, he started on this benevolent errand, taking with him Thomas Bunyan, his interpreter, (a native Mendiian,) and five others. They made their way in a canoe up the Little Boom. After following it for some time, they entered a fine large river, as wide as the Ohio or Mississippi. This noble stream is called, in distinction from its tributary, the Big Boom. They followed it as far as Tissana, a large walled town at the head of navigation. Here he was met by Braw, the principal chief on that side of the war. The chief had heard of the Christian religion through Bunyan, and, some years before, had visited the mission at Kaw-Mendi. He had long desired to have a teacher come to his country, and was overjoyed when he heard of Mr. Thompson's arrival. The account of their first interview is so interesting that we must give it in his own words. Mr. T. says:—

"On the wide sand beach he came down to meet me, and as he approached, I could hear him exclaim, 'O, Ga-waw! O, Fe-ara Ga-waw! Fears Gawaw! Fears, fears, fears, Gawaw!' which is, 'O, thank God! thank God! thank God, thank God!' He repeated it many times as we met, and embraced me with all the warmth of a long absent father. The scene was touching to my heart. The town was full of joy at my arrival; every face beamed with gladness; and from all parts of the country round, where the tidings flew as on the wings of the wind, they flocked to Tissana to get a view of the white man. For days I could do little else but content myself to be put up to public gaze, shake hands from morning till night, and hear their exclamations of wonder, and their thanks for my coming to their country to teach them."

After a few days spent at Tissana, during which, at Braw's earnest request, Mr. Thompson entered into an agreement to establish a mission there, he started, accompanied by this friendly chief, to visit the tribes on the other side. He passed through great dangers and hardships, from which his health suffered severely; but after spending about two months among them, he had the happiness of seeing his labors crowned with success. Peace was established; great were the rejoicings among chiefs and people.—Under date of April 8th, he says:—

"From day to day, I witness thrilling scenes—warriors meeting and falling on each other's necks; chiefs, who have for years been enemies, now shaking hands and embracing with the affection of long separated friends; sisters, wives, daughters long captive, falling into each other's arms with great emotion, sinking on the ground, weeping long and loud before they can be quieted. Now a chief's daughter is seen running to embrace her father's feet, refusing to be torn from her hold; then a wife returns to embrace her husband and children; while the whole town join in the cry of rejoicing. To witness such scenes, day after day, who could help shouting? I will rejoice with them, and praise the Lord."

They told Mr. Thompson that no one but a white man could have brought about this peace; and said they had long been praying that God would send a white man to stop the war. Mr. Thompson says:—

"About one o'clock we met in the Barro (Palaver House) again, and two more interesting enthusiastic, spirited, good natured peace meetings I never attended. The king's mouth made a long speech, and thanked me very much—could not thank me enough—spoke again of the feeling which had long existed among them, that no colored man could stop the war—that unless a white man should come to hold it, it could never be stopped; but God had sent a white man, and they could not deny his word—and added, 'We do not know how to express our joy and thankfulness at your coming.'"

While thus engaged, Mr. Thompson lost no opportunity of unfolding to them the great truths of the Gospel. He found everywhere a readiness to listen. Their hearts seemed in a wonderful manner prepared to receive the truth; they welcomed him as the ambassador of Heaven, and when he left, begged earnestly that he would send them teachers.

Here, then, is an inviting field all ready for the harvest. Mr. Thompson writes:—

"They welcome the Gospel as glad news—as the thing they need. They call for schools and teachers. Shall they have them? The impression is strong in favor of white men coming among them. Missionaries and teachers would be received with open arms and shouts of joy.—There is an unadmitted call of God to plant the Gospel in this country. Shall it be heeded?—Young men and women, what say you?—Young ministers, doctors, mechanics, what do you answer? Come not to make money, get a name, see the world; but to do good, to teach and exemplify the Gospel. Beside ministers and teachers, we want carpenters, weavers, cotton growers, sugar-makers, &c., who will do all these things only for God and souls."

In the eagerness of this interesting people for religious instruction, we are forcibly reminded of the promise, "Ethiopia shall soon stretch out her hands to God." They do indeed seem to be stretching out their hands to God, and he is saying, "Whom shall we send, and who will go for us?"

NEW LICENSE LAW IN VERMONT.—

The Legislature of this State at its recent session, repealed all former laws regulating the sale of Liquors, and enacted a new statute on that subject, of which the following are some of the provisions:—The sale of intoxicating liquors is prohibited absolutely except for Medical, Chemical and Mechanical purposes; the Selectmen of the several towns are the Licensing Board for their respective towns, and they may license not more than two persons in each to sell liquors for medicinal, chemical and mechanical purposes only.—No Inkeeper or grocer shall have a license to sell liquors, even for medicinal purposes. Instead of granting a medical license as above named, to one or two persons, the town may, by vote at the March meeting, authorize the Selectmen to appoint one or two agents to purchase and sell liquors for medicinal purposes; said agents to pay into the town treasury all money received for said liquors, and the town shall pay such agents a reasonable compensation for doing the business. Penalty for selling over twenty gallons, \$20—under twenty gallons, \$10. On the second or any subsequent conviction, the penalty is doubled. The terms, Distilled Spirituous Liquors, Wine, Ale, Porter, Rum, Brandy, Gin or Whisky, are not used in this new law; but the term "intoxicating liquors" is adopted in their stead.—N. Y. Ecan.

THE FUGITIVE LAW AMONG THE METHODISTS.—

The Preschers' Meeting, consisting of the Methodist preachers of New York, Brooklyn, and Williamsburgh, at a late meeting, where over thirty were present, adopted, after full discussion, a series of decided resolutions against the Fugitive Slave Law. They pronounce the law inconsistent with the Declaration of Independence, and the Constitution, and with the great objects of our national union; iniquitous and unrighteous in its provisions, and in flagrant violation of the law of God, which commands us not to deliver unto his master the servant which is escaped from his master; and that it is the duty of all Christian men to seek by all wise and prudent means, the immediate repeal of the law.

There was lately a meeting of fifty colporters at Cleveland, Ohio. It lasted six days, exclusive of the Sabbath. They belonged to ten different denominations, and seventeen were Germans who had been Roman Catholics. They passed a resolution that not less than one thousand more colporters ought to be commissioned and employed in our country without unnecessary delay, and since the meeting \$2500 has been raised for this department of the Tract Society's operations.

