whom all remittances are to be made, and addressed, relating to the pecuniary concerns

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NOTH.—If. ISAAC KNAPP, the late publisher,

VALL—If. ISAAC KNAPP, the late publisher,

Letters are start for the communication of the communication of the communication of a communication of the following gentlemen: Paxa
LESSAS, SARGEL PHILBRICK, ELLIS GRAY LOR
LESSAS ARGEL PHILBRICK PH

M. L'.) TO GARRISON, Editor.

VOL. XI .-- NO. 17.

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REFUGE OF OPPRESSION.

From the Christian Index.

Letter from Rev. Dr. Sharp Boston, Jan. 21, 1841.

Boston, Jan. 21, 1841.

a Sir-Your leiter dated Dec. 30, 1840, was seeved. You say, 'Reports have come to us ing the action of the Boston Association on piece of slavery, which have caused deep dismone many of the lovers of Zion in the South, on ask for cerrect information, that it may be rised the South of the southern churches, or brother at the South, has also recently adributed the South of the security adributed the station of the meeting—whether it was a meeting of stool Association; or one held after its adrent; whether many of the members of the stool and toted in favor of the resolutions which sen passod. As it is 'decined very important effect should be known in regard to that, 'I will state them truly and impartially, as sead they occurred.

pation was taken in the Boston Association, abject of slavery. No resolution in regard page was offered by any one during the fithat body, nor was the subject in any form

lead of this body, had was the adjournment of the As-nation, an anti-slavery meeting was held, in which ain resolutions were present. It is not only my reason, but that of several others on whose ac-tion of the control of the control of the Control of this ten delegates belonging to the Boston scrition, including ministers and private breth-arbo body partin that meeting. Two active and inguished members of the meeting are not in the bonals of the Boston Baptist Associa-

ary; playing the tyrant among the helpless and friendless. That this was the character of the

friendless. That this was the character of the creatures, Isaiah had to deal with, the exhortation shows, in which their duty is set forth. If they would put away the evil of their doings, and thus find access to the mercy seat, they must 'seek' judgment, relieve the oppressed, judge the fatherless, plead for the widow. The conditions and claims of the 'poor and needy,' they must earnestly study; and take part with the weak against the strong—with the oppressed rangers the oppresser.

round.
The invasion of human rights is an assault upor

salvation.

To apologize for oppression under any of its varied forms is to lend ourselves to the work of human destruction. A professed Christian—a religious teacher even, may permit errors, rank as dung-hill weeds, to take root; within him; the condition and

* Ezekiel, xvi. 49.

the adjournment of the Association— r and before a sermon in the afternoon nsidered as an appendage to the previous large number of brethren, who had com nices—a large number of brethren, who had com-side Association, retained rheir seats—not as is but spectators. There was not a single men-of the Biptist Board of Foreign Missions who simple either in the deliberations, the discus-or the doings of that meeting.

This given you the facts in the case as I be-there exercise. As to the motives for reasons

I have given you the facts in the case as I besishey occurred. As to the motives or reasons an induced so many to remain, I am not competio decide, because I have made no inquiry, both any untries stretch of the imagination, I id suggest many motives and reasons which the induced the brethren to remain as specy-motives and reasons truly laudable, and, the would commend themselves to all calm and aderate men, either at the North or the South, as I-do not know the motives which influenced brethren in the instance alluded to, I will not reas suppositions for facts.

tast-do not know the motives which intellectable here in the instance alluded to, I will not to a suppositions for facts.

My views on the subject of slavery are known many brethren at the South. I consider it a great it, and deplore its existance; and have in times that it is a fact in the subject of its remain. I ame their combined windom and benevoet in hastening the period of its removal. I ame their own happiness, their honor, and their period in the state of the Still, I should have great confidence in the calm selt—the prayerful deliberations, the enlighten-loke and philanthropic aims of Christians and sace of the South, were they to set themselevs

et in earnest. I have said this much in justice to myself; a expressing my own, I have probably expressed iews of the most intelligent, judicious, and intelligent parties and intelligent probably expressed executive the said and the probability with the spirit and was of those who claim for themselves exclusively and of abolitionists. Tentirely disapprove of their return unneasured censures, and their denuntar. Then I consider both unusis and underisative the said of the s

edient and unscriptural: inexpedient, be in I have cut off whole churches from my neal have cut off whole churches from any in, I cannot expect they will listen to any may say, however reasonable it might be; reputad, because contrary to apostolic practice user, undoubtedly, both slaveholders and the prantite churches. I therefore, for one, if agretf at liberty to make conditions of commence and the present of the slave o wel yet made such progress in knowledge eliere that a good end sanctines unjustifiable I believe that a majority of the wisest and a at the North, hold to these sontiments. But tool alone, here I shall remain immovable, un-

do not expect. lam, yours truler. Oris Smith

The Matter Understood. The Arkansas Gazette, after quoting a few of the bolition avowals of the Louisville Journal, says: 'Will southern planters and southern editors take

Will southern planters and southern editors take the hand or give countenance to such a manage at a so rancerously opposed to southern institutions? corines such as are contained in the preceding meta cannot be considered in the south in any set light than that of rank abolitionism. We best there is a law of Congress to prevent the diffuser in the shawholding abord that law should not a paper instanting such vile sentiments be prohibited from facery at any post-office in a slaveholding State? The Vicksbury Sentimel of the 25th ult. contains The Vicksburg Sentinel of the 25th ult. contains

ere is a fair prospect of an abolition storm in star prospect of an abolition storm in cky. Prentice, the Yanken editor of the bison in favor of abolition; and if they do ach the sconadrel, as they once did for insultiany in Connecticut, he may do mischief. It was that the Clay faction in Kentucky are y in favor of abolition in some shape. Prenife of Clay was full of abolition, and at prestrator is breaking out. Lynching will cure that disease; and the sooner the remedy is stored the better?

on epinion is entertained throughout the reference to the character of the Journal. versally considered so decidedly fanatical, laveholder can, in justice to himself, con-its support. It is losing all its southern

We can dodor, the chan without resort to Lynchgal means. - Louisville Adv.

blackguardism of the editor of the Journal is obe auributable mainly to his acknowledged perance. Poor fellow. He may utterly ruin if before he drowns the corrow produced by paration from Garrison. Perhaps he had bettern to Connecticut.—*Ibid.*



OUR COUNTRY IS THE WORLD --- OUR

BOSTON, FRIDAY,

SELECTIONS. Injustry and a Meeting.

BOSTON, FRIDAY,

and a meeting, thus conjoined must be a trouble to Him! Such glaring contradictions—such gross absurdities in His very presence! What else can this be than to make his house a den of thieves?

II. Such a meeting-holding activity as this discourse is designed expose, is adapted, where human improvement and welfare are most vially concerned, to confound things the most incongruous. Few things are as much insisted on in the Bible as a just discrimination among moral distinctions. Jeremiah on one occasion was greatly disheartened amidst the demands of his office. He knew not how to take another step. Amidst the disgusting forms of inquity around him, his confidence in God was greatly impaired. He was ready, broken-hearted, to abandon his work. But what said the Lord? He encouraged him to enter anew upon his official course with fresh zeal and increased activity. He described the condition, on which he might expect to speak with the authority of the God who sent him. If thou take forth the precious from the vile, thou shall be as my mouth. From a just discrimination among moral distinctions, his words would derive great weight and power. This Jehovah regarded as all-essentic to the fidelity and success of the prophet. In another connection, we are assured that divine influences develope and express them selves in making such distinctions clear and definited. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not. The hypocrites around Him, the Saviour once upbraided with a strange and hurtful negligence where just discrimination had a vital bearing upon their character. They were sharp-sighted enough where weather-signs were to be disposed of; but dull as as lead where with a little attention they could not but see clear indications of the presence of the Messish. 'Yea, and why even of yourselves judge ye not what is right??' A Discourse, delivered in the Congregational Church Whitesboro', N. Y., January 31, 1841. By Beriah Green, President of Oncida Institute. Whilesboro', N. Y., January 31, 1841. By Beriah Green, President of Oncida Institute.

Isalau, i. 10-17. Hear the word of the Lord, ye rulers of Sodom; give an ear unto the Law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams and the fat of fee beasts; and I delight not in the blood of bullocks, or of lambs, or of be-goats. When ye come to appear before me, who halls required this at your hand, to tread my courts? Bring no more vaiu ablations; incease is an abomination unto me; the new moons and subbatist, the calling of usemblies, I can not away with; it is aniquity, even the soleum meeting. Your new moons and over appointed feasts my soul lateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean: put away the evil of your doings from before mine eyes; cease to do evil; learn to, do well; seek judgment, relieve the oppressed, judge the, Intherless, plead for the widow.

The prophet so describes and we avjects the relie The prophet so describes and so exhorts the religionists, here addressed, as to give us a clue to their
character. They were just fit to be ranked with
the men of Sodom. And how they were to be regarded, we may learn of Ezekiel.* Behold, he
exclaims, 'this was the iniquity of thy sister Sodom,
pride, fulness of bread, and abundance of idleness
was in her and her daughters, neither did she
strengthen the hand of the poor and needy.' Idlers
they were, inflated with pride, and bloated with luxinv: playing the tyrant among the heloless and

sh. 'Yea, and why even of yourselves judge ye not what is right?'

Whatever goes to confound moral distinctions must be of harsh, if not of fatal bearing upon character. The law of rectitude is the basis, to which, if good habits are to be formed and maintained, our temper and activity must be conformed. Here is the model, on which sound character is to be fishioned and matured. The more clearly and fully this model is presented, the higher will be its authority—the greater its power; the more radical and transforming will be its influence upon the understanding, conscience and heart. Heace, under the dispensation of the Holy Spirit, proceed all healthful convictions, all well-directed endeavors, all sound reformation. Whatever goes to confound moral distinctions, goes to obscure or misrepresent this model, to bereave it of its authority and neutralize its power. If confounded radically and vitally, the model disappears. No standard is left, by which moral character can be judged of. No ground remains on which reformatory efforts can be made. As good and evil, right and wrong are confounded, the wicked cannot be convinced of their wickedness, nor the upright justified in their integrity. Indeed, the very significance of the words righteous and wicked has vanished. We are lost in a maze. We wander about without aim or object amidst endless confusions; the sport of every idle wind, of ev-We wander about without aim or object amidst end-less confusions; the sport of every idle wind, of ev-

plead for the widow. The conditions and claims of the poor and needy, they must earnestly study; and take part with the weak against the strong—with the oppressed against the oppressor.

Their zeal for God was consistent with contempt for man. With them the positive of religion was every thing; the moral, nothing. In meeting-holding, psalm-singing, prayer-making, they were active and noisy enough. In these things, they were all stir and smoke. The calling of assemblies, the solemn meetings, the appointed feasts they multiplied even to the wearying of Jehovah. Iniquity and a meeting, He could not away with. He loathed their services. We are thus taught, that a meeting-holding activity under the pretence of a regard for human salvation, accompaned by a disregard for human rights, is an abomination to Jehovah.

1. It implies rank absurdity and a flagrant contradiction.—In the constitution of man, the rights of man are involved. The attributes, the powers and capacities here found, are God-given endowments. These gifts imply fearful responsibilities. They are a sacred trust, for which an account must be rendered. All this supposes the right to wield our powers and use our capacities, according to our constitution—firmly to hold and freely to pursue the end of our existence. Whatever interferes with us here injures us vitally. Health, vigor, useful activity are at once impaired. If our right to be what our Creator designed us to be and to do what He requires us to do, is invaded, wrong and wretchedness must ensue. And this wretchedness must be deep and this wrong flagrant in the same degree as the invasion of such rights is far-reaching, violent and determined. Our salvation, of course, depends upon the full enjoyment of those rights, to which under God we are constitutionally and inalienably entitled. These can be enjoyen to this rights in ply, To employ our powers and capacities in a course of lawabiding activity, without let or hindrance, is the right of all rights, to which, both individually and socially, we ar We wander about without aim or object amidst endless confusions; the sport of every idle wind, of every hap-hazard impulse.