A WRITTEN LANGUAGE IN WESTERN AFRICA.—

One of the Sierra Leone agents of the Church Mission Society of London, Rev. Mr. Koelle, has discovered a written language existing in the interior of West Africa—the Vy language.—Mr. Koelle says that the alphabet consists of about one hundred letters, each representing a syllable. The new characters are said to have no analogy with any other known. Mr. Koelle has taken passage on board a vessel going to the nearest point from which the Vy nation can be reached, with the resolution to investigate fully this interesting discovery.—Tribune.

A missionary, in his report, says: "Methinks one reading this report will say, 'Well, I will give five dollars to the cause. I can give this amount, and not feel it.' Suppose, my Christian brother, you give twenty, and feel it."

CATHOLICITY.—Archbishop Hughes, in a discourse pronounced on Sunday evening, 25th, before the Catholic Institute of New York, gave utterance to the following passage:

"The Protestant religion still numbers fifty millions of human beings, an immense number, and must be confessed, and among these may be reckoned many men of the most enlightened character and eminent genius and abilities in the world. Yet under the unhappy auspices of the first principle of Protestantism, if God would make known to us what the specific creed of each individual of the fifty millions, it is probable that not ten out of the whole number would be found to profess the same belief in every particular. On the other hand, the Catholic church has its two hundred millions, and we run no risk in stating that there could not be found ten in whose inmost soul there is the slightest difference of faith."

FIGHT AND NOT FLIGHT.—The apostle says, We must not go out of the world, but overcome it. The monk and nun say, Leave the world, or it will overcome you. The apostle says, "Fight manfully the good fight of faith;" the monk and nun say, Your only safety is in flight. This surely is not fighting, but flying. He only is a good soldier, who keeps his post on the field of battle, bravely encounters the enemy, contends even unto blood, if need be, striving against sin, and knowing that God is with him, reaches forth unto the crown with the shout of expiring victory.

SAME AND IN CHRIST.—Let it say Hooker, be accounted folly, or frenzy, or fury, or whatsoever; it is our comfort and our wisdom. We care for no knowledge in the world but this, that man hath sinned and God hath suffered; that God hath made himself the Son of man, and that men are made the righteousness of God in him.

God is well pleased with what Christ has done for us; and when we are pleased with it and lay hold upon it with all our hearts, God is well pleased with us for his righteousness sake.—Amer. Miss.

DEATH OF ELDER SAMUEL KNOWLES.

Died in Ossipee, of palsy, on the 15th ult., Elder SAMUEL KNOWLES, aged about 73 years. He formed a connection with the Free-will Baptists, and was ordained about 20 years since.—In the year 1852 he moved to Sandwich, N. H., and preached about one year and a half; from thence to Eaton, N. H., and preached ten years. In 1843 he moved to Ossipee, N. H., where, until a few years before his decease, he continued to preach a part of the time, and in North Wolfborough and adjoining towns. He, with his worthy companion, under very embarrassing circumstances, succeeded in rearing a numerous and respectable family of children, the most of whom were present during his last hours, and witnessed the departure of the beloved parent from this, we doubt not, to a better world; although his speech was much impaired, yet, in the trying hour of death, he was calm and composed, evidently trusting in God through the merits of Christ, in accordance with the doctrine he had so many years preached to others.

By this dispensation of Providence, an aged widow mourns the departure of a kind and affectionate husband, children an exemplary father, and community a faithful minister of the gospel. The funeral was attended by Eld. John Walker. Text, 2 Tim. 4: 6, 7.

REVIVALS, ETC.

ELGIN, Ill., Nov. 18, 1850. Bro. Burr.—The state of things here in Elgin is a summing rather of more favorable aspect than it has for some months past, i. e., in religious matters. The church here begins to feel some encouragement in relation to their prospects amidst their trials and difficulties, which have been quite severe for about two years. We have quite a good congregation on the Sabbath, and the prayer meetings are becoming more interesting. One, of late, has joined the church, and two more expect to at the next covenant meeting. And some of the brethren are looking for and expecting the early and latter rain of God's grace and salvation to be poured richly upon us. May the Lord be pleased to shed it down in all its richness and power.

T. F. SMITH.

AGENCY CITY, Iowa, Nov. 8, 1850.

Bro. Burr.—I arrived here on the 10th of May last; have been trying to preach in different parts of the State, and have concluded to settle here for the present. This is a pleasant little village, situated three miles north of the Des Moines. It contains five dry goods stores, and two taverns. I organized a church here on the 26th of October, of ten members from Ohio. We greatly need the prayers of our brethren, for this is a hard place for Free-will Baptist churches to prosper in. DAVID DUDLEY.

N. B. My P. O. address is Agency City, Iowa.

Bro. Burr.—The revival in Broom's L. C., is still in progress, mostly under the labors of Bro. Willard Sickney, lately returned from the West. I visited the place on the 2d day of Nov. Ten happy converts had been baptized, and on Sunday following, six more were buried with Christ in baptism. Seventeen have been added to the church, and the prospects are still encouraging. The revival has spread into an adjoining neighborhood, where a number have been reclaimed and hopefully converted. Also into Farnham.

I attended meeting in that place on the 11th day of Nov., and Bro. Sickney preached. I was told that some ten or more had been hopefully converted, and as many more reclaimed. A number of anxious souls came forward to the anxious seats for prayers. There is a sound of abundance of rain. Brethren, pray for us, that the car of salvation may move all through this land, and multitudes be brought to Christ.

RAYMOND AUSTIN, Berkshire, Vt., Nov. 21, 1850.

Revival in Canton, Ill.

Bro. Burr.—I have seldom attempted to speak of a revival that was so interesting as the one now progressing in the Baptist church in Canton, Ill. It has been in progress about three weeks, under the labors of Eld. J. Knapp, the revivalist; and now 130 have been baptized, and many more are to be soon. The work has also broken out among the Congregationalists and Methodists. Among those converted are many hardened Deists and Universalists, gamblers, and a host of youth, who have been patrons of balls and dancing schools. How glorious is the change. Many families that were Universalists, have now the family altar erected for the first time.

The Baptists, especially the Anti-slavery school, do more than any other sect in having revivals in the west. In former years it was said of the Methodists; but not so now. I therefore wish to describe the movements of these glorious meetings.

1. Eld. Knapp is one of the most pointed speakers against slavery, Deism, and Universalism that I ever knew. At the commencement of the meetings he denounced the fugitive bill in hard terms, and said he should obey God before wicked laws.