The positive institutions of religion were designeot o subserve the end of moral distinctions. Hence
they derive their meaning. Apart from this end,
they are unintelligible and worthless. From this
they derive whatever sacredness we ascribe to them;
become hallowed in the eyes of men. As hallowed
things, they are commonly regarded. 'The calling
of assemblies—the solemn meeting '—with what reverence they are looked upon. The temple of the
Lord, the pulpit, the communion table—all the arrangements and exercises of public worship—how
holy they are generally esteemed! Here men expect to find the standard of rectitude, the model of
sound character. And what if they find injusty here
excused, or countenanced, or justified? What if
intemperance or oppression finds a refuge here?
What if pride here builds a nest, and prejudice
finds here a home? What if a worldly spirit and
malignant passions riot and revel here? What if
decisive measures to expose popular vices, to raise
the depressed, to shelter the outcast, to relieve the
oppressed, are discountenanced here, are pronounced impracticable and ridiculous? What if the earnest and determined advocates of freedom, of temperance, of an effective and comprehensive philanthropy are here grossly mistepresented and spitefully traduced? And what if in the midst of all this,
special efforts at saving souls are proposed. Special expedients are hit upon. Meetings are multiplied and protracted. Zeal flames up on every side.
Large success in building up the church is boasted.
Scores of converts flock around the communion table. And all this, while the iniquity characteristic The invasion of human rights is an assault upon human salvation. The oppressor is a destroyer. The constitution of man—the powers, prerogatives, and prospects of man—his present peace and his eternal welfare, he sets at nought and tramples under foot. Whatever may be his condition and whatever his pretensions, this is his work. Whether he devour widows' houses, or defraud the hireling of his wages, or hold in slavery the victims of legalized tyranny, he wages war with human salvation He interferes with the discharge of heaven-appoint at duties, and does what he can to dry up the fountain of blessedness, which from the heart of these duties sends forth, pure and sparkling, its living waters. His success must be a triumph over human salvation. Large success in building up the church is boasted. Scores of converts flock around the communion table. And all this, while the iniquity characteristic of the meeting-holders is cherished and maintained! A few vague, general confessions are made as a thing of course. But enlogies on wine drinking remain unrevoked—arrangements to tempt the vicious and increase intemperance stand firm—the injured outcast is spurned as contemptuously as ever—church processes and decisions violative of the simplest principles of justice are not so much as called in question—and the cruel exclusion of the cause of the oppressed from the pulpit passes unexposed, uncondemned. In one word, iniquity and the meeting move hand in hand. Thus things the most move hand in hand. Thus things the most incongruous, and just there, where human improve-ment and welfare are most vitally concerned are strangely confounded! How, on such ground, can sound character be produced? How even under-

destruction. A professed Christian—a religious teacher even, may permit errors, rank as dung-hill weeds, to take root; within him; the condition and the claims of the oppressed he may stupidly refuse to study; the crudest, falsest things he may per forth to stiffle whatever of generous indignation or manly effort, the ravages of tyranny may have provoked; he may deny to the oppressed their inalienable right to sympathy and assistance in the hones of prayer; he may lend hinself to revile and reproduced; he may deny to the oppressed their inalienable right to sympathy and assistance in the hones of prayer; he may lend hinself to revile and reproduced; he may deny to the oppressed their inalienable right to sympathy and assistance in the hones of prayer; he may lend hinself to revile and reproduced; he may deny to the oppressed their inalienable right to sympathy and assistance in the hones of prayer; he may lend hinself to revile and reproduced; he may deny to the oppressed their inalienable right to sympathy and assistance in the hones of prayer; he may lend hinself to revile and reproduced? How even understoad? What a single of the claims of outraged humanity s—buttis he cannot do without inflicting deadly blows. He sets himself against that, in which salvation consists. He breathes a spirit, directly and vitally hostile to human welfare. Just on a salva has a had a controlling its movements, sordid worldiness; struggle to throw off his bonds on entire a committy of the convert who had all along been away were consistent with the repressional trade of the claims of outraged humanity; butting the controlling its movements, sordid worldiness; struggle to throw off his bonds on entire a committy of the convert who had all along been a slavely deadly the convert who had all along been a slavely deadly the convert who had all along been and wretchedness of his fellow-men. With a long face and in solemn tones, he discourses about their condition and prospects. He calle for special efforts for their power of the surfa



APRIL 23, 1841.

Correspondence between John Pierpont and N. P. Rogers.

Boston, 20th March, 1841.

My thrice honered because persecuted friend! I give you joy? You now know, if you never before knew, the full force and beauty of that 'Edittude'—'Blessed are they which are persecuted for right-counses' sake?! You and I do not belong to the same seel—and I rejoice that we do not; for if we did, we might not know, practically and experimentally, how very feeble—how much like burning tow strings, are the ties of sect, when they are pulled upon by the strong sympathies of humanity—the attractions of the Christian spirit.

I congratulate you! I almost wish somebody would excommunicate me. Well—it may be said that has been done by the great majority of the Christian church in the country, and in all Christendom. As a Unitarian I and in effect, excommunicated from the christian fold. But this was done so long ago, and I haye lived and labored so long and so happily as a Unitarian, that the old excommunication—like one rum of the smill pox—has got about worked out of the constitution, and I have become liable, if properly exposed, to take it again. And it is altogether possible that I may soon have to take it again. I am to be brought again before a council, to answer for my overt acts of treason against the majesty of Rum.

If those, our adversaries, only knew how much they exalt us, the poor victims of their spiritual pride, in your case, and purse pride in mine, we need ask for them, I think, no severer penalty. But of this exaltation, they have no conception. Those things are hidden from 'the wise and prudent of this exaltation, they have no conception. Those things are hidden from 'the wise and prudent of this world.' They think, poor souls! that they are making us unhappy! That's all they know about it.

I rejoice, 'my dear sir,' to see that your spirit soot broken, though your concexions with the Plymouth Church is. They excommunicate you! No—You have nothing, or very little, in common with them: where there was really no commun

Concord, March 25, 1841.

My Very. Dear Frierd:—Your kind letter of the 20th, I have received. I have long been your admirer, and; since personal acquaintance with you, have been proud of the notice you have shown me. Howe you now, and here promise to admire you no longer. It was indeed kind in you to send me your reconsolatory, congratulatory greeting, at a time when you would naturally suppose me most in want of it. I value it none the less highly from the fact that somehow I have scarcely thought myself persecuted at all, by this little excommunication. If feel the excitement and fervor of the battle we are waging, and a considerable sword-cut would hardly give me a smarting sensation. This excommunication really strikes me as resting on my 'old organized anti-slavery,' and not on myself. It is evident what it is for. It does not in the least dishoner me. I am not alone. I am in no business, where want yof patronage or of reputation would impair my living or my prosperity. I have given up business. I am the slave's advocate, and my clients can't be made to forsake me, or wildraw their patronage. I have not a particle of reputation to forfeit, having been for some time past 'of no reputation.' So that I am not persecuted. I endure nothing—have no cross to bear,—never enjoyed life half so well, even when I am sick. Still your letter was a great cordial. It gave my heart a spring and even my pulse a little vivacity. I will not try by words to tell you how I feel about it. Will you allow me to publish it? If I should, it would not be to get myself hontor, but to let my old Plymouth friends know that my position is not regarded every where as they regard it. They know your name there, and though your opinion would be no proof of my orthodoxy, it would embarrass them in their effort at despising my anti-slavery character.

I have done sympathising (condolingly) with you, in your Hollis-street vexations. They are epportunities, for which you should bless God. What interest they impart to your life! How dull ordinar

car, the inquiring mind. Poselytes are thrown into a hot-bed, where they are rapidly ripeued for helt. And the openly vicious can see no essential difference between themselves and the professed Christians around them. Such incongruities, can they be other than a trouble to Jehovah?

To be concluded.

*Jeremish, 7v. 19. 1Malachi, iii. 18. (Luke xii. 57)

Correspondence between John Pierpont and
N. P. Rogers.

Bosros, 20th March, 1841.

My thrice honored because persecuted friend! I give you joy? You now know, if you neger before knew, the full force and beauty of that 'Leatitude' — Blessed are they which are persecuted for right—coussess sake'! You and I do not belong to the

has descendants! Ah, the children of this world have not, in this particular instance, been quite so wise as the children of light.

Now, don't understand me, my friend, as meaning to say, in sober carnestness, that cither of us could have been bribed, either by 'rum,' or 'negroes,' to hold his peace upon the sins of drunkenness and drunkard-making, slave-atching, slave-selling, and slave-whipping. I only mean to suggest, that if anything could have done it, that might; for most men are more easily seduced than scared—bribed than bullied—purchased into the wrong than persecuted out of the right. 'Who shall separate us from the love of Christ? Shall persocution, or eakedness, or famine, of the sword?' No, these things do but bind the closer to him all who really love him, and who labor to serve him, by serving their fellow men in the spirit in which he served them.

things do but bind the closer to him all who really love him, and who labor to serve him, by serving their (ellow men in the spirit in which he served them.

You ask me to let you publish my letter, congratulating you upon your good fortune in having been excommunicated. Really, I don't know what I said, or what to say. I kept no copy of the letter, and as I wrote not to the Editor, but to the man, I suspect that it would not make much of a figure in the columns of a newspaper, or do much for my 'honor and glory' as a literary man. But, if it will do you any good, print it, though in writing it I may have done such violence to grammar as to have knocked out all the is of Orthography, and broken every bone in Syntax. I am not so hard pushed yet, but that I can bear a few more reproaches for meddling with exciting topics. But if you print, pray do it at once. 'If it be done, 'twere well that I were done quickly;'—for, next week, I am again to be brought before a council to answer for my overt acts of treason against the majesty of Rum; and, if I am to be hanged soon, I should like to see all my sins of this sort set forth in black and whito before the cap is pulled down over my oyes. But, if you print my letter, I think you should, also, print yours in reply. I don't know that you have kept a copy of yours, nor do I think you have; so I enclose it, praying that you will remit it to me, for preservation, whether you print it or not.

How do you sleep, my poor excommunicated friend? Are you not goved every night, in vision, by papal bulls? 'At the noise of the thunder' of the Plymouth church, have not all your slumbers 'hasted away?' Do any of your old friends know you now, when you show—if you ever dare to show—yourself in public? When you 'go out to the gate through the city, when you prepare your seat in the street, do the young men see you and hide themselves, and do the aged arise and stand up'? Do your vital organs perform their functions as they were wont? Do you masticate well what little you can get to eat

From the National A. S. Standard.

the 50th, I have restined. I have long been your scales presents acquaintence with your have been proud of the notice you have shown me. And the property of t Reply to the American and Foreign Committee

JNO. PIERPONT.

wrong being cone upon accomments is not, his side the water, what it would be theirs. Our American and Foreign friends would not have done it in England to any body or to any body here but abditionists, whose absolute nullity in the matter of rights should go a good way in mitigation. We suppose they did the transfer without any criminal or unworthy animus, but without any moral sensation at all, one way or the other. And it does not discredit them here as it would in Britain. The British and Foreign friends should know that. Those friends will lose no estimation in this country by continuing their confidence in the 'American and Foreign Anti-Slavery Society.' How it will read, by and by, for new organization in either hemisphere, is another matter. When the history of the abolition of American slavery shall be read; connection with this transfer, &c. will not, perhaps, be enviable either in those who acted it, or those who countenanced it. But that may be some years ahead.

Extract of a letter dated March 17, 1841.

Extract of a letter dated March 17, 1841.

'We have sixty-one students. The subject of slavery, as connected with the churches, has excited much interest. We carry a majority, (in our Rhetorical Society,) not only to exclude slaveholders from church commonion, but to refuse all donations from them for missionary and benevolent purposes. The churches in this city stand out well in their Presbytery and Synods. Alarming developments have been made as to chusch members, on this side of the river, connected with the Baptist and other churches, holding slaves. The Faculty came out full before the students, but are mum before the community. Dr. R goes for political action, so you see we are all doing now. Ohio will come up to the polls well, we think, another term.'—Free Am.

Five years ago an agent of the Seminary took Five years ago an agent of the Seminary took great pains to prove, through the press, that the Seminary was not sending out an 'abolition influ-

From the Emancipator.

A Methodist preacher in South Carolina, who had been somewhat suspected of a want of fidelity to the sacred 'Domestic Institution,' at length determined to set the matter at rest by defining his position. So he took the opportunity, at the Camp Meeting, to say to the assembly, 'I have been often asked to explain my views about slavery, and now, if you wish to know what I think of slavery, I will tell you in a few words. It takes all your negroes to raise your corn, and all your corn to feed your hoggs, and all your pork to keep your' negroes, and if you had not now and then a negro to sell, you could not yiske your spending money.'

Pretty definite—so far, but wanting in a just estimate of the moral quality of slavery, such as a freacher of the gospel ought to hold up in an assembly of slaveholders. Financial Fruits of Slavery.

[OFFICIAL] To the People of the United States.
RECOMMENDANION.

To the People of the United States.

RECOMMENDANION.

When a Christian People Seel themselves to be overtaken by a great public calennity, it becomes them to humble themselves under the dispensation of Divine Providence, to recognise His righteous government over the children of men, to acknowledge His goodness in time past, as well as their own unworthness, and to supplicate His merciful protection for the future.

The death of William Herry Harrison, late President of the United States, so soon after his elevation to that high office, is a breavement peculiarly calculated to be regarded as a heavy efficition, and to impress all minds with a sense of the uncertainty of human things, and of the dependence of Natious, as well as of individuals, upon cur Heavenly Parent.

I have thought, therefore, that I should be acting in conformity with the general expectation and feelings of the community in recommending, as I now do, to the People of the United States, of every religious denomination, that, according to their several modes and forms of worship, they observe a day of Frating and Priver, by such religious services as may be antitable on the occasion; and recummend Friday, the four-teenth day of May next, for that purpose; to the end that, on that day, we may all, with one accord, join in humble and reverential approach to Him, in whose lands we are, invoking him to imprice us with a proper spirit and temper of heart and mind under these frowns of His providence, and still to bestow His greecious benedictions upon our Government and our country.

Washington, April 13, 1841.

Davis Smith, Plymouth;-

TF For a continuation of this list, see the last pe

OLIVER JOHNSON, Printer.

WHOLE NO. 588.

to them, as it is to the chattel of the cotton-field. To whom does he ro, when he feels ground to pow To whom does he go, when he feels ground to powder beyond sharery's endurance? Where is his court of justice? Where is the bench, that will take cognizanced of his plaint! Not on the wide world's surface. And the ear of common justice is as wide open to the abolitionist, as to him. So, for the present, let it be. Abolitionists are content with the measures meted out to their clients. These clients of theirs are things, and they are the friends and advocates of things. To be sure, Lawyer Blackstone speaks of the 'rights of things' as well as the 'rights of certains men to things, and not that things themselves have any rights, or can suffer wrongs, themselves have any rights, or can suffer wrongs, they will excite in them who hear of them, as well as in their perpetrators, all that profound sensibility which inundates the public eye and heart, at the endurings of the plantations. Their persecutors, slanderers, plunderers, transferrers and appropriators, have as deep sense of the wrongs done them, as the Southern proprietary feels, when the auction hammer lights ou the manifed heart of the slave mother, and at 'a word and a blow' disposes forever of the eternal claims of humanity,—aye, as profound a gregard as thrills the butcher's heart when the calf be abstracted from the side of its brute dam for the slaughter! When the wail of said slave mother shall find pitying response in the following of a southern auction; and when the cow's uncouth lament shall say the knife or mar the cheer of the market house,—then will new organization dream of the rights of abolitionists; and a callous, pro-slavery community sympathize in anti-slavery wrongs.