2. He had the members pledged to unite with him or he would not remain.

3. He had no choir of singers, but let the members sing as they do in social meetings; and they did sing in the spirit. This is different from having a quarelling choir, as I have often seen.

4. His preaching is different from that of Baptists in the East; while they try to sustain Calvinism, he is demolishing it.

5. He has a social meeting in the afternoon, and preaching in the evening, and prayers for the anxious. Sabbath afternoon is spent in prayer and conversation, and more good is done than through there was a sermon preached. The scene is about the same as among F. W. Baptists in the East.

6. Though the Baptists are about the same on communion as in the East; yet, during the time I was here, when many were received, no creed was read, but converts were required to take the Bible for their guide, and to advocate all good reforms.

Among those who have joined the Baptists are many who were educated Congregationalists and Methodists.

Eld. Knapp is the right man to be in the west. His stand against slavery, living on the border of slavery, and against Hyper-Calvinism, is what we need. In a few weeks, he goes to Alton, the martyr city, where Lovejoy fell.

I have long been convinced that there must be more laboring for conversions. Though I would not speak against education, yet the plan of some preachers, even E. W. Baptists, going into new places, and showing that our denomination is respectable, and that we have men of learning, and now then putting a "Latin streak" into their sermons, will do but little good for God. Better would it be to labor for the conversion of wicked men. W. B. HAMBLIN.

QUARTERLY MEETINGS.

Reported for the Star.

Lisbon Quarterly Meeting. The fall session of the Lisbon Q. M. was held with the church in Franconia, Nov. 1.

The meetings of worship were spiritual and interesting. We were favored with the labors of Eld. L. B. Tasker, of the Sandwich Q. M., which were gratefully received.

The next session is appointed at Concord, Vt.—Conference Jan. 31, 1851.

Wentworth Quarterly Meeting. Held its Nov. session with the church in North Rumney.

Some churches reported additions by baptism. We were favored with the labors of Eld. G. Sanborn, as Cor. Mead, and Eld. S. Leavitt as visiting brother, both from Sandwich Q. M. I rejoice that I can once more report that a reformation spirit found its way among us; and at the close, fifteen souls publicly desired the prayers of those that pray; among them were seven or eight who confessed themselves to be wanderers from the Lord, and publicly resolved to live a new life. To God be all the praise.

Our next term will be held with the Wentworth church, the 1st Saturday and Sabbath in June next. ALVAN SARGENT, Clerk.

Barry County Quarterly Meeting

Held its last session with the church of Newton, Mich., Nov. 8-10, Bro. Cyrus H. Tompson, Moderator.

After due examination, voted to give Bro. Cyrus H. Tompson, license to preach the gospel; after which, Bro. Wm. H. Osborn was examined and ordained to the following order: Prayer by Eld. Samuel Whitcomb; reading of the Scriptures by Eld. L. J. Wilkins; charge by Eld. Elijah Cook; right hand of fellowship by Eld. L. J. Wilkins, and benediction by the candidate.

Our next session is to be held with the Girard church, on Friday preceding the 2d Sabbath of Feb. next. L. R. FORD, Clerk.

NOTICES, APPOINTMENTS, ETC.

Oswego Quarterly Meeting. Our next Quarterly Meeting will be held with the church at Sebina, N. Y., Friday before the first Sabbath in January. We hope to see a full attendance both of ministers and laymen. G. W. TURNER, Church Clerk.

Rhode Island F. W. B. Ministers' Meeting. Our next meeting will be held at Pawtucket, Tuesday and Wednesday, the 17th and 18th of Dec. next, commencing at 10 o'clock, A. M. Subjects and speakers for this meeting are: The Christian Sabbath and its obligations—Joseph Whittemore. The true conservation of the pulpit—J. S. Mowry. The principles of Biblical interpretation—E. J. Noyes. The interpretation of the Bible—Benj. Phelps. How far a minister may expect spiritual assistance in his work—J. W. Colwell.

THE BENEFIT OF THE MINISTER OF A KNOWLEDGE OF GENERAL PRINCIPLES.—O. Day.

The agreement of man's nature with Bible teaching.—A. O. Williams. The sufferings of Christ in the atonement vicarious.—Martin Cheney. Woman's rights.—A. Stetson. Does God create evil.—D. R. Whittemore. Does predestination cease at death.—Mowry Phillips. The best means to promote true revivals.—Clement Phinney. There will be public preaching Tuesday evening, by J. S. Mowry. Our meetings are open to all. Free-will Baptist ministers in this State and vicinity are specially desired to attend them. D. R. WHITTEMORE, Clerk. Providence, Nov., 1850.

DEDICATION.—The Free-will Baptist meeting house in the village of Shelby, N. Y. was dedicated to the service of God, Nov. 20. Sermon from 1 Tim. 3: 15, by Eld. L. J. Madison; dedicatory prayer by Eld. A. Draper. A goodly number of ministers from various denominations were present. The congregation was very large, and the meeting deeply interesting. By request, H. PERCY.

Whereas Eld. Warren King left this place last May and went to Wisconsin, this is to caution all to beware of him, as his life and conduct for some time previous to his leaving this place was unbecoming a Christian minister; his dishonesty in dealing and contracting debts with fair promises of payment before he left here, has rendered him unworthy of our fellowship. He is well calculated to destroy the peace of Zion, therefore we consider him no more with us. For the church, OSMAN BREESE, Clerk. Chesterfield, Mass., Nov. 14, 1850.

Bro. Burr.—Permit me through the Star, to acknowledge with fervent gratitude the receipt of \$120.00, recently received and left in my possession by young friends in this place. A. S. HUTCHINS. Hampton, N. H., Nov. 27, 1850.

Post Office Addresses. Eld. J. F. HAMBLES, Seecorpa, Me. Eld. M. W. BURLINGAME, New Market, N. H.

General Intelligence.

FROM EUROPE.

The steamer Europa arrived at Boston on Friday morning, bringing Liverpool dates to the 16th ult. The market for breadstuffs was firm, with a good demand for American flour. Indian corn had advanced six pence, and lard one shilling sixpence.

ENGLAND.—The Papal Aggression.—The excitement in relation to the late Papal "aggression" was at its height. Meetings of the clergy and laity had been held in London and the provinces, to express indignation at the proceedings of the Court of Rome. At the Lord Mayor's banquet on the 9th ult., the subject was introduced by the Lord Chancellor, who took advantage of the occasion to record his attachment to the principles of the Reformation. Lord John Russell, to whose reception the "No Popery" letter gave unusual enthusiasm, said:—

"That that attachment to the religious freedom of this country which I have hitherto felt will always continue to animate my breast, and that it will be my duty to maintain, to the utmost of my power, the supremacy of our sovereign and the religious liberty of the people from whatever quarter assailed. Let me add, however, one thing further.—When priests much more grave, much more imminent, impended over this country, a wise prince, who at that time ruled our destinies, thought fit to call to her aid all those of whatever religion, who were faithful to the throne and true to the interests of their country. This was the conduct of Elizabeth in times of danger as great as any which our country was ever exposed. (Hear.) Such conduct is worthy of imitation, and I believe—now that religious liberty is established in this country—that people of all religious opinions, while obeying the dictates of their conscience as to the peculiar mode of worship, will rally round the institutions of the country, pay the Crown the homage of their loyalty for protection and safety, and rejoice that they live in a land where religious freedom is generally and permanently established."

Several of the parishes of London have adopted addresses to the Queen. At a meeting of the United Parishes of Christ Church and St. Leonard's.—"Referring to the spread of Roman Catholicism in the country, the Rev. Mr. Gibbs, the vicar and rector, said that at the beginning of the present century there were, he believed, 50 Popish chapels in England. On the 1st of January last there were 587 chapels in England and Wales, and 21 in the city of London. This was the number of chapels, besides those who were called "unseparated." In Scotland at the same period there were 93 chapels, and 26 additional stations where the Popish service was performed—the number of priests being 111.—There were 10 colleges in England, and 1 in Scotland, also 81 convents, and 11 religious houses for women. There were 45 Popish institutions in the colonies of England, and 27 in Ireland. Humanly speaking, all this required a great outlay of money. Where did it come from? He believed that the Pope had spared money out of his own revenues, in order to bring about England to this faith."

At a meeting of the inhabitants of the Billingsgate Ward, a Roman Catholic gentleman maintained that the English Catholics ought not to be blamed for what had been done, when they were no more responsible for the acts of the Roman Pontiff than the Protestants themselves, and when in fact the blame should be thrown upon her Majesty's ministers who had sent Earl Minto to negotiate with Rome when it served their views for political purposes. He was as much opposed to the supremacy of the Roman Pontiff in matters temporal in Great Britain as the Protestants themselves. An address to her Majesty from the members of the English Bar has been lying for signatures at the several inns of court. It has been signed by upwards of five hundred practising barristers, among whom are forty-five Queen's Counsel.

In the provinces, a similar feeling is manifested. Several of the town councils have adopted protests, and public meetings have been held in some of the principal cities.

These meetings have been conducted, chiefly, by the members of the established church. Few dissenters of any denomination have taken part in the movement. A letter from Mr. D'Israeli to the Lord Lieutenant of the county of Buckingham, has given new interest to the subject. He says:—

"The fact is, that the whole question has been surrendered and decided in favor of the Pope. It is the present Government; and the Ministers, who recognize the pseudo Archbishop of Tuam as a peer and a prelate, cannot object to the appointment of a pseudo Archbishop of Westminster, even though he be a cardinal. On the contrary, the latter dignity should, according to their own theory, rather invest his eminence with a still higher patent of nobility, and permit him to take the wall of his Grace of Canterbury and the highest nobles of the land. The policy of the present Government is, that there shall be no distinction between England and Ireland. I am, therefore, rather surprised that the Cabinet are so indignant as a certain letter with which we have just been favored informs us they are."

I have made these observations in order that, if the county meets, the people of Buckinghamshire may understand that the question on which they will have to decide is of a grave, deeper, and more comprehensive character than in the heat of their laudable emotion they may perhaps suppose.

On the 14th ult., the Pope was burnt in effigy on Peckham Common, in the presence of 10,000 or 12,000 people, who marched thither in procession, in which lighted torches, tar-barrels, theatrical fires, chiefly blue, and images of Romish priests, formed the principal features. The incensation was performed amidst shouts of "No Popery!" "Hurrah for the Queen!" "No foreign priesthood!" "Down with the Pope," &c., &c.

FRANCE.—Louis Napoleon has sent a long message to the Assembly, which has given general satisfaction. He disclaims all personal ambition.

GERMANY.—The renewed misunderstanding between Prussia and Austria is confirmed. All Germany is arming and Austria and Bavaria are in arms. Prussia has drawn the first blood. Their troops occupied the village of Bytowitz, upon which the Austrians advanced with their swords sheathed, but were at once fired upon, and several of their number were wounded—the shots were returned and the Prussians finally evacuated the place, carrying off their wounded with them.

France, England and Russia have offered their mediation on the German question. The latest accounts are more peaceable, although in Vienna war is now looked upon as certain.

ATTEMPT TO KIDNAP, OR OTHERWISE. Bishop, a colored man, who has been in this State some two or three years, perhaps longer, was at work in his blacksmith shop, near the Beech Wood Factory, on Friday last week. A watchman rode up, and asked him to examine his horse's foot, and see what ailed it. He looked at one foot, and could find nothing the matter, and was requested to examine another. By this time some four or five strangers had come up, and Bishop, not liking the appearance of things, stepped into the shop at a large forge, and instead of returning, went through the back door into the adjoining field, and started across the field.

He was pursued by some on foot, and some on horseback, across the fields and over fences, and through cornstalks, weeds and brush. Bishop ran to where a farmer, on Friday last week, had lost his horse. By the time he arrived, one of the pursuers was close on him. Bishop mounted one of the horses belonging to the team, and as he mounted he was shot at some three or four times by the man, who, by this time, was within a few feet of him. He returned the fire, and lodged a bullet against a pistol in the breeches pocket of the enemy.

But to cut the story short, Bishop escaped. The Fugitive Law and its myriads were insufficient for his capture.

It is said that Bishop is the slave of one of the companies of Nicholas Co., Ky., who was one of the companies in pursuit. But the fact that one of them had represented himself to be a United States Marshal, and under pretence that he had a warrant for the arrest of Bishop, commanded citizens of Ohio to aid in his arrest, and even presented a pistol to the breast of one of them who refused to obey him, causes the whole affair to be looked upon with suspicion.

Shooting with intent to kill, even at a fugitive, was supposed to be, in the case of Ohio, a non-judicial offence.—Ripley (Ohio) Bee.