But we repeat it, we are, after all, astounded at the interplating of this transfer of the Emancipator, &c., and at the receiving hardihood of the City Society. We wonder, though, at Collins's complaining of it. But he did it in England. Abolitionists are not rockoned there as they are here. Abolitionists in not generally understood there, but abolitionist, as such, are not co

The Speculating Mania.

In our last number, we gave an extract from an Address of Atyas Strwart, on the ruinous speculations of 1834, 5, 6, and 7, recently delivered before the Young Mon's Association in Utica: and we now present another, equally graphic and instructive. Having described the gallibility of one who, with ten thousand dollars in his pocket, had been induced to believe that he could easily make a fortune in a day, and therefore hastens on to the scene of action, the

ving at Buffalo, our traveller is a is next to impossible to give too much for property in that glorious young London of America. He is informed that hundreds going to the far West, have informed that hundreds going to the far West, have our chased a lot for an evening's entertainment, and before the steamboat left at 11 A. M. he had sold at 100 percent advance, and executed his deed to the fortunate purchaser, and strapped his trunk, and was on board at ten minutes before sailing—11 A. M., without breaking up the continuity of his voyage; and that the same lot had been sold day after day, successively and successfully, doubting in price to each proprietor, and that said lot or lots still continue great bargains, for the public mind had hardly begun to lift itself to the coming glories of Buffalo; for St. Petersburgh, Pekin, Nankin, London, Paris, and Constantinople, had neither of them reached that point of grandeur and importance, for which destiny had marked Buffale; for he is told the time will come when Buffale will extend unbroken to Black Rock, and snon by its expansiveness would embrace the deep and quiet Tonawanan, and had by its failer subtage and since according to the state of the surface of elements and the second of the state of the surface. would embrace the deep and quiet Tonawanna, and by its india rubber facility of elongation, encircle, ancient Slocher and the eighth worder of the world, the falls of Niagara, presenting an unbroken front of lofty and imposing beauty, throwing the morning shadows of its cloud-propping steeples across the mighty, stream, into England's dominions, from its egress in lake Eric, to the frightful and eteral leap over the mountain ridge, mineteen miles below. Our traveller moves over the bosom of lake Eric to Toledo, at the southwest corner of lake Eric to its told that is the great gateway to the land of promise; and as Binfalo opened the gate and let himout. Toledo opens here and lets him in. He surveys her only banks—not of paper, or eilver, or gold—but of stiff clay; and behelds Mankattan, not at the mouth of the Hudson, but four miles below, on the Manhattan and Toledo, four miles apart, are only opposite ends of the town, and that intermediate space will soon become compact; and that this city will be the great toll-gatherer of the illimitable transit trade of the nation, from the rising sun to the Rocky mountains; and further, that no man can purchase, without doubling his money, and some one will be always ready to buy out any purchase he might make, and allow him to go on to the top of his desiriny, and uncoil the last foot of his chain, as he marches and countermarches through the wildernesses of Michigan. Our traveller mounts an Indian pony, and in riding over the vast solitudes of nature, is the foneliness, passing the beautiful woods and oak openings, amidst thousands of varying flowers of roses and violets;—the earth wildernesses of Michigan. Our traveller mounts an Indian pony, and in riding over the vast solitudes of nature, is the fone of his faithful mirror, which has told its changes from century to century, from its accors spout, until it has become the aged, granted, lightning-delying monarch of the hill was for the land and pebbles, with here and there a brave old oak standing as a sentined on t

in the woods, for weeks at a time, in selecting those valuable points, harbors on the lakes, mouths of rivers, valuable lands upon rivers, intervales, plaster beds, sites of villages, cities, and the capital of the State. I am, says he, now worth my million of dollars, and I shall take great pleasure in canceling any obligations I am under to others, and give them State. I am, says he, now worth my million of dollars, and I shall take great pleasure in canceling any obligations I am under to others, and give them the happiness of possessing a portion of that wealth which I enjoy. As to the wild land, says the resident, I can select any amount you may desire, worth \$10 an acre. But I advise you to buy 50 acres of land on the border of a willage worth \$100 per acre, being the same sum I paid for 100 acres, asking you nothing over and above what I paid. The land will be worth \$500 per acre, if not \$1000, in less time than a year. You may fairly estimate if you take the land, that you have made, clear gain, \$25,000 to-day—a pretty fair day's work we would once have called it down East, but here we think mothing of making \$25,000 it \$50,000 in a day; and as to your other \$5,000, twill locate you 4,000 acres of land, worth \$10 per acre, by which you will make \$35,000 for the 50 acres of border land, makes the round sum of \$60,000, over and above the \$10,000 you started with, as capital. It is a pretty fair day's work. Upon this, our fortune-hunter took a deed of fifty acres, bordering on a paper village; and left the other \$5,000 with his Michigan friends, to locate 4,000 acres in the course of the summer of 1836, and returned home to Massachusetts, toe kappy with his speculation.

But the sequel of our Massachusetts fortune-hun-

4,000 acres in the course of the summer of 1836, and returned home to Massachusetts, toe kappy with his speculation.

But the sequel of our Massachusetts fortune-hunder is this: that the 50 acres is not yet sold, and is not worth even 5 dollars an acre cash; or the 5000 dollars priacipal, and 25,000 profit has dwindled to 150 dellars, and the land is probably lost, having been sold for taxes; and the Michigan resident who had the other \$5000, never located esough land for a grave for our Massachusetts fortune-hunter, but he (the Michigan resident) threw the \$5,000 into nis own disastrous speculations, by which every cent was lost, and our Michigan Millionaire is now a hopeless insolvent of \$100,000, and belongs to that greatly distinguished? class of men, known in their day and generation by those two Saxon words, one ah adjective and the other a noun—'great regues?

The case supposed and just related, as extraordinary as it may seem, in 1841, in point of superlative folly and infinite credulity, occurred, substintially, in thousands of cases in our country, in 1834, 5, and 6. The misery produced thereby will cause tears of bitter repentance to flow from thousands during this whole generation, and will only be wiped away by the cold, icy hand of deeth. Bargains were made in one half hour, when the wild and criminal desire to be rich without labor ruled the maddened minds of 1834, 5 and 6, which genera-

tions of faithful labor on the part of the makers of those contracts and their posterity to the tenth generation, could not have fulfilled. The same wild and undefined desire to become rich by a single bound on the arena of human transactions, attempted a monopoly of all the bread stuffs of our land; and

at one time, when in reality the country was superabounding in every catable want of human life, the prices demanded for foor and meat would seem rather to indicate that we were in the midst of a most grievous famine, or in a besieged town, which must soon capitulate from the gnawings of hunger, if not from the vigor and force of the besiegers. The minds of men, in many places, seemed to deride the common pursuits of mankind, by which wo had hitherto moved forward with so much prosperity. They seemed to think them too slow, too servile. They wished to get rid of the torpitude of their ancestors, and move with speed and light on the wheels of their avarice, until they should be rolled up some high ane commanding destiny. To accomplish all of these high and darring objects, truth was sacrificed, frand was cherished, chicanery was nucked. Misrepresentation of men, things and land, was the great mainspring, without which the stupendous and amazing villanies practised in 1834, 5 and 6, could not have stood up even before a deducid people, long enough to be looked at, and would have fallen by their own weight; but this was a strange day; no man, no project, no undertaking was cross-questioned. To have demanded reasons and old-fashioned arguments for or against a thing, would have been regarded as quite behind the age, quite inapropos, in fact, almost impolitic. Every thing was to be taken as it came from the hand of its planner or maker—no question asked. To doubt, was regarded as a species of infidelity not to be tolerated. A man, at this time, was required to nope all things and believe all things, one thing a superficial observer must have noticed, in this universal scramble after riches, that those who were said to have made their hundred thousand, their two, their three, their foor, five, six, seven, eight, nine, and a million dollars, were not in the least satisfied; they were still hastening on, with accumulated velocity, in proportion to the sum it was stared they had made, for some vest and undefined point a

From the Portsmouth Journal. William Ladd.

William Ladd.

This distinguished philanthropist, who has been very justly styled the *Jpostle of Peace*, the remarkable incidents of whose sudden death in our town are recorded in another column, had spent several months past in the interior of New-York engaged in that labor of love in which his whole soul seemed enlisted. On the 6th of March, we published a letter addressed to us from Rochester, N. Y. Since that time, several of his letters have appeared in the Portland Mirror, giving much information of general interest. We make the following extracts from the last letter from him which has appeared in that paper:

paper:

My last letter, was dated at Canandaigua. I left that place, on the 5th of February, and arrived at Rochester, 28 miles distant.

I found my health somewhat improved, though I was not able to walk out, but had to ride when I

was not able to walk out, but had to ride when I went at all. Nevertheless, on the two Sabbaths which I spent at Rochester, I was enabled to preach twice on each, and to 'lecture once on a Congress, and once on the general subject of peace, during the week.

twice on each, and to 'lecture once on a Congress, and once on the general subject of peace, during the week.

Rochester is a new and thriving place, but I was rather disappointed in its appearance. There are many small, mean houses, and large rough stone walls of rather an unsightly appearance. The inhabitants number 20,000, are a church-going people, and have 20 churches, but no theatre. The canal here—which they are widening and deepening through the solid rock, passes on an aqueduct, over the Genesoe river, which falls 80 feet almost perpendicularly below the city, and affords an immense water power. The population is very heterogeneous, composed of foreigners of all nations, but it has a decidedly New-England character.

Feb. 17th, I left Rochester and arrived at Batavia 28 miles distant. I had been informed at Rochester, that Batavia was a hard place to preach peace in, or any other subject of moral reform, but I was well received by all the ministers there, and preached three times on the Sabbath in different churches—once in an Episcopal church for the first time in my life. But it was not strictly speaking a sermon, for

three times on the Sabbath in different churches—once in an Episcopal church for the first time in my life. But it was not strictly speaking a sermon, for I took no text, and stood in the chancel, instead of the pulpit; though I believe the minister was willing I should have done both; but I did not wish him to run the risk of a reproof from his diocesan for violating the canon of his church. On Monday, he took me in his sleigh to Sheldon, 25 miles distant, whither I went to see an o'd friend from Maine, and he to visit his flock. There is an Episcopal church in Shelden, but not used in winter for the want of a stove. On a few hours notice, we field, a meeting in the school house. He read the Episcopal evening service, and I preached on peace. We returned to Batavia next day in time for my lecture on a Congress of nations in the Baptist church, before the Young Men's Association, which was very well attended, and it appeared as though a deep interest was excited, and I sold a good many of the prize easilys. In a letter, subsequently received from a clerical friend, he says, 'You have reason to believe that your labors were not in vain in the Lord—the tone of public sentiment has evidently changed,—the war spirit has fled. All seem willing, if not anxious, to seek the things which make for peace.' Indeed, I never spent a more happy week.

Feb. 25th, I left Batavia and arrived at Lockport, 32 miles distant. This is a place which is to be; for it has stan abundant water power. Here is a very

Feb. 25th, I left Batavia and arrived at Lockport, 32 miles distant. This is a place which is to be; for it has an abundant water power. Here is a very deep cut through the solid rock and a great number of locks. They are now deepening and widening the canal, and the frequent reports of the blasts, from morning till night, remind one of a New-England muster-day or a 4th of July celebration. In this place, there has been a great excitement in favor of war, on account of the hurning of the steamboat Caroline. McLeed, who was concerned in that transaction, is here imprisoned. He was once bailed; but the mob compelled the bail to give him up again. I had the offer of an introduction to him in prison, but did not avail myself of it. I would only have gratified an idle curiosity

March 8:—A friend left me his horse and buggy

March 8:—A friend left me his horse and buggy to carry me to Niagara Falls, 22 miles—a hard road through one of the Indian reservations. The fences, the cultivation, the inhabitants, the church, all looked like Indian. I arrived at 3 o'clock, and directly after dinner rode out to Goat Island and took a view of 'The Rapids.' In the evening I lectured in the Presbyterian chuch, on a Congress of nations. The annual meeting of the Temperance Society was in session, but they gave way to the peace lecture. The next day I went over to the Canada side of the river to have a better view of the falls. I was much disappointed. I had been told, that my

fallen men into the abyss of misery, but which are destined to become as 'calm and unruffled as a summer's sea when not a breath of wind blows ore its surface.'

March 4th.—At 3, P. M., I took the horse-cars and rode 23 miles to Buffalo, the 'Queen of the West, as it is called, and which, doubtless, is destined, ere long, to become a great city, if it be not again burn by the British, as it was during the last wdr. It has already the outlines of a great city, is laid out with taste and judgment, and has many slendid buildings. On Sunday forenoon I preached a searamental peace sermon in one of the Presbytorian churches, and addressed the church at the administration of the sacrament as I had done at Lockport. In the evening I preached in the Unitarian church: some of the officers of the U. S. army were present. On Wednesday evening, I lectured before the Young Men's Association, and I never addressed a more excited audience.—As they took a fee for admission, I was requested to repeat the lecture, which I did in the Unitarian church on Saturday evening—free seats. On the Sabbahi I preached at a Baptist, a Presbyterian and the Bethel church.

As I had been detained on my way, by sickness, and found, on my arrival at Buffalo, that the books in one of my boxes had got wet in the canal boat, and had to be rebound, and the other had not been sent on, according to my orders, to Cleaveland, Ohio, I concluded to retrace my steps, and on Monday morning took the stage, which did not arrive at this city, 72 miles distant, until midnight, it being impeded by the deep snow, which had been falling, almost incessantly, for a week.

On the whole, I have great reason to thank 'God and take courage' at the results of my tour at Buffalo. I had been told that there so great a war excitement, there was the strongest counter current, and I never was heard with more attention, treated with more respect, or did more for the cause of peace in the same length of time, than I did at these three places. I found all the men of substance, res

ninating. Rochester, March 19, 1841.