ASSAULT BY A CATHOLIC PRIEST.—In the police court, Rev. John Gillespie, a Catholic Priest, of this city, was brought up, charged with assaulting a lady in Sudbury street. The lady at the time was waiting for her husband, Mr. Lyman Towle, who had happened to speak to an acquaintance, and was just as Mr. Towle came up with his wife, Gillespie came up upon the other side and caught hold of Mrs. Towle. Mr. Towle demanded to know why he insulted his wife, when Gillespie replied by a doubt as to whether she was his wife. He had a heavy cane with which he assaulted Mr. T. Gillespie in attempting to escape he fell. He, however, jumped up and ran, pursued by Mr. Towle and the watchman, was captured after something of a tussel, and committed to jail. He was taken to the office of the City Physician, where it was ascertained that his nose was broken, and it will probably be disfigured for life. He was held for trial in the Municipal Court. He was also held for assaulting the watchman.

This same Roman Catholic priest, says the Bee, was not a long time ago guilty of a most infamous outrage upon a female teacher connected with the city establishment at Deer Island. The affair was properly investigated by a committee of the Directors of that institution. Two of our most estimable citizens served upon that committee. Their report sustains the charge made against this clerical impostor. No prosecution was instituted against him for his wilful and malignant misdeeds, but a vote was adopted, by the board of Directors of the institution, that the Rev. Mr. Gillespie never be allowed to land upon Deer Island.—Boston Paper.

ARREST FOR ABDUCTING SLAVES.—Two Germans, named Andrew Spies and Adam Alverts, have been arrested in Baltimore, charged with abducting four slaves from the State. Two of them were women, belonging to Henry Hiser, and the others a woman and child, belonging to Joshua Cockey, all of Baltimore. The proof is that on Saturday evening, Sept. 24, a free colored man came to Spies and Alverts and engaged them to carry the four slaves to a camp meeting then being held near Annapolis, on the Maryland line. The women are drivers of furniture cars, and accordingly started for the alleged destination, but instead of going to the camp, took several miles beyond, to the house of a man named J. J. Warner, near Shrewsbury, Pa. They received \$18 for their trouble, and returned to Baltimore. Warner is well known, it is said, as a laborer of fugitive slaves. The women subsequently took the cars and proceeded on further north. The accused do not deny carrying them to Warner; but plead in justification that they were ignorant (being foreigners) of committing a breach of the law. Maryland justice, however, is almost sure to consign the innocent, with the guilty, to the same place of confinement—so strong is the prejudice against all persons charged with abducting or abetting slaves to escape.—Baltimore Paper.

State Reform School in Maine.—The Committee appointed by the Governor to select a location for a Reformatory School, have agreed upon and accepted a farm in the vicinity of Portland, which has been presented them by the city. It is about three miles from Portland, on the old county road leading from Stroudwater village to Saco, and may be viewed with fine effect from the promenade in the western part of our city.—Zion's Advocate.

The New Hampshire Statesman says, "There is residing in Canterbury an aged couple, Mr. Elijah Matthews and wife, who have lived together 71 years last September, and in the same house 69 years. The age of Mr. Matthews is 91, and that of Mrs. Matthews 88. What is still more remarkable is, that no death has ever occurred in the house since they lived in it."

The Batesville (Ark.) Eagle gives an account of an attack by a bear, which had been domesticated and became enraged from hunger, on two men—one of them the owner. The bear had got loose, and was the owner's enemy. The women were turned upon the master, and he, and tore the side of his head with an ear. The other man came to Gibbs' assistance and struck the bear with an axe, when the animal seized him and threw him on the ground, apparently lifeless. Gibbs, though seriously wounded, then managed to kill the bear with an axe. Hopes are entertained of the recovery of both wounded men.

Railway Damages for a forcible Ejectment from a Car.—In the case of Thomas Keyser, Wm. B. Lawton and others, for assault and battery, tried before the Supreme Court of Rhode Island, the jury returned a verdict for the plaintiff for \$10,000. The Providence Journal says that the action was brought for an assault committed upon the plaintiff while a passenger in the Stonington cars; by the defendants, who were officers in the cars, and for a forcible ejectment from the cars.

We understood that the assault, for which this suit was brought, commenced by a controversy between the plaintiff and brakeman about the smoky condition of the cars, and ended by the former being thrown from the train and seriously injured.—Boston Times.

THE NASHVILLE CONVENTION. This assemblage of the "chivalry" adjourned sine die on the 18th ult., amid great noise and confusion. What it has done, seems to be a question in dispute. Some of the papers represent it as a failure, while others think it has accomplished something, by which they scarcely say a dispatch from the President of the Convention to the Southern Press, says:—

"The Convention adjourned after adopting a Preamble, the same as offered by Gov. Clay of Alabama, and Resolutions framed from those of Mississippi. They affirm the right of secession—denounce the acts of Congress as unjust, and recommend a General Congress of Southern States to maintain the rights of the South, and if possible to preserve the Union. No time for reassembling has been designated."

The N. Y. Tribune, in commenting upon the Convention, and the prospect of disunion says:— "Beside South Carolina, and possibly Mississippi, there is not a State in the South that would secede from the Union if freely permitted to do so: Kentucky, Tennessee, and Louisiana, would vote five to one against such a proposition. Virginia and North Carolina would side the same. If the door of the Union were freely open for their egress, South Carolina might coax Mississippi to step out with her, but never another State—and there would be a desperate and doubtful struggle in Mississippi. There would scarcely be an organized attempt to secede in any State but these and Georgia."

THE SUBSTITUTE FOR FLOGGING IN THE NAVY.—The sentence of the Court Martial recently held on board the U. S. ship Pennsylvania, upon the mutinous conduct of four men, was promulgated on Friday last, being the appearance of things, stepped into the shop at a large forge, and instead of returning, went through the back door into the adjoining field, and started across the field.

The first case was that of a coal heaver, whose wages amounted to \$17 per month. He is to be discharged and only to receive the wages of a landsman (\$7 per month) and to be kept in solitary confinement on board of the receiving ship for the remainder of the time for which he was shipped—about 18 months. The two next cases were of ordinary seamen, who are to be kept in solitary confinement in the cells of the Marine Barracks at the Navy Yard, and to be fed only on bread and water; for two months. The remaining case was that of a marine, who is to wear a ball and chain, and to do the scavenger's work of the Barracks, and to be shut up every night from sunset to sunrise, in one of the cells. And in every case, after the expiration of the sentence, they are to be dismissed from the service in disgrace.