From the Christian Reflector. Resolutions on Slavery. To the Editor of the Christian Reflector:

To the Editor of the Christian Reflector:

Dear. Sir.—At the regular business meeting of this church, last evening 16th inst., the following resolutions were adopted, viz:

Resolved, That the system of slavery as it exists in this nation, and even in the church, which makes merchandize of human beings—which deprives its victims of the word of life and salvation—sunders the marriage relation which God has made sacred, and tramples in the dust the golden rule of our Saviour, which he has made the basis of all our intercourse, is a sin of awful magnitude, and like all other sins ought to be immediately abandoned.

Resolved, That we deem it our duty as a branch of the church of Christ to bear a decided, unequivocal testimony against this system of iniquity, that the guilty may be admonished and that we may escape being partakers of the sins of others.

Resolved, That we cannot receive to our fellowship as a Christian, or Christian minister, a slaveholder, or an apologist for slavery Yours, respectfully, in behalf of the church,

JESSE WHEELER, Ch. Cl'k.

JESSE WHEELER, Ch. Cl'k.

Ms. Eurron.—By inserting the following article immediately after the resolutions of the Baptist Church in Watertown, respecting slavery, you will confer a favor on some of your-readers.

The resolutions above referred to were presented

The resolutions above referred to were presented at our church-meeting in January, and were laid over one month for consideration. Of two hundred and thirty-eight members which our church now numbers, about one hundred were present. The first-two resolutions passed without a dissenting voice. The third was sustained by thirty-eight and opposed by thirty-two, the remainder taking uo action upon it.

Those who supported the third resolution, maintained that by passing the first two without appending the third, we virtually acknowledge fellowship with sin, and were consequently partakers in the guilt of slavery.

ing the third, we virtually acknowledge fellowship with sin, and were consequently partakers in the guilt of slavery.

Those who opposed it, maintained that we had discharged our duty, by expressing our abhorrence of slavery, and that our brethren at the South must answer their own consciences before God—that to their own Master they must stand or fall—and that though we should dilfer in opinion from the brother who under any circumstances should suppose himself justified in holding the relation of master to slave, yet, if consistency to character required of us on that account to withhold from him our Christian fellowship, it would also require a withdrawal of fellowship from every brother whom we thought guilty of sin, and consequently from the whole caurch of Christ, and even from ourselyes, till we should albecome perfect inen in Christ Jesus. If such a daty were required, the direction of our Saviour seemed applicable to us, 'He that is without sin among you, let him cast the first stone.'

The resolution seemed to us opposed to the letter and spirit of the gospel, yet we are willing to be lieve that our brethren who sustained it, acted conscientiously, and we feel no more disposition to ensaye their consciences or their freedom of opinion.

slave their consciences or their freedom of opinior than the opinion and consciences of our brethren a the South. We only wish to be known as thos who think and feel otherwise, and who are oppose

who think and feel otherwise, and who are opposed to slavery of all kinds.

On this point, however, it is believed we are all united, viz: We regard slavery as a great political and moral evil—as a sin in the sight of God—and it is our heart's desire and prayer to God, that our brethren at the South may not be partakers in its guilt, but that on this subject as woil as all others, they may be the light of the world.

A VOICE FROM THE MINORITY. Watertown, Feb. 17, 1841.

IT It is believed that the article, signed A Voice from the Minority,' was written by the pastor of the Watertown church, (Rev. Mr. Medbury,) who has Watertown church, (Rev. Mr. meacury,) wao has tried in vain, for several years, to prevent any efficien anti-slavery action on the part of his people. In the Christian Reflector of March 3d, there is a cogent ra ply to the above by * The Msjority,' in which it is sta ted that the resolutions, in relation to slaveholde and the apologists of slavery, were adopted by a la ger number in church meeting than usually transact the business of the church. The editor of the Re flector having made some suitable comments upon the minority article, the following rejoinder was sent to hat paper, written probably by the pastor:

From the Christian Reflector.

From the Christian Kellector.

Mr. Entron,—In connection with the resolutions on slavery published in your last number, you have some remarks addressed to the minority, which in my opinion are rather severe. As one of that minority, however, I was willing to bear it in silence, but, as you request a correction if necessary, it seemed more in accordance with the principles of the goppel to give you that correction, in * tope and the spirit of methress.*

You ask us to apply the same reasons, which we apply to the slavery question, to other cases, to our

You ask as to apply the same reasons, which we apply to the slavery question, to other cases, to our conduct towards the heathen, for instance. So far as the two cases are parallel, I am perfectly willing to do so. The heathen, both in their belief and practice, are directly opposed to God and truth. It is our duty, as those who have the light of revelation, either to instruct them ourselves, or to send others to teach them the being and character of Jehovah, and what he requires of his creatures. We must tell them what we believe, and why we believe in, but we cannot force our belief upon them. If we have caused the gospel to be faithfully preached to

ts are clear: their blood will rest on l of

cxperiences I as same grace in winch we trust, and to have been born of the same spirit, that unless they believe as we do, that no man has the right to hold property in his fellow man, but that slavery under any circumstances is a violation of the law of God—unless they at once relinquish their claim to the slave, and cease to apologise for the act of slaveholding in others, we cannot regard them as christians? If the word of God has pointed out this sin, as one which can never exist in connection with the christian character—if it has any where told us that the slaveholder cannot enter the kingdom of hoaven, then surely we are in duty bound to tell every slaveholder, whatever may be his profession, that we have no fellowship for his christian character.

But if the Bible has never singled out this sin, as one which cannot exist in the renewed heart, I do not see why our balieving it to be a sin requires us to withdraw christian fellowship from all who hold slaves, or who apologise for the act in others,—or how we could consistently do this, while we continued to have confidence in the christian character of any person whom we thought guilty of sin. We ought also to remember that our belief of the sinfulness of slavery is based, not on the direct testimony of scripture, but on what we suppose a plain and natural inference, and that the circumstances of our brethren would be very likely to prevent them from coming to the same conclusion.

Shall we then indiscriminately withdraw christian fellowship from persons, who profess to have experienced the pardoning grace of God, and the renewing influences of the Holy Spirit—persons too whom we have never seen, and of whose general piety, or religious character, we know nothing, except that they hold slaves or apologise for the act in others? Or shall we not rather entreat them by the love of Christ, and by the fellowship of the Spirit, to examine their Bibles once more, and see if our belief is not in agreement with the principles of that book, by which we both expect

In reply to the foregoing, a much respected mem

ber of the Baptist denomination has sent us the fol-lowing communication:

households, owned by us, and still allowed to live in indiscriminate intercourse, and admitted to the sacramental table?

Christian fellowship can only be reciprocal among those whose views are nearly the same; but there is a yawning gulf between North and South—a difference both moral and political. A burning crater of hatred is nursed at the South sgainst abolitionists, and is ready to pour out its contents from the bowels of Christians as well as politicians.

R. B., because we have no fellowship with unchristianized heathen, quotes this passage to prove it: 'There is none other name given,' &c. which is a queer text to prove disfellowship.

Now the bible no where authorises disfellowship, except on the ground of innorality; and it follows that if slavery be 'a sin of awful magnitude,' slave-holders and their apologists are very immoral men.

Disfellowship is not excommunication—at least, not such as comes armed with all the terrors of the Vatican. No one is disposed to deny that a slave-holder, or his apologist, may not be as good a man as can be consistent with abetting a 'sun of awful magnitude.'

What avails the mere profession, that a slavehold-

as can be consistent with abelting a 'sm of awful magnitude.'
What avails the mere profession, that a slaveholder has experienced the 'same grace,' and has been 'born of the same spirit?' Was not the king of Israel born of the same spirit? Yet Nathan reproved the monarch, and, doubtless, refused to him the right hand of fellowship until he repented. 'Thou art the man,' was not said in the tone of an apologist.

Do churches render an apology to screen the retailer, the gambler, or the duellist?

Again, it is said by R. B., this sin is not pointed out in the scriptures as a sin. Is polygamy, is gambling or duelling? We do not consider these venial, because they are 'inferred sins.' If so, then the gladiators of St. Paul's day, and the incondiary of the present, may be good church members, if silence implies approbation. Crimes too numerous to mention might be designated, on which the bible is silent, but this silence does not prove that every such omission is to be winked at, much less sanctioned, as the writer implies.

Disfallaments with the slaveholder or his spole.

omission is to be winked at, much loss sanctioned, as the writer implies.

Disfellowship with the slaveholder, or his apologist, does not imply an anathema; much less that we think them lost and abandoned to all sense of right; but that our ideas of a christian character preclude that sympathy which constitutes fellowship.

Is the practice of slavery or its 'apologist' consistent with a renewed heart? Or can we feel christian confidence in the character of such persons, when they admit it to be 'a sin of awful magnitude,' yet speak of it as being the only difference—as if it were a fault, and to be patted on the head as a childish error?

Any one would think that if southern men, born and nursed in slavery, had no compunctious visitings.

Can R. B., as an intelligent Christian, be lost in doubt, because this sin is not singled out, when he has the Bible princerpar for guidance? Are we to be in doubt, because we have not 'direct testimony'—but, as he admits, 'a plain and natural inference?' And does it not show the deplorable influence of the system at the North, that any circumstances can prevent them from coming to the same conclusion?' But, ought culpable blindness at the South to find an 'apologist,' or a hindrance in those who live in the sunshine of trust?'

But, to proceed. Why does R. B. say, he would be very glad to believe that no more than eighty or ninety were present at this meeting? Does he mean to intimate, that if the anti-slavery beam must vibrate in his church, the heavier the side of proslavery, the better? And 'if the most sanguine among the majority could not have hoped to pass the third resolution in whole church,' it proves that the church will of course 'apologise' for 'a sin of awfil magnitude.'

There must have been a culpable lukewarmness on the part of this church, if gire a month's notice

the third resolution in whole church, it proves that the church will of course 'apologise' for 'a sin of awful magnitude.'

There must have been a culpable lukewarmness on the part of this church, if, after a month's notice given to act upon the most incendiary of all subjects, but little more than one-third of the whole clurch were found present—only thirty-eight out of two hundred and thirty-eight out of two hundred and thirty-eight members could pass a resolution, withholding their fellowship from 'a sin of awful magnitude,' or its 'apologist.'

At a church covenant meeting, twenty-four brethren, and a larger number of sisters, gave their testimony of good feeling and christian love and union; but it is difficult to suppose such love and union; but it is difficult to suppose such love and union; but of the matter seems to be this—that, for 'several years,' this struggling band has been prevented bringing this subject into the church, by, those who, with considerable self-complacency, note profess to have been in favor of its introduction.

Uneasy must be that head that, 'for several years,' has shaken its iron diadem with unceasing reproval at this little band, lest this admitted 'sin of awful magnitude' should agitate the church.

Before closing, I beg leave to say an encouraging word to that Spartan band who have for years been 'deterred' in their efforts, by every possible means, by some of the most influential of the church, with their minister at the head.

From them, they have borne every provocation and burden, the honor of which would now like to be secured by the 'minority,' and R. B. This question has caused a division which has existed in this church for years; and it is brought forward now, against the reluctant and imbecile members of the acting minority; and the 'pseudo' majority, as the 'Watchman' terms it, has at last succeeded.

The result has shown that it is not the 'spirit,' but the 'ambject,' which has separated ancient antagonists.

COMMUNICATIONS.

Letter of Rev. Dr. Sharp. ABINOTON, April 17th, 1841.

In reply to the foregoing, a much respected mem, or of the Baptais denomination has sent us the following communication:

Ma. Enrog.:

In noticed in the Christian Reflector of March. 17, as article signed 'R. B.' which betrayed a similar want of light, attributed by the writer to slavehold: an active signed 'R. B.' which betrayed a similar want of light, attributed by the writer to slavehold that, apologise for what is acknowledged and administed in the previous resolutions to be'a sin of a sin of the bible, sunders the marriage relation, &c. &c.; and that it is as sin of awful magnitude, and that it is their duty to bear a decided and unequivocal testimony gasiast it.

Alter having unanimously passed this censure upon their slaveholding brothren, thirty-two of them there, as a consulting the single process, as a 'Christian and a christian unitarity,' those imagnitude,' and not only this, but the apologist for 'this system of wickedness'.

The third resolution—vix withholding fellowship from slaveholders and their spologists—was passed by a majority of this large business meeting, and, of course, is binding upon the church to refine for this system of awful magnitude,' though the spologist with the spologist of this 'sin of a wful magnitude,' though the spologist with the spologist for this 'sin of awful magnitude,' though the spologist with the spologist of the spologist are such as the spologist with the spologist of the spologist are such as the spologist with the spologist and the spologist and

his pede-baptist brethren from his communion, as withstanding they exhibit in their lives and conve sation as much of the spirit of the gospel as on selves; yet he will not refrain from endeavoring convince them of their error. Has not the Doct as good reasons to apply his doctrine to them as solves; yet no convince them of their error. Has not the Bocto, as good reasons to apply his doctrine to them as to the slaveholder? To be consistent, why does he make any effort to convert them to the doctrines of the Baptist church? He 'cannot,' according to his own language, 'expect they will listen to any thing he may say, however reasonable it might be.'

The churches are told that it is 'unscriptural' for them to speak against American slavery. I will not attempt to answer an assertion so absurd. It carries its own antidote with it. Let us, for a moment, reflect that a Redeemer's blood was shed alike for us all; that obligations/weighty as eternity that the objections brought by the Doctor where the objections brought by the Doctor was the objections brought by the brought by the

alike for us all; interest upon us to act for the slaves' deliverance; and methinks the objections brought by the Doctor against our measures will flee like the dew from be-

A BAPTIST LAYMAN.

To Rev. Abel Brown. NORTHAMPTON, MASS.

DEAR BROTHER IN CHRIST:
You are mistaken. I have not bowed down to the dark spirit of slavery?
But I have taken what I believe to be a wise and

judicious course respecting the Baptist Triennial Convention, which meets next week in Baltimore. A few plain facts will show where I stand. I trust they will dispet every doubt, and relieve a mind which I regret to learn is exceedingly pained.

mind which I regret to learn is exceedingly pained on my account.

1. In stending the Convention as a delegate, I do not thereby endorse the christian character of any of its members. I meet them, just as you would meet them, in a promiscuous meeting. If I were called to commune with them at the Lord's table, the case would be entirely different.

2. I expect to rebuke the sin of slavery there, as I did publicly and privately when I labored in Wilmington, in Baltimore, and on the Delaware peninsula, for several years. But as I am alone responsible to God for my conduct there, and elsewhere, I shall use my own judgment as to the best course to be pursued respecting that momentous concern.

Sincerely thanking you for your 'godly jealousy' over me, I remain, as ever,

C. W.-DENISON.

Boston, April 19, 1841.

Boston, April 19, 1841. We shall see what we shall see, at the close

the Triennial Convention. Nous verrous .- Ep. Lis.

PHILADELPHIA, April 16, 180 The meanness and servility exthanging committee of the 'Artists' in the following transaction, are ought to go on record as a part of the ry of our times. It will tell to future solute is the dominion of slaver. solute is the dominion of slavery over The names of that committee ought to upon the record beside their shameful

The names of that committee ought to be a upon the record beside their shameful deep upon the record beside their shameful deep understand the transaction, I would say—

Robert Purvis, well known and descreedly respected in this city, employed an arist in Haven, Conn. N. P. Jocelyn, to paint a port CINGUE, the chieftain of the Africans of the tad. The work was done, and so done as to the admiration of the first artists of our control of the transaction of the first artists of our control of the transaction of the first artists of our control of the transaction of the first artists of our control of the transaction of the first artists of our control of the transaction of the first artists of our control of the control of the transaction of the portrait of Cingue to hang up in their point of the transaction of the trans

Dran Sir:

The hanging (?) committee have instructed the portrain which was respectfully, to return the portrain which kindly offered for exhibition; it being containing to display works of that character, but that, under the excitement of the times, it prove injurious both to the proprietors and the tution.

At the same time, I am instructed to ret thanks of the Society for your tender of the a excellent a work of art. Respectfully, &c.

his laber than we been for the control of the contr

NA

Most to-mor to the you muring we enterproposed and si shave in The his opposed activity laws to the field awake to the field aw

Mr. Purvis, April 14th, 1841. J. NEAGU

Why is this portrait denied a place in that yet gallery? Is there any objection to the arist; has recently been elected an honorary means the Society; and, if I mistake not, this rejected trait did much to procure him that hone; if has be. Any objection to the execution? The mittee themselves pronounce it an excellent of art. As a mere work of art, it would have trait did much to procure him that honor, if here be. Any objection to the execution? The anithe themselves pronounce it an 'excellent wood art.' As a mere work of art, it would have a manded as much attention as any portrait in tep lery. Was it rejected because the original as known, and a person in whom there is no interest the name of Cingue, chieftain of the Amistal his deeds, have been 'displayed' in every here, a been the theme of every tongue. Though costs in the narrow walls of a prison in New-Haves, a seph Cingue has, for the last eighteen months, is on trial before this nation, Spain, England a France; the greatest statesmen of the world been engaged in his defence; and he has been nounced GUILTLESS by the highest thous this republic. The eyes of tens of millions longed to look upon the daring chieflain, when ferred the perils of unknown seas and of deal slavery. The name of Cingue will yet be watchword of freedom to Africa and her ensus sons throughout the world. Was it rejected, a such world and the world was it rejected as a features, form, dress or posture of Cingue, as happears on canwass? They are faultless, fram mildness mingled with firmness, heroic daring a a sorrowful dejection in the expression, than sistibly draw attention. An air of grace and dom perveades the whole. The eye, the musics the face, neck, arms and hand, seem to speak in instinct with life; and, in looking at it, you feling you are looking upon a human form of perfears metry and beauty—moving with grace and dignered the face, neck, arms and hand, seem to speak in instinct with life; and, in looking at it, you feling you are looking upon a human form of perfears metry and beauty—moving with grace and dignered and deal dignered and dignered and dignered and deal dignered and dignered and dignered and deal dignered and deal digner you are looking upon a human form of perfect metry and beauty—moving with grace and disperience or standing in the free and unstudied attitude

you are looking upon a human form of perfecting metry and beauty—moving with grace and cign or standing in the free and unstudied stitutes nature.

For what, then, was it rejected? Why, it is the trary to usage to display works of that characte, is sunder the excitement of the times. 'Display me of that character?' What does it men? The is not probably a picture gallery in Europe is would not rejoice to 'display.' that portrait, adds too, as agne of the brightest trophics of art. It can it not be 'displayed' in the gallery of the 'bean it not be 'displayed' in the gallery of the 'bean it not be 'displayed' in the gallery of the 'bean to the proprietors and the Institution'!—all not the proprietors and the Institution'!—all not this, I apprehend, and nothing more—i. e. then of slavery and negro-hatred controls this city, and the control of the control of the series of any in the control of the control of the series of any in the control of the series of any in the control of the con

ment.

SHAME! everlasting shame, on that 'here's committee.' (They hang, but the victim is Here's ity.) Enter their names, with their deed, or precord of freedom, and send them down to possellad he cast one look into futurity, J. NEAR would sooner have severed his right hand from body than have allowed it to attach his name is owed it to att

body than have anowed at the state of their infamy.

I hope the friends of liberty will remember to outrage upon humanity; and stand aloof from as libition, so completely subservient to slavehold the stanyant have the gallery of the 'Artist's factories. The insets.

Let SLAVERN have the gallery of the 'Artist's Society' all to itself.

Cannot this 'excellent work of art' be 'diplosin some other place? The beautiful memois engraving of it, by Sartain, is now finding an sale throughout the country. But there are sands who would be glad to see the painted trait. Is there no public gallery of paintings Philadelphia, New-York, or Boston, in what would be allowed a place, and where it might seen?

would be allowed a place, and seem?

If Mr. Jocelyn is the man I hope and belief is, he will return his certificate of membership ening it no honor to belong to a Society that will ject from its gallery 'so excellent a went ann,' to show their devotion to slaver.

Thine, H. C. WRIGHT

Meeting of the Bristol County A. S. Societ. New-Bedford, April 14, 181.

Meeting of the Bristol County A. S. Some New-Bedford, April 14, 181.

Faiend Garrison:

Notwithstanding the severe snow storm which ited us yesterday, a number of the good and trust olitionists of Bristol county, joined by a cheer from old Nantucket, met, according to previous tice, in the Universalist meeting-house, at 10 of A. M. The meeting was called to order, as a pointed John Bailey chairman pro tem. Pray the Rev. John M. Spear.

John M. Spear, Charlotte Austin, Edwin Timeson, Wm. C. Coffin, and Charles H. Gardne, was appointed a Committee to report business in meeting. The following resolves were report the business committee, and adopted, after as a mated and friendly discussion, which lasted they the day and evening:

Resolved, That man cannot hold his fellows in slavery, and plead the authority of the half studies in alavery, and plead the authority of the half studies in slavery, and plead the authority of the half studies in the studies of the second control of th

than grows been found. That we rejoice in the liberation of the Resolved. That we rejoice in the liberation of the Amistad captives, after their long and unjust deten-tion and regard it as a favorable onion that, in-tend of being sacrificed to the slaveholding interest and of being sacrificed to the slaveholding interest of the country, they have at last obtained their free-

of the country, they have at tast obtained their freeben.

Besolved, That we learn with pleasure, that Josern Stuer, Eeq. is now travelling in this country, and that we recommend to him a careful and
though examination of the comparative merits of
the American and American and Foreign Anti-Slavery Societies, that he may be prepared on his return home to spread before the London Committee,
and all the friends of the slave in Great Britain, such
information as will enable them to decide which is
unspectionably entitled to their countenance and
secont.

information is maintained to their countenance and support.

Resolved, That in view of the good which has been produced by anti-slavery efforts, (under the been produced by anti-slavery efforts, (under the sen produced that may seem to hedge up the way; believing it to be but a trial of our faith and sincerity. Resolved, That we believe it due to the character of our absent friend, John-A. Collins, to express our envavering confidence in his faithfulness and integrity; believing him, as ever, the staunch friend of the down-trodden and the oppressed.

Resolved, That ill prejudice, founded on the distinction of color, is unchristian and sinful; and that it is the duty of Christians universally to deal in their power to confer upon their colored brethren, all the privileges of christian freemen.

Resolved, That insmuch as the Morning Register, [published in this town) freely opens its columns is fave of the cause of humanity and the enancipation of the slave, it merits of most cordial approbation and support.

Vased That the time for holding the annual

one of the sact.

Voted. That the time for holding the annual precing of this Society be altered from October to the first of August.

Voted. That this Society returns its sincere thanks

Votel, That this Society returns its sincere thanks to the propretors of this house, for their kindness in offening the free use of it on this occasion.

Voted, That the proceedings of this meeting, together with the letter from Lucinda-Wilmarth, of atthebody, be published in the Liberator and other papers friendly to the cause.

At half-lest 9, P. M., adjourned to meet in this place on Mobiaty, 26th inst. at 10 o'clock, A. M.; and that William Lloyd Garrison, and all other friends of the cause abroad, are invited to attend.

JOHN BAILEY, Chairman pro tem.

Letter from Lucinda Wilmarth.

Letter from Lucinda Wilmarth.

Most gladly, would I make one of your number to-morrow; but, as circumstances forbid this, I cannot refrain from, expressing my earnest wish, that you may be guided in your deliberations by unering wisdom, and that you may adopt decided and energetic measures for the prosecution of our holy enterprise. Is it not well for us to enquire, on this occasion, whether, during the last year, we have been faithful to our high and holy calling—whether we have indeed remembered those in bonds, as benat with them—or whether, in view of the trials and sacrifices, which cluster around our path, we have not been faithing by the way?

The slave is still pining in his dark prison-house; his oppressor is still imbruting the image of the Ezeral, and making merchandise of 'the temple of the Holy Ghost;' a pro-slavery church is still in hotile array against us. And is this a time for faltering? a time to slumber at our posts? The instituty which has pervaded our ranks, during the last year, has caused opposing influences to lie in a measure, dornant; but would the friends of freedom again acree themselves for the conflict, again enter

nessre, dormant; but would the friends of freedom again arrer themselves for the conflict, again enter the field of battle, the foes of humanity would also agate from their stupor. The 'fearful and unbelieng' would fain have us believe, that it is laying rade hands on holy things, to expose the iniquity and hypocray of an institution, claiming to be a church of Christ, and yet conniving at the traffic in 'slaves and soils of men' Let us not be thus intimidated. A faithful management of the conflict of the control of the conflict of the ad soils of men. Let us not be thus intimidated. A fulfiel and uncompromising application of anti-elavery principles cannot undermine that church which is built on a rock, and against which 'the gates of hell cannot prevail;' and shall a pro-elavery church whad in the way of the free progress of our principles? That cannot be a christian church, which erea by silence apologises for slavery, and we cannot expect the blessing of God on our anti-elavery efforts, while we support or in any way countenance these anti-christian institutions. Ought we, then, to shrink from bearing a fearless and unwayering testimony against them? Shall we not rather press joyonsly onward, trusting in God that He will not require at our hands the sacrifice of anght that is god and true for the promotion of our holy cause; and cheerfully laying every thing on the altar which the good of that cause demands.

Yours for truth and freedom,

LUCINDA WILMARTH.
Attleboro, 12th April, 1841.

Duxbury A. S. Society.

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At a meeting of the Duxbury Anti-Slavery Society, held April 7th, for the choice of officers, the following resolutions were offered, and, after discussion, were adopted:

following resolutions were offered, and, after discussion, were adopted:
Resolved, That abolitionists have reason to thank God, and take courage; for the Lord heareth the poor, and despiseth not the prayer of the prisoners.
Resolved, That we have unshaken confidence in the fourd of Managers and all the officers of the Massachusetts A.S. Society.
Resolved, That the old and broad anti-slavery platform, as established and maintained by the Massachusetts A.S. Society, is founded on correct principles—admitting all, who believe that the slave origit to be immediately set free, to become members, and have equal rights, without distinction of sex, color, or principles, in politics or religion.
WM. H. SAMPSON, Secry.

Jail Breaking at Elyria

Jail Breaking at Elyria.

The case of certain negroes who were arrested at Oberlin and taken to the Jail at Elyria as fugitive sires, has excited a good deal of notice. The jail was broke open during the night, and the negroes, with the others prisoners, made their escape. An atticle was published in the Cleveland Advertiser, and extensively copied, charging the students and other people of Oberlin with having broken the jail in a mob. The Oberlinites have published a statement, in which they deny that they did any thing of the sort. We annex an extract from a letter from Oberlin, received by a person in this office. The writer says,—

'There was not a person from Oberlin in Elyria

The riter says.—

There was not a person from Oberlin in Elyria that might. No person here even dreamed of breaking the high was broken by the prisoners within, white and colored,) and without the least assistance from here. The executive committee of the A. S. Society were together making amagements to take out the slaves on a writ of labour corpus, at the very hour they helped themselves out. We regretted that they did break out, sathy, could have been taken out on such a writ. And this is all we ever thought of doing. Is it likely that if we had broken the laws, either by mobbing the kidanppers or by breaking down the jail, we should not be arrested? We have prosecuted the kidanppers, the magistrate and constable, for their illegal proceedings; and there is no small stire that it was broken the laws, either to make the kidanppers, the magistrate and constable, for their illegal proceedings; and there is no small stire that the state of t

John the had broken the law in a single particular, would they not prosecute us? But no; we have not. The white prisoners, (since arrosted) tell how the his was broken; and insist that no help was obtained from without; that they all went off on foot when they excaped, and there was not a person nor carriage there. The law has not been broken in a negle instance by any one of our citizens in this agle instance by any one of our citizens in this ole affait. N. Y. Journal of Commerce.

le is said that Hon, J. Q. Adams received from Traident Madison, more than thirty years ago, a com-mission as a Judge of the Supreme Court of the Unit-ed States. Being then enlisted in political life, he de-cined the honor. Had he accepted, he would now have been the oldest Judge on the bench, probably the Chief Justice.