The population of Baltimore, according to the census just completed, is as follows:—165,001 free; 31,215 slaves. Entire population, 196,216; dwelling houses actually occupied, 25,006; deaths from June 1st, 1849, to June 1st, 1850, 8,550. Comparing the population with the census of 1840, we find an increase of 65,813 in the aggregate population, and a decrease of 75 in the number of slaves.

Cholera at New Orleans. One of the first business men was attacked on the 18th, and died in three hours. Intermittents at the charity hospital showed a large increase of the disease.

Gen. Scott has been nominated for the Presidency by some of the Whig papers.

The action of the Nashville Convention is summed up by a Southern paper in a recommendation to provide for electing Delegates to a new Southern Congress, which shall have power to say to the North, that unless it will consent to put California into the Union and divide the territory by the line of 36 deg. 30 min., it will declare the Union dissolved. In the main time, a strict non-intercourse of the South with the North is urged.

The Message of Gov. Seabrook, of South Carolina, advocates secession, and embodies pretty much the general sentiments heretofore expressed by the South Carolina secessionists. It thinks the repeal of the Fugitive Slave Law will cause disunion, and that unless the South is protected, secession will be best.

The Macon Journal and Messenger says:—"The Union party here have carried the State of Georgia by an overwhelming majority; perhaps thirty thousand. In thirty-three counties, the disunionists have carried but three, by an aggregate majority of less than two hundred. The other thirty send Union delegates, by from one thousand to 1500 each. 'No vote knocking at the door any more.'"

The population of Chicago, by the census, is 28,209. As compared with other Lake cities, Chicago by her rapid strides bids fair soon to lead them all. Her ratio of increase for the past five years has been of Milwaukee 110.71 per cent, Detroit 61.29 per cent, Buffalo 41.96 per cent, and Chicago 132.36 per cent.

President Fillmore has written a letter to Dr. Collins, Macon, Ga., the owner of Crafts, the fugitive slave, assuring him that the fugitive slave law shall be carried out to the letter; but he don't think the newspaper paragraphs which Collins advanced as evidence that the law had been violated, of sufficient authority to warrant any Executive interference in the case. The letter is said to be highly satisfactory to Dr. Collins.

American Axes are reported to be far superior to the British. They are even sent to Liverpool, and sold in "competition" with the English manufacture.

The Sydney papers report the commencement of the first Australian railway. It is to extend from Sydney to the interior.

The census returns of nine counties in Wisconsin, show an increase in the population of that State of sixty-two and a half per cent. in two and a half years. Should the other counties show the same ratio of increase, says the Milwaukee Sentinel, the aggregate population of the State will be about 500,000.

CUBA.—The population of Cuba is as follows:—Creoles white, 520,000; Spaniards, 37,000; troops and marines, 35,000; foreigners, 10,000; floating population, 17,000; free malattoes, 118,200; free blacks, 82,370; slave malattoes, 11,100; slave blacks, 425,000. Total—1,247,230. The length of the Island is 770 English miles, and its breadth varies from 25 to 90 miles.

Jonathan Phillips, a fair haired boy of about 12 years old, has recently been sentenced at Philadelphia to two years of imprisonment for the crime of manslaughter. He caused the death of a young man, by throwing a pair of tongs at him while in a passion.

Gen. Bank, in an address at San Augustine, declares the passage of the ten million bill to be a Southern triumph. [Who didn't know that?]

Elopement.—Last evening, Miss Jane Tracy, a young lady of about 18 years of age, very pretty, and Mr. James Hall, aged 45, who has a wife and family in Buffalo, it is said, eloped from Providence, R. I., and came to this city, where they landed this morning. Mr. Tracy, the father of the young lady, telegraphed to the Chief of Police, last night, this morning the runaways were arrested by Captain Leonard and officer Finney, and taken to the Chief of Police. This afternoon they will be both sent back to Providence in custody. [New York Mirror of Tuesday week.]

The Democrat of Easton, Md., says that seven slaves, a man, his wife and six children, belonging to Miles H. M. Tilgman, escaped from her residence in Miles River Neck, on Sunday night week, taking with them a horse. A reward of \$300 is offered for their apprehension and delivery in Easton jail.

Conversion of England.—The latest papers announce the Pope's determination to grant 800 days' indulgence to every one offering prescribed prayers for the reconversion of England to the Roman Catholic faith.

A Union meeting has been called in Nashville to denounce the proceedings of the late "disunion" convention.

The Tribune expresses the opinion that General Houston, of Texas, will be the next Democratic candidate for President.

The Indiana State convention has adopted by a large majority a section prohibiting State debts.

CONGRESS commences its session this week. As usual, we shall endeavor to keep our readers apprized of its doings.

FROM TEXAS. A telegraphic dispatch from New Orleans, states that the Texas Legislature have accepted Mr. Pearce's Bill, viz: the adjustment of her boundary, and the payment of the ten millions.

A bill has been introduced into the Arkansas legislature for the removal of all free negroes from the State.

A white man escaped from Slavery.—The Newport (Ky.) Daily News reports the escape of a white man from Kentucky slavery. We quote from the Journal the following paragraph: "We learn that a mulatto man, a slave, escaped from Georgetown on Thursday last, taking with him a splendid horse and buggy. He came to Covington and passed the ferry without trouble. Being straight haired and light complexioned, he represented himself successfully as a White Man."

The New Hampshire Statesman states, that Hon. Jared Perkins has left for Washington, in order to contest the seat claimed by George W. Morrison, in Gen. Wilson's district. Perkins received a majority of the votes in the district as constituted when Gen. Wilson was elected.

Conspiracy to defraud an Insurance Company.—The Mr. Judkins who hired the woman to burn his house in Cambridgeport, was convicted of the above crime at Lowell on Thursday, before the Common Pleas, and was sentenced to seven years in the State Prison.

The Boston Journal has information that at Charleston, Ohio, fifty of the most respectable citizens have formed themselves into a military company, to resist the execution of the Fugitive Slave Law.

The Washington Republic, the organ of the administration, warmly advocates a change in the Postage rates to two cents for all distances, with pre-payment.

A leading French paper states that the number of French exhibitors at the great exhibition of 1851, will exceed 1,500.

A great improvement in the manufacture of watches has just been made in Geneva, by which watch-cases are rendered unnecessary.