Oberlin. A bill has been introduced into the Obier-Legulature, to repeal the act incorporating the Ober-is Colleguate Institute.

THE LIBERATOR.

FRIDAY MORNING, APRIL 23, 1841.

The Annual Meeting. The annual meeting of the American Anti-Sla Society will be holden in New-York on the 11th of May. We are apprehensive that its friends do not sufficiently realize the importance of their rallying on that occasion, in full strength, from all parts of the country. Upon the character of that meeting, the spirit that shall be exhibited, and the harmony of the proceedings, much is depending, vital to the effi-ciency and progress of our sacred enterprise. Let no one underrate the value of his presence at New-York
—let him give his attendance, even if it shall be at
considerable sacrifice of time or money. The deepest
interest ought always to be taken in every annual meeting of the Parent Society, and especially in the approaching meeting. Is it for old organizationists to give back? Never—never.

Puneral Ceremonies.

On Tuesday last, funeral ceremonies were perform ed on the part of the citizens of Boston, with much pomp and circumstance, in reference to the death of President Surrison. A procession was formed, em-Prosequit (surrison. A procession was formed, em-bodying ten thousand persons, and composed of a great-number of military companies, and benevolent and other associations, and a large mass of titled dig-nitaries, (including the 'Reverend Clergy,') and un-titled citizens. It passed through Washington from School to Warren street—through Warren and Tre-mont to Park street corner, the Care mont to Park street corner—thence across the Com-mon, by Park and Beacon street malls to Beacon street, through an extended line of pupils belonging to the public schools-through Beacon and Tremont to Hanover street-down Hanover and Salem to Charter street—through Charter and Hanover to Blackstone street—through Blackstone and Clinton to Commercial street-through Commercial and South Market streets to Faneuil Hall. About four hours were consumed in performing the whole distance. Minute guns were fired from the Common all this time. The pillars of the portices of the Tremont House were dressed in black, as also many houses in Tremont street, the stores in Tremont Row, and many other places on the line of march. The buildings in Washington street were generally hung in crape between School and Warren street. A Eulogy was delivered in Faneuil Hall by Hon. Rufus Choate, and other services performed suited to the occasion. The Hall was dressed in mourning, and, of course, presented a very sombre appearance. In reference to this pageant, we have no more to add at present, than that the colored citizens of Boston were not allowed to walk in the procession!

The Free American --- once more.

We have asserted, from its inception, that ' New Organization' is but another name for spurious aboli-tionism; that it is pro-slavery in an anti-slavery gnise; that its grand object is not the emancipation of the slaves, but the overthrow of the old anti-slavery platform—not to excite fresh sympathy for those who pine in thraldom on our soil, but to gratify personal envy and malice, and bring down an avalanche of odium upon the early and unswerving advocates of emancipation-not to aid the cause of bleeding humanity, but to lengthen the cords and strengthen the stakes of sectorianism. Time has sustained us in every one of these positions. The mask is now entirely thrown aside. The odious name of Anoth-TIONIST' has been repudiated, and 'FREE ANEAS-CAN' substituted as the title of the official journal of 'New Organization.' This fact alone speaks volumes. No reason is given for the change, and none could be given without developing a rotten profession. The Free American is now edited by the 'Rev. S. S. Smith,' whose temper is that of a madman, whose spirit is that of a bigot, and whose abolitionism is utterly spurious. We are not mistaken in the man. In the anti-slavery ranks, he is a wolf in sheep's clothing. He officially says- That there are now some real followers of Christ, who hold slaves, we have, no manner of doubt—[O no !]—and for such we would feel the affection that becometh us as breth-rea.'!!—[Oh! oh!] Again he says—'There probably, is not a real pro-slavery church in New-England, (!) although, unhappily, [oh! oh!] there are many that are anti-abolition '!! So, it seems, to be anti-abolition is not to be pro-slavery! To be anti-Christ is not to be pro-Satan! How consummate is the insolence of such a pretender!

A Doctor of Divinity.

A letter from the Rev. Dr. Sharp, of this city, to a Baptist clergyman at the South, in relation to slavery, will be found in its appropriate place, the Refuge of Oppression.' It is to be regarded as a wholesale ap-Oppression. It is to be regarded as a wholesale ap-proval of slaveholders and the slave system, under the cover of Christianity; and cannot fail to excite the abhorrence and indignation of every free and Christian mind. The Lord deliver the world from such doctors of divinity! They are religious impostors, and the deadliest enemies not merely of the Christian religion, but of republican liberty and equality. Their title tells the whole story-'D. D.' do

ANOTHER ARRIVAL. The steamship Columbia. Capt. Judkins, arrived at this port on Monday evening from Liverpool, having made the passage in about 15 days, though she encountered a heavy sea and head gales during nearly the whole voyage. The news she brings is of very little interest. It is stated arrived at Liverpoul on the 3d, having then been out twenty-four days. The Orpheus, packet ship, which sailed in company with her, reached Liverpool on the 1st instant. The New-York and Liverpool packet, Patrick Henry, a new ship, arrived out in filteen days. The Great Western steamer advertised to leave England on the 2d, for New-York, but could get no passengers; she then put up for Halifax on the 3d, but met with no better success. There was much less met with no outer success. Aftere was much less excitement in Great Britain respecting the relations between that country and the United States. A notice was up at Lloyd's for transports to convey 1600 troops to Halifax, where 4000 are shortly to be sent to reinforce the battalions already there.

VINIQUITY AND A MEETING.' Such is the quain but expressive title of a Sermon recently delivered in Whitesboro', N. Y. by Beriah Green, President of Oneida Institute. We have copied one half of this Sermon into our present number, and shall publish the remainder next week. It evinces the abolition the remainder hext-week. It evinces the aboution spirit of 1833, 4, 5, and will be admired by all friends of genuine reform. If we had used such language, it would have been set down to our 'infidelity,' and ad-duced as conclusive proof of our hostility to 'the church'! This Sermon is very opportune, as the whole world will soon see 'Iniquity and a Meeting on a national scale, when the national fast (query— farce?) shall be held which has been recommended by our slaveholding President, in commemoration of the death of Gen. Harrison.

THE YOUTH'S MEDALLION. This is the title of The Yourn's Medallion. This is the title of a new paper, designed for children and youth, to be published once a fortnight, in Boston, in a quarto form, and edited by 'Uncle Christopher, a traveller in foreign lands.' Price one dollar a year. The publishers are Sleeper, Dix and Rogers. 'Uncle Christopher,' we pressume. is Capt. J. S. Sleeper, the industrious and accomplished editor of the Mercantile Journal; and from the specimen number before us, and his well known qualifications, we have no doubt the Medallion will be worthy of extensive patronage.

NEW-BEDFORD. We expect to deliver an address on slavery, in New-Bedford, to-morrow (Saturday) evening; and also another on Sabbath evening.

LJ We commend the following timely and impor-ant resolutions to the attention of abolitionists—es-ecially those which relate to anti-slavery societies.

Cumbridgeport A. S. Society.

The quarterly meeting of this Society was held in Liberty Hall, 'on Monday evening, 10th instant. Prayer having been effered up to the God of the oppressed by the Rev. Mr. Frost, the meeting was eloquently addressed, at some length, by James C. Jackson, of western New-York. At the conclusion of his speech, the following resolutions, having been supported by Mr. Garrison and the President of the Society in some brief remarks, were unanimously adopted:

Resolved, That genuine abolitionism is willing to cooperate with persons of all seeds and parties for

co-operate with persons of all sects and parties for the abolition of slavery, on the dead level of humani ty, without stopping to inquire into the nature of their religious faith, or of their political creed; and any

rengious min, or of their pointers other form of abolitionism is spurious.

Resolved, That the doctrine which has lately been promulgated by some wearing an abolition garb, that the anti-slavery organizations have accomplished their work, and should therefore now be disbanded, is a pro-slavery doctrine, and as untrue in fact, as it is in exact accordance with the views and feelings of south ern slaveholders and their northern abettors.

Resolved, That these organizations will not have recomplished their work until liberty shall have been ned throughout all the land, unto all the in abitants thereof.

Resolved, That it is sinful for freemen and Christians to enter into any political or religious alliance with those who enslave human beings, or trade in

slaves and the souls of men Resolved, That in the anti-slavery enterprise is embodied all that is tender in humanity, or vital in

republicanism, or sacred in christianity.

Resolved, That slavery is a monster which has exalted itself above all that is called God, and as the alted itself above all that is called God, and as inc American people are disposed to prolong its exist-ence, in opposition to the voice of reason and the claims of religion, it is demonstrated that they are justly to be classed among those who neither fear God, nor regard man.
Resolved, That Massachusetts should be repre

ed by a strong delegation of men and women at the annual meeting of the American Anti-Slavery Socie-ty, to be holden in New-York on the 11th of May

Voted, That the thanks of this Society be given to our brother James C. Jackson, for his impressive and cloquent address.

The Society made choice of Emily Farwell as col

The Society made choice of Emily Farwell as col-lector of its funds; and then adjourned to meet at Mr. Garrison's house, corner of Magazine and Wil-liam streets, on Thursday evening, May 6th. WM FARWELL, President.

HANNAH E. MOORE, Secretary.

Boston Female Anti-Slavery Society.

The quarterly meeting of the Boston Female Anti-ti-Slavery Society was held the afternoon of Wednes-day, April 14th, at the Marlboro' Chapel.

Letters were read from Eilzabeth Pease of Darling ton, England, and the Philadelphia Ladies' Society gow. After which, the following resolutions wer adopted : Resolved, That we have heard with pleasure of the

intention of the Manhattan Anti-Slavery Society to very Society in May next, and that we will contribute a box of articles to said Fair. Resolved, That as friends of oppressed humanity

and as enemies of croelty, injustice and slavery, we will remember the words of our blessed Master, who will remember the words of our biassed anaster, who said, 'That no man having put his hand to the plough, and looking back, is fit for the kingdom of heaven.' Resolved, That we greatly rejoice at the liberation

of the Amistad captives, by the Supreme Court, as among the good fruits of the anti-slavery effort; and we congratulate the Hon John Q. Adams that his life has been spared to plend the cause of the stranger, the captive, and the colored man, fearlessly, faithfulsuccessfully, in the great mart, where man sells his brother under the sanction of a nation calling Itself christian and free.

Resolved, That we hall the rising of Mr. Gidding

of Ohio, in Congress, on the side of the oppressed, as a good sign to be admired. His speech on the true cause of the Florida war has proved his truth, his fearlessness, and his fidelity; and it should serve as a rebuke to those who have suffered themselves to be silenced on the subject of slavery, showing them, that, if they were disposed to plead the cause of the captive and the dumb, the Lord would open a way. Resolved, That this Society, collectively and indi-

vidually, sincerely sympathise with Maria W. Chapman and her husband, for their bereavement of their youngest child, a lovely lamb of God's fold; and hope they will be enabled to say—' The Lord gave, and the Lord hath taken away; and blessed be the name

of the Lord.'
Resolved, That in the recent decision of the St preme Court, in the case of the Amistad prisoners, in the speech of Mr. Giddings of Ohio, in regard to the Florida war, in the recent action of the New-York Legislature, and in the honorable course pursued by Gov. Seward, relative to a controversy with the State of Virginia, we recognise the legitime labors of anti-slavery couraged to a continuance of associated action.

Resolved, That in the death of Mrs. Mary B. Hay-

sustained a great loss; and to the Society in Concord. our sincere sympathy.

Mrs. Sophia Little, of Newport, R. I. then address

ed the meeting at considerable length-showing the close analogy existing between religion and anti-slavery, and exhorting the members to continued perse rerance in the cause.

On motion of Miss Sargent, it was Voted, That the thanks of this Society be presen

Voted, That the thanks of this society of present ed to Mrs. Little for her kind and salutary advice, and we trust it will serve to strengthen us in our future is On motion, the Society then adjourned.
S. H. SOUTHWICK, Rec. Sec.

Auti-Slavery Women of Walnols. At a meeting of anti-slavery women held in Wal

unanimously adopted : Whereas, strenuous and systematic efforts have

been made to sow discord among the abolitionists of this State—to revolutionize the old societies, or form new ones, which will accord with a certain politica and sectarian test, making them opposed to women' rights, and hostile to the old State Society; there

Resolved, That we highly disapprove any and every effort, from whatever pretext, and by whomso-ever made, to divide the friends of the slave; and that no person or agent engaged in this business can receive our sanction or support.

Resolved, That the original anti-slavery platform

rected first by the New-England Anti-Slavery Soc ety, is of sufficient dimensions to admit all persons believing in the doctrine of immediate emancipation without expatriation, to a good seat and an equal part (and subsequently adopted by the American Anti-Slavery Society,) is a good platform, such as it should be; and that we sincerely regret any attempt to narrow it down, alter or amend it.

row it down, alter or amend it.

Resolved, That we have undiminished confidence in the integrity and sound abolitionism of the Mass.

Anti-Slavery Society, and its worthy Board of Managers; and that our funds shall go to sustain them in heir operations.
ACHSA F. ENGLEY, Pres. pro tem.
Mant F. Manter, Sec. pro tem.