Weekly List of Receipts for the Star.

New York: J. P. Bartlett, Littleton; J. Thomson, New Market; M. A. E. Smith, Gray; J. W. Wiggan, J. Griffin, Gardner; A. J. Bran, Brunswick; Vinton, W. Hill, 24, B Hill, Sturkboro; W. L. Blake, Hampton; Mass. &c. R. W. Keer, Centerville; New York: N. D. Williams, Jr. Norton, Danversville; Orange street, W. W. Wheeler, O. D. Ellis, Shaboyon Falls, Wis., \$150 each. E. Steers, Greenville, R. J. Mills

POETRY

THE BAPTISM OF THE FIRST BURMAN CONVERTS.

When Mr. Judson and his associates introduced the gospel into Burmah, the king declared himself hostile to its progress, and every eye who embraced it did so at the risk of his life. To avoid the observation of their enemies, some of the first converts were baptized after sunset.

The silent shadows of the night come down, O'er Irrawaddy's darkly rolling tide, Hushing the tumult of the busy town, And wrapping, like a veil, its mountain side.

The evening breeze creeps through the groves of palm, And breathes its love-soft sighs o'er the orange flowers; The silvery moon looks down serenely calm, O'er peasant's cottages, and princely towers.

To the green margin of a glassy lake, Whose silent waves like a mirror seem, Shadowing in their blue depths the stars which make The evening glorious with their golden beams.

Hither in silence comes a trembling band, Hushing the song that from the heart would spring, And bowing lowly on the dewy strand, They raise a prayer to heaven's Almighty King.

A prayer for strength to bear the Saviour's cross, And own His name amid their scornful foes, To count their lives, and all things else but loss, That they may win the crown which He bestows.

Feeble and few—the first of all their race, To turn from idols to the living God— Hither they come, their Master's steps to trace, To find amid the waves the path He trod.

No wondering multitude with anxious eyes, From the green hill tops view the sacred rite; Their only music is the wind's low sighs, Their only witnesses the stars of night.

No, not the stars alone, for angels bright, On glittering pinions, fill the ethereal plain— And not in silence, for those souls of light Pour o'er their golden harps a rapturous strain.

And Jesus, bending from His throne on high, Beholds their faith and seals them with His own; And He will guide them, though their pathway lie Through waves of wo, and perils all unknown.

And these—the poor, the banished, and the veiled, Shall wear ere long, such crowns as angels wear, And dwell amid the bright and undefiled, Where Jesus' presence maketh all things fair.

And o'er this land, where dark Gandama reigns, The sun of righteousness shall rise and shine; These heathen shrines shall molder on the plains, Their darkness flee before the light divine.

V. G. R.

LINES ON THE DEPARTURE OF THE REV. MR. STUTTON.

A last adieu! Columbia's soil, No more he'll tread your hallowed shore; He's gone! for Hindoo's sons to toil, To greet his fatherland no more.

A last adieu! he must away, The kindred souls would bind him here; His Saviour's call, he must obey, The dark brow'd Pagan's soul is dear.

"My only hope 'is Heaven," he said, When lying in his friends' farewell; "For them my Saviour toil'd and bled— I go, his parting words to tell; He'll keep my soul amid the storm."

When angry billows madly roar, Thro' adverse winds, and oceans calm, His heralds to a heathen shore.

"Adieu, my friends," with bursting heart I grasp the kindly proffer'd hands; "Adieu, adieu," he said we part, Glad will we meet in heavenly lands; And first to all, a happy God send down, In Jesus' all atoning blood; Then strive, the deathless soul to gain To deck the coronet of God.

Adieu, adieu, no more we'll list His pleadings for benighted ones; Yet oft that voice will wake, I wist, In mem'ry, 'mong New England's sons. O heed it well, but hearken close, Arise in judgment to condemn; And we thrust from Heavenly bliss, While they adorn Christ's diadem.

Let orisons of faith ascend For him, to the eternal throne; But God will shield him, and defend The truths of his adopted one. Dear Father, hear his labors' woes, And bid him with Thy cheering smiles, There, grant him years of bright success With the share of his ardent toils.

Hail ocean! on your glassy wave He rides, from native lands afar; O cease your rage—this spirit save, He is the heathen's Polar star. Ye stars! o'er his own vigils keep, Propitious receive his earnest cry; Ye angels, guard him on the deep, And land him safe on India's shore.

MISCELLANY.

THE OLD APOSTATE.

Messrs. Editors:—The "Anecdotes of Thomas Paine" by "Laurie Todd" in the last number of the Observer, have recalled an incident in my pastoral experience of some interest. The conversation with Thomas Paine took place, as your correspondent relates, at the house of William Carver, in this city, in the year 1805.

On the second day of February, 1808, a member of my church, who had been converted only a few months previously from the doctrines taught by Frances Wright and Robert Dale Owen, called upon me in the afternoon, to request me to visit a poor old man to whom he felt a particular interest. I ascertained that his name was William Carver, that he was a confirmed infidel, and had been in early days an associate of Thomas Paine. It was the individual to whom Mr. Thornburn refers, as the host of Mr. Paine.

He resided at that time in a house of ill fame, in Walnut street, near Grand street, and occupied a small back room in a miserable tenement, and of most forbidding appearance. The room was just large enough for a narrow bedstead, a table and a stool, destitute of carpet or curtains, or any such comfort. A filthy mattress, with some wretched covering, lay upon the bedstead; while under it, and in open sight, was an old pine coffin, designed as a receptacle for the remains of him who occupied the bed above. A more gloomy abode it has never been my lot to enter. It was cold, cheerless, horrid, as his apartment.

"I entered into conversation with him, however, and gradually drew from him much of his former history, especially in respect to his connection with Thomas Paine. He told us that Paine had boarded with him about eighteen months, that he was a second-rate villain, a drunkard, and every thing that was vile. He did not hesitate to bestow upon him the most opprobrious epithets, and to speak of his principles with contempt. The very name of Paine seemed to stir up all the rage of a heart that, for many long years, had not known a

kindly sentiment, nor beat but in hatred to mankind.