I fear our friends in Masuebusetts are too spathers out the annual meeting of the American Anti-Si-ry Society. There ought to be a large attendan-ous Masuebusetts. One of my chief objects in coning into the State just at this time is, to do as much a possible to arouse the abolitionists to attend the com-

possible to arouse the avoid ing anniversary.

I wish you would speak to them strongly upon this question: also upon the importance of helping the Society, pecuniarily.

I will thank you to an insertion of the following notices of lectures next week:

On Friday evening, at Salem.
On Sabbath evening, at Groton, Middlesex Co.
On Tuesday, at the Middlesex county meeting

Holliston. On Thursday evening, at Newburyport.

On Friday evening, at West Newbury. On Saturday evening, at Haverhill.

On Saurary evening, at Invernit.
On Saurary evening, at Andover.

If will the friends in those places give as extensive notice as possible? I can be with them only on those evenings, and shall not disappoint them, unless

prevented by extraordinary circumstances.
Yours, aver,
J. C. JACKSON.
De Allow me to say to my friends living in place.

adjacent to those specified above, that I should be happy to meet them on those evenings, as I am pre-cluded from visiting them in the contract of the contra zies; and I wish they would attend.

Boston, April 22.

The Funeral in New-York.

The Funeral in New-York.

The funeral ceremonies, occasioned by the death of the late President of the United States, took place in this city on Saturday last, by order of the Common Council. The day was lowery, the heavens overhung with clouds—the weather cold—the wind high—and after two o'clock, the storm severe.

The procession began to form at 12 o'clock at the Park, under the direction of Gen. Bogardus, who had been appointed grand Marshal of the day. Never before was there such a gathering in had about the Park. It was extremely difficult for the different societies to find room, contiguous to the Park, to form a line. The military, in arranging for the procession, extended nearly one mile, six abreast.

The procession moved up Chatham street, through East Broadway, &c. as announced by us in our last. Never before, in our country, was there a scone so imposing. The citizens of New York never before witnessed any thing quite so grand. Every store and public building in the several streets through which the procession passed, was hung in black. Every sindow was througed with anxious specuators—every side-walk during the whole length of the route, was crowded until each could contain no more, so as to give all a view. The streets also, on either side, were crowded, just giving room for the procession to pass, six abreast.

The procession, it is judged, was four miles long, divided into about thirty divisions, and about sixty clergymen accompanying. The number is supposed to have been about twenty thousand, besides three times the number as bystanders. If the weather had been pleasant, it is judged the procession would have been about twenty thousands retired and did not form, the storm having come on so everely, before their division fell into the line. Had all marched who had intended to do so, the head of the first division, and end-of the last, would doubtless have met in the Park fithe one returning, and the other just leaving, and thus formed a circle, six miles or more in circumference.—Colored America

The Torch Light Procession.—This novel and most imposing part of the obsequies in honor of the illustrious dead, took place at Albany, on Saturday evening. We learn from the Evening Journal, that if was arranged under the auspices and direction of the firemen of Albany—ever ready at the call of duty or patriotism. The procession was composed of the members of the different companies, in their firemen's dress, accompanied by a full band of music, and bearing the funeral urn covered with its pall—the whole illuminated by the light of upwards of six hundred torches. It passed through the principal streets of the city between 8 and 10 o'clock. The night was still and very dark; and the effect produced by the long array of mourners at that unusual hour—the funeral emblems—the solemn music, and the strong red glare of the terches, revealing from the gtoom, and lighting up with picturesque effect, the houses and crowds of spectators which thronged the windows as they pussed, left an impression which will not soon be effaced from the memory of those who beheld the scene.

This striking and effective testimonial of the grief of the people for the lamented Harrison, fitly closed the week which the tidings of his death had rendered indeed a period of beaviness and mourning.

William Ladd.

William Ladd.

The death of WILYIAN LADD is widely lamented who devoted his time, talents and means to the promotion of peace on earth and good will among men. Our country—the world—will Gel his loss and his memory will be cherished by posterity among the benefactors of mankind. The following notices of his decease will be responded to by all who knew

Mr. Ladd was one of the most eminent Philanthropists of our age and country; and his name will be held in lasting remembrance by all the friends of humanity. He was in early life a shipmaster, and in that cafacity was highly esteemed; but for fifteen or twenty years past, having declined all mercantile business, he has devoted himself to the promotion of various benevolent objects, and more especially to that of permanent and universal peace. His private character and christian deportment were well known to the people of this place, by whom he was greatly beloved,—and it affords us a mountful satisfaction that his remains rest in our midst. He died suddenly, having arrived in the cars at half past 7, and dying before midnight. He had been absent on a lecturing tour for six months, and was on his way to his summer seat in Minot, Maine. He paused at the house which was the home of his youth, and where his lady had bearded during his absence,—and thence his spirit took its flight to the mansions of rest above. To him may be applied in its full force that beatitude of the Saviour, Blessed are the peace makers; for they shall she called the children of God.—Pergmenth liebe called the children of God.'-Portemon

Wm. LADD, the eminent and distinguished friend of the cause of peace, we regret to learn, died suddenly at Portsmouth on Friday evening last. Every
friend of the principles of peace, as taught in the
New Testsment scriptures, must mourn his departure.
In defence of the principles of peace, his authority
was the testimony of Jesus and his apostless. We
knew him but to love him. —Genius of Christianity.

Riessed are the near-makers Blessed are the peace-makers.

W.M. Ladd, Esq.—This excellent man and enter prising philanthropist, died at Portsmouth, N. H., o Friday evening, 9th inst. He has been known for years as the indefatigable advocate of peace societies. Amidst perpetual discouragements from the apathy opejudice of the community, he pursued his object without relaxation until summoned to his rest. He was a choice man, and will be long and affectionatel remembered.—Zion's Herald.

remembered.—Zion's Herald.

Whi. Lind. Esc., that great and good philanthropist, is at last gathered with the dead. Last Thursday evening at the Mariborough Chapel in Boston, he delivered an able, characteristic address upon temperance. He then appeared to be in the very fulness of health and vigor. It was his last effort. On the next evening he was dead. He has been cut down for the harvest, fally ripe. Though dead, he yet speaketh, throthe multitude of his acts and the records of his wisdom. Though dead, he yet liveth in the hearts of theusands of the good. 'The memory of the dead is precious.—Taunten Democrat.

precious. — Tawnion Democrat.

Death of a Philanthropist. The Portsmouth Gazette records the death in that town, on Friday evening, of William Ladd, well known throughout this country and in Europe, for his noble and persevering exertions for many years, to extend the principles of peace. Indeed, he has always been active in every good work, which would tend to elevate the character of sman, and promote concord, morality and piety among the great human family. But few men during the present century have been more indefatigable in their labors to promote the happiness of mankind—and his death makes a void, which will not be easily filled. Mr. Ladd followed the occupation of a mariner for many years, and always manifested a deep interest in the welfare of scanner. His life was an eventful one—and his biography, if well written, will constitute one of the most interesting and useful books of the age.

of the age.

The death of this good man was sudden—and caused by a disease of the heart. On the evening previous to his death, he took part in the tomperance meeting at the Mariboro' chapel, in this city, and appeared in excellent health. So true is it that 'in the mids of life we are in death.'—Boston Journal.

PAUL, aged about 32, daughter of the late Rev. Thom-as Paul. Miss Paul was, for a number of years, a teacher in one of the primary schools of the city— composed exclusively of colored children; and she discharged the duties of her situation in the most sat-isfactory manner. Being among those, who, in this country, are crushed to the earth on account of the complexion which it has pleased the Creator to give them, she felt and ever manifested a deep and lively them, she felt and ever manifested a deep and lively interest in the anti-slavery enterprise, and was long an esteemed and useful member of the Boston Female A. S. Society. Though at that time in slender licalth, she presided at one of the lables at the Fair held by the Society in December last; from which she was removed to a sick chamber and the bed of death. Her disease was consumption. She had acquired an ex-cellent education; her talents and address were of a high order; and she was in all respects qualified to adorn the best circle of human society. Her lot, since she arrived at womanhood, has been a very se-vere one—marked all along by sorrow, disappoint ment, adversity; yet it was met with an indomitable spirit and extraordinary fortitude. She has had to provide for an aged mother, and also for four children of a deceased sister, who are now left in a state of ut ter destitution, and whose condition should excite th of the friends of suffering humanity. May the God of the widow, and the fatherless raise them up friend and benefactors! We shall be most happy to re ceive in their behalf, and to appropriate to their re fief, any donations that sympathizing friends ma wish to contribute for that object. As the Rev. Mr.
Paul was a distinguished and highly estoemed Bap tist preacher, we trust that a denominational interes will be taken in their case; and, especially, the every Baptist clergyman in this city will do some thing to relieve their pressing necessities.

It is only about a year since Miss Paul followed to the grave, one to whom she had pledged the best af-fections of her heart, and to whom she had fondly expected to be speedily united in the bands of wedloo They had anticipated much of earthly bliss; but as pleased the Almighty to consign them both to ar early grave. It is confidently believed, however that their spirits are now united in heavenly bliss for, being reconciled to God, through his beloved Sor death had for them no terrors—the grave no gloom Blessed are the dead who die in the Lord.

The funeral services will take place in the Belknap street meeting-house, on Sunday next, at the close

MIDDLESEX COUNTY. All our anti-slavery fries n this county are charged to remember, that the quan terly meeting of the County Anti-Slavery Society will be holden in Holliston, on Tuesday next, and that they are expected to be well represented on the occ sion. They will be gratified to know that it is the in tention of our brother James C. Jackson to be present the meeting. We shall try to accompany him.

PIERPONT AND ROSERS. The correspondence b tween these persecuted champions of freedom and bumanity, which we have placed on our first page, amuse and interest very many of our read ers. It is refreshing to the spirit to perceive how cheerful are their countenances in the midst of the

Death of Richard Haughton, Esq. The Transcript of Saturday evening says—'It is with deep regret that we announce the death of Richard Haughton, Esq., the editor of the Atlas. He had engaged his passage in the steamship Acadia, which leaves this infernoon for Liverpool, with the hope of benefiting his health, which has been in a precarious state for sometime past. He left his office this forenoon, and went to the Tremont house to make preparations for which as watch has been in a precarious state for sometim past. He left his office this forenoon, and went it he Tremont house to make preparations for going o board the Acadia, and, white there, was seized wit a fit of apoplexy, and expired about half-past 1 o'clock this forenoon. He was entrusted with dispatches from Washington to our Minister at London

o'clock this forenoon He was entrusted with despatches from Washington to our Minister at London.'

Another Sad Rail Road Accident.—On Thursday afternoon, ten of Mr. Dodd's stone cars with a locomotive, were sent out on the rail road, for a load, in Wilbraham. The engineer noticed some cattle on the track, so near him that in order to save them, he reversed his engine; by which sudden re-action, the cars were so jummed up together, that seven of them were broken. Six men were on the cars. One of them, John Whipple, of this town, sged 19, was instantly killed in the crash; a Mr. Powers, of Palmer, dangerously wounded; and another man slightly instantly killed in the crash; a Mr. Powers, of Palmer, dangerously wounded; and another man slightly injured. The other three escaped without injury. The mangled remains of Whipple were soon after brought to the house of his afflicted parents in this town.—Springfield Republican.

Distressing Casualty.—We learn from the Saco Democrat, that Miss Sarah Hooper, aged about 20 years, and dadghter of Mr. George Hooper of Biddle-prd, was killed, a few days since, by the accidental discharge of a musket, in the hands of her brother, a boy of 10 years of age, while at play. The piece was loaded with slugs, which passed through the neck, nearly severing it, and lodged in the abdomen. She expired instantly, uttering but a single groan. Another warning against the practice of keeping loaded fire-arms in houses or shops, as well as a gainst their careless use by children or adults.—Kennebunk Journal.

The Saco Turnwart.—The Kennebus Loursel is a second of the second of the

lation to the late Saco tournout, asys.—'The female were required to board in the boarding-houses of the company, on the island, and these are too small and inconvenient to be comfortable. They complain par ticularly of being crowded into small bed rooms, where they cannot have proper ventilation. We suspect this is a just cause of complaint in many cases.'

The American Life Boat Company have presented an elegant Gig to Capt. Joseph Sturgis, of the U. S. Revenue Cutter Hamilton, as a mark of their graitude for his successful exertions in saving the liver of seven boys who were upset in a squalkin a boat in Boaton harbor in the summer of 1840 — Boaton Parts.

Of the six deceased Presidents, four have died or the 4th of the month: Adams, Jefferson, and Monro on the 4th of July, and Harrison on the 4th of April

Aged Persons.—The whole amount of the ages of 27 persons, who died at Newport, R. I., from March 1840, to March 1841, is 1,167 years, and the average age is 81 years to each person. Eleven of the individuals were between 70 and 83 years of age; fifteer were between 80 and 90 years, and one 96 years.

Quadrupts Notion.'—The editors of the Boato Notion-give notice, that on the 13th of May, they wil publish a Quadrupte Notion, 57 by 90 inches in an face, and comprising 700 square inches of reading matter. Price 25 cents.

Afrey — A fight occurred at Columbia, Me, on the 21st ult., between William Gallaker and Owen Mc Kinney. The latter received six wounds from a knife either of which would have caused his death.

On the same day, there was a fight at the count seat of Adrian, Mo., between James Hall and Samu el Dingle. The latter received a cut from a knif and fell dead.

The Hon. Alexander H. Everett has been appoint d President of Jefferson College, St. James's Parish consians, and has accepted the appointment.

Gamblers .- The Vicksburg Sentinel of the 31 st ul says:

This city is crowded with blacklegs. One of one principal hotels, we have learned, is literally crammed with them and their gambling apparatus.

A Portuguese slaver was lately carried into Rio Ja neiro by the British brig of war Tower. She had 380 slaves on board, and had lost 140 on the pas-We understand, says the Oswego Herald of the 5th inst., that orders have been received here for the completion and arming of Fort Outsrio on the easide of the river. It is also stated that Fort Niegar is forthwith to be put in condition of defence.