"During the hour that we conversed with him, we endeavored to ascertain the state of his mind, in reference to the Bible, and the nature of his future prospects. We spoke of his departure from the world; and he affected not to be afraid of death, but to desire it. In the most querulous manner possible, he would say again and again, 'I don't know what I have done to suffer as I do. I wish God Almighty would kill me, and put me out of my misery.' When asked if he believed the Bible, he would break forth in a strain of scoffing, without sense or reason, that was most pitiable and shocking. He had no faith in Thomas Paine, none in Frances Wright, none in Robert Dale Owen, and none in the Bible. Paine was a great scoundrel and so were all the rest. He believed in God, but complained bitterly of the manner in which God had treated him. He seemed to have no sense of sin, or at least no penitence for it, and yet was as full of horror, as any creature could be.

Several loose scraps of manuscript were lying on the greasy table before him, which appeared to have been what Paine wrote, and from such an exertion for mere employment. I took up one of them that lay before me, and found upon it these words:—'All the hell that the priests preach up is not in feather in the scale to that which I already suffer from my thoughts and poverty.' Such were the thoughts that occupied the solitude of this most miserable apostate, and that heaved upon his conscience with which the man was visited, and by which he was daily tormented, who had renounced the religion of the cross, and cast the Bible into the flames. He could not say that he did not want the Bible, and yet he hated it, and raved at its doctrines.

He left him and returned to our homes. I could not but wish, that every young man who was endeavoring to free himself from the restraints of the gospel, and to drink in the poison of infidelity, might spend an hour as I had done with 'Old Carver,' and learn from such an exertion the miserable end of the infidel and the apostate. He survived but a few months, or at most a year or two, I think, after I saw him, and died as he lived, forsaken of God and man.

EDWIN F. HATFIELD.

THE CAMBRIDGE LEATHER DRESSER.

For many years, and for many times in a year, I have passed by the shop of the leather dresser, whom I have often seen busy at his trade, with his arms bare, hard at work. His industry and steadiness have been successful, and he has gained a competency. But he well remembers wisely devoted to his trade. During the day you will find him at his work or chatting with his neighbors. At night he sits down to a prodigious dinner, and then he goes to bed, and sleeps as soundly as a baby. He has the most extraordinary collection of friends that any man in New England can boast of. William H. Prescott goes from Boston, and talks with him about Ferdinand and Isabella. Woodcock comes from New York, and tells him about the wars of Greece, and the voyage of Columbus, or the legend of the Sleepy Hollow, or the tale of the Broken Heart. George Bancroft sits down with him, and points out on the map of the colonies and settlement of America, their circumstances and fates, and gives the early history of liberty. Jared Sparks comes from New Cambridge, and reads to him the history of Washington, and makes his heart glow with the heroic deeds of that godlike man for the cause of his country. Or Alston, the great painter, steps in and tells him a story—and nobody tells a story so well—or repeats to him lines of poetry. Bryant comes with his sweet wood notes, which he sings in the green hills of Berkshire. And Richard H. Dana, father and son, come to him, and he has the most extraordinary collection of friends that any man in New England can boast of.

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ed, I shall be, and I can't save myself by my own works."

The visitor inquired if he would take another trial. This poor man, who had lived and preached among Methodists and antinomian churches, turned the grace of God into a lie. He was given up to a strong delusion, to believe a lie, that he might be lost. What an affecting memorial is this man to all those who think that they have nothing to do.—*Baptist Banner.*

WHAT A PROUD WIFE DID.

A correspondent of the *National Era* relates the following: "A fact which I came in possession of a couple of years ago, will illustrate the character of the New Englanders, and reveal the origin of some branches of their most profitable business. S. W. was the son of a country clergyman, and was accustomed to laboring on a farm in summer, and keeping school in winter. He was moral, industrious, and frugal, and took a wife possessing the same qualities, together with the shrewd propensity to calculate the cost of all articles of living. One day her husband brought home the cloth and trimmings for a new coat. The wife inquired the price of the buttons, which she noticed were made of cloth called 'lasting,' or more fully, 'everlasting,' covered on wooden button-molds. She thought she could afford as good a button, made by hand, for less money. The next day, like the true daughter of a Yankee, she went to the shop of the mechanic, who was by the yard, and the molds by the dozen, and in a week she had better buttons, at a less price, in the market. The thing would pay. S. W. soon left farming and school-keeping, bought the cloth, which his wife cut into button-covers, and button molds, and the women and girls of the neighboring towns to make them up, and he set up a button factory. Soon another entered into partnership with him, and invented machinery to do the work. Then the plain lasting was changed to figured velvet, and satin, and twist. Improvement on improvement in machinery was made, till they equalled the best English, or French, or German button-makers. S. W. was a diligent and successful mechanic, whom I have often seen busy at his trade, with his arms bare, hard at work. His industry and steadiness have been successful, and he has gained a competency. But he well remembers wisely devoted to his trade. During the day you will find him at his work or chatting with his neighbors. At night he sits down to a prodigious dinner, and then he goes to bed, and sleeps as soundly as a baby. He has the most extraordinary collection of friends that any man in New England can boast of. William H. Prescott goes from Boston, and talks with him about Ferdinand and Isabella. Woodcock comes from New York, and tells him about the wars of Greece, and the voyage of Columbus, or the legend of the Sleepy Hollow, or the tale of the Broken Heart. George Bancroft sits down with him, and points out on the map of the colonies and settlement of America, their circumstances and fates, and gives the early history of liberty. Jared Sparks comes from New Cambridge, and reads to him the history of Washington, and makes his heart glow with the heroic deeds of that godlike man for the cause of his country. Or Alston, the great painter, steps in and tells him a story—and nobody tells a story so well—or repeats to him lines of poetry. Bryant comes with his sweet wood notes, which he sings in the green hills of Berkshire. And Richard H. Dana, father and son, come to him, and he has the most extraordinary collection of friends that any man in New England can boast of.

One of the largest sea cows ever killed in this country was shot by Lieutenant Macpherson, of the 91st Regiment, on the banks of the Kieskama, not far from the coast, on the 22d Sept. Mr. Macpherson and Staff and assistant Surgeon Barclay had gone on the excursion chiefly with the view of enquiring into the cause of the loss of the ship, and after various endeavors to kill one in the river, an animal destroyed was tracked by Mr. M., with the assistance of a Kafir, for some distance into the bush on the right bank of the stream, until he was desisted reclining in a dry ravine. Approaching the spot stealthily, when within about a dozen yards of him, Mr. M. fired, lodging a rifle ball behind the ear. The animal staggered, but he retreated for the moment, during which his assailant had time to reload, his second ball penetrating the head above the eye. A third shot was fired with like success, by which time Doctor Barclay, guided by