Mind whom you Kick! Mr. Stratton, a constable of Boston, is under bonds of \$100, to appear at the Municipal Court, for kicking the wife of a prisoner whom he was taking to the watch-house! The kind we man had come to bring lier husband his hat, and received this unmanly salute for her pains.

John C. Calhoun was fifty eight years of age on 17th day of March last; so says the Charles Courier.

A Quarterly Review is about to be published si-multaneously at New Orleans and Charleston, to be devoted mainly to the defence of Southern slavery.

FAIR. At a monthly meeting of the Lynn Women's An

At a monthly meeting of the Lynn women's As-ti Slavery Society, it was Voted, That the time of holding the Fair in this town, be altered from the first week in May to the first week in June, the proceeds of which will be de-voted to the Massachusetts Anti-Slavery Society. ties and individuals are earnestly in

assist us by their contributions. na may be directed to Miriam B. Johnson Union street.

ABBY A. BENNETT. Rec. Sec.

FAIR FOR THE BENEFIT OF THE AMERICAN ANTI-SLAVERY SOCIETY.

CAN ANTI-SLAVERY SOCIETY.

In accordance with the recommendation of the Mashartan Anti-Slavery Society, there will be a Fairheld in the city of New York during the week of the anniversaries, in May next. The friends of the anti-slavery cause are solicited for contributions, either in money or goods. Articles of clothing—such as hats, slices, stockings, 'kerchiefs, gloves, children's frocks, aprous, shirts, finey articles, toys, &c. &c., will be gratefully acknowledged. A more particular list will be made out, of the most desirable articles, and it is lioped that the anti-slavery women of the country will be prompt in forwarding such as they can, and in promoting the most liberal contributions.

Almira Van Renszelar, Lagia Maria Child.

Rachel Ruby, Anne Warren Weston,

Mercy Poucell, Jame Davis,

M. M. W. Johnson, Sarah H. Southwick.

New-York, March 4, 1841.

EIGHTH ANNUAL MEETING OF THE AMER-

EIGHTH ANNUAL MEETING OF THE AMERICAN A. S. SOCIETY.

The eighth annual meeting of the American A. S. Society will be held in the city of New-York, beginning on Tuesday, the 11th of May, and continuing, by adjournment, until the business be concluded. Members of Anti-Slavery Societies, and the friends of the cause throughout the country, are invited to attend. The

ANNIVERSARY MEETING

ANNIVERSARY MEETING
Will be beld in the Braudiesy Tabernacle, on Tuesday forenoon, at 10 o'clock. Delegates are requested, immediately on their arrival in the city, to call at the Anti-Slavery Office, 143 Nassau-street, and to enroll their names. Cards of reference will be furnished directing them where accommodations can be obtain ed, at a reasonable cost, during their stay in the city TAND DENSELAPR.

T. VAN RENSSELAER, JAMES. S. GIBBONS. New York, March 4, 1841.

NOTICE.

NOTICE.

The Middlesex County Anti-Slavery Society will hold its quarterly meeting at Holliston, on Tuesday, the 27th of April, at 10 c clock, A. M. Tre meeting is for the trunsaction of business in the cause of freedom and equal rights. Let the friends of freedom hear the call. It is the slave's meeting—the friends of the slave, of humanity and of God will be there to deliberate and decide, so that they may go out to do and to suffer, under the fresh influences of the living truth.

HARRIS COWDREY, See ry.

Acton, March 31, 1841.

FAIR AT MILLRURY

FAR AT MILLBURY.

An anti-slavery Fair will be held in Millbury, on
the fifth and sixth of July, the proceeds to be given to
the Massachusetts and American Societies. The
friends of the slave in other places are carnestly so
licited to assist us.

Per order of the Society.

MARGARETTA L. KELLEY, Res. See
Millbury, March 15, 1841.

QUARTERLY MEETING The quarterly meeting of the Massachusetts Anti-Slavery Society will be held at No. 25, Cornhill, Bos-ton, (up stairs,) on Friday 23d inst, at 3 o'clock, P. M.

WM. LLOYD GARRISON, Cor. Sec. UNION MONTHLY CONCERT. The monthly concert for the enslaved will be held at No. 25, Cornhill, (up stairs,) on Monday evening next, 25th inst. at 71.2 o'clock. All interested are invited to attend. Boston, April 23d.

DIED, In Hanover, Mass , Mr. Cornelius White, aged 87 ; vidow Anna Perry, 77.

Pictorial Bible Illustrations.

Pictorial Bible Illustrations.

So much has already been said about the merits of and utility of this book, that but little new can be said in its praise. If the sails of a work be the test of its merits, then must these 'Illustrations' be the best and most popular work ever issued from the American press. We have taken up papers, from the four quarters of the globe, and all units in commending it. When the three volumes are completed, it it will be a work which will never cease to be admired. We know of no single volume extant hetter calculated to exercise a powerful, lasting, and beneficial influence. If we could have our own way, every family should order a copy immediately. Husbands, especially young husbands, should buy it for their wives—fathers for their daughters, and brothers for their issters.—Brother Jonathas.

If Teams of their daughters, and brothers for their incredition two hundred beautiful engravings) is fixed at the extremely low price of only two dollars.

If Teams of the country, who unit in a subscribing for the work, shall receive six copies for ten dollars; the business of supplying the company to be conducted by one person, who is to remit the money, trax or fortace, and the package to he forwarded to him ALOKE.

Agents wanted to circulate the above work.
Published by SAXTON & PETRCE,
1331-2 Washington st.

HAIR OHS! HAIR OHS!! HAIR OHS!!! C ENUINE Macassar Oil, Vernal Oil of Hawthorn,
Odo Buffalo do,
Sea Otter do,
Vernal Oil of Hawthorn,
Polar Boar's Oil,
N. S. Prentiss' Boars' do,
Vernal Oil of Hawthorn,
N. S. Prentiss' Boars' do,
J. Akthanon's do, do, Sea Otter do, Veretable Indian do, Hart's Vegetable do, Pure Arkansus do, do, Jones' do do, Jones' do do, Antique Oil.

Also, Balm of Columbia and Balm of America, for the bair, with a large assortment of Perfumery and Suaps for the Toilet. For sale at low prices, at A. S. JORDAN'S, 2 Mills, accord door from Washington st. April 23.

CLAY'S LIKENESS. FROM THE ORIGINAL

A FULL length portrait by Linen, executed in the A best style of Mezotint of Steel; equalling some of the best specimens of English Engravings. Letters from Mr. Clay and some of his intimate friends can be shown, approving in the strongest terms the like ness. Received and for sale by A. S. JORDAN, 2 Milk, st., 2d door from Washington street.

April 23.

COUNTRY MERCHANTS—In want of Combs.
Pocket Books, Fancy Goods and Perfumery, can
obtain a good assortment and at low prices at JORDAN'S No. 2 Milk 2d door from Washington street.
April 23.

Anti-Slavery Land for Sale.

A VERY eligible COTTAGE LUT, containing about 3-4 of an acre, on Burroughe-street, Jamas-Plain, between the meeting house and the Ford—a hightful situation; it being the generous gif of John Gore to the Massachusets Anti-Slavery Seciety.

Apply to FRANCIN JACKSON

FRANCIS JACKSON, or ELLIS GRAY LURING, 27 State-street

April 9. (tf) COMB'S PHRENOLOGICAL

TOUR,
NOTES on the United States of North America,
during a Phrenological Visit in 1838-9-40. Just
published and for sale at the Phrenological Depot
133 1-2 Washington Street by
April 9. SAXTON & PEIRCE.

PHRENOLOGY,

GUIDE TO SELF KNOWLEDGE. THE fundamental powers of the human mind practically applied, as manifested through the brain, in seven degrees of development, with introductory observations and remarks illustrative of the science of Phranology, by T. H. Pons.

Just published and for sale by SAXTON & PEIRCE, No. 183 1-2 Washington-street,

March 26.

POETRY. From a late Foreign Journal.

WHO ARE THE FREE? We copy the following verses from 'The Chap-let, a Poetical Offering for the Lycsum's Bazzar Manchester. The piece is a worthy gift to the caus of popular education, by (we believe,) an operative.

Who are the Free? They who have scorned the tyrant and his rod, And bow'd in worship unto none but God; They who have made the conqueror's glory din Unchain'd in soul, though manacled in limb— Unwarp'd by prejudice—unawed by wrong, Friends to the weak, and fearless of the strong: They who could change not with the changing True to the law of right, as warmly prone Foes of oppression wheresoe er it be:-These are the proudly free!

Who are the Great? They who have boldly rentured to explore Unsounded seas, and lands unknown before— Soar'd on the wings of science, wide and far, Measured the sun and weigh'd each distant star Pierced the dark depths of ocean and of earth, And brought uncounted wonders into birth— Repell'd the pestilence, restrain'd the storm, And given new beauty to the human formaken'd the voice of reason, and unfurled The page of truthful knowledge to the world: They who have toil'd and studied for mankind-Aroused the slumbering virtues of the mind— Taught us a thousand blessings to create :—

These are the nobly great!

Who are the Wise? They who have govern'd with a self control Each wild and baneful passion of the soul—Curb'd the strong impulse of all fierce desires, But kept alive affection's purer fires: They who have passed the labyrinth of life, Without one hour of weakness or of strife; Prepared each change of fortune to endure, and dignified though poo Skill'd in the latent movements of the heart-Learn'd in the lore which nature can impart-Teaching that sweet philosophy aloud, Which sees the 'silver lining' of the cloud, Looking for good in all beneath the skies :-These are the truly wise

Who are the Blest? They, who have kept their sympathies awake And scattered joy for more than custom's sake : Steadfast and tender in the hour of need, Gentle in thought-benevolent in deed; Whose looks have power to make disser Whose smiles are pleasant, and whose words are peace;
They who have lived as harmless as the dove.

Teachers of truth and ministers of love; Love for all moral power—all mental grace— Love for the humblest of the human race— Love for that tranquil joy that virtue brings-Love for the Giver of all goodly things; True followers of that soul-exalting plan,
Which Christ laid down to bless and govern They who can calmly linger at the last, Survey the future, and recall the past; And with that hope which triumphs over pain, Feel well assured they have not lived in vain; Then wait in peace their hour of final rest :-These are the only blest!

THE GAMBLER'S WIFE. We listened with much interest a few weeks since to the performance of the following touching piece by Mr. Russell, at the Boston Melodeon. It was written by Dr. Coates, who drew the outlines of the picture from actual life. The last verse has since been added by another pen.

Dark is the night! How dark! No light! no fire Cold, on the hearth, the last faint sparks expire! Shivering she watches by the cradle side

For him who pledged her love-last year a bride! Hark! 'Tis his footstep! No!-'Tis past!-'Ti

gone!'
Tick - How wearily the time crawls on! Why should he leave me thus?-He once was kind And I believed 't would last!-How mad!-How blind!

Rest thee, my babe !- Rest on !- 'Tis hunger's cry ! Sleep !- For there is no food !- The font is dry ! Famine and cold their wearving work have done! My heart must break !- And thou! '- The clock

'Hush! 'tis the dice-box! Yes! he's there! he' there!
For this !--for this he leaves me to despair!

Leaves love ! leaves truth! his wife ! his child ! fo what? The wanton's smile-the villain-and the sot! Yet I'll not curse him. No! 'tis all in vain!

'Tis long to wait, but sure he'll come again!
And I could starve and bless him but for you, My child !- his child ! Oh, fiend ! The clock strike two.

· Hark! How the sign-board creake! The blas howls by!
Moan! moan! A dirge swells through the sloud; sky! Ha! 'tis his knock! He comes!—he comes

more! 'Tis but the lattice flaps! Thy hope is o'er Can he desert us thus? He knows I stay Night after night in loneliness to pray For his return-and yet he sees no teas

No! no! It cannot be! He will be here! Nestle more closely, dear one, to my heart; Thou'rt cold! Thou'rt freezing! But we will no

part! nd!—I die!—Father!—It is not be! Oh, God! protect my child!' The clock strike

They're gone, they're gone! the glimmering spar The wife and child are number'd with the dead. On the cold earth outstretched in solemn rest. The babe lay frozen on its mother's breast: The gambler came at last-but all was o'er Dreud silence reign'd around-the clock struck four

I HEAR THY VOICE O SPRING. I hear thy voice, O Spring!
Its flute-like tones are floating through the air,
Winning my soul with their wild ravishing,
From earth's heart-wearying care.

Divinely sweet thy song-But yet, methinks, as near the groves I pass, Low sighs on viewless things are borne along, Tears gem the springing grass.

For where are they, the young, The loved, the beautiful, who when thy voice,

A year agone, along the valleys rung

Did hear thee and rejoice!

Thou seek'st for them in vale No more they'll great thee in thy joyous rot Calmly they sleep beneath the murmuring a Or moulder in the ground. aring main,

Yet peace, my heart, be still ! Look upward to you azure sky, and know To heavenlier music now their bosoms thrill, Where balmier breezes blow.

For them both bloomed a Spring,
Whose flowers perennial deck a holier sed,
Whose music is the song that scraphs sing,
Whose light the smile of God!

MISCELLANY.

Christian Worship.

What is it? Christian obedience. To love the Lord our God with all our hearts, and our neighbors as ourselves—to follow after God as dear children—to love our enemies, and put away all wrath, and malice, and evil speaking—to have no respect to persons, to give to all their dues—to deal justly, love mercy, and walk humbly with God—to eat, drink, and do all we do to the glory of God—this is christian worship. To worship the Holy One is to serve Him—to serve Him is to obey Him. There can be no worship without obedience; no obedience without worship. They are one and the same thing; and those who obey the divine commands most fully, worship the divine Being most reverently and devoutly.

Whatever is right and a duty, may and should be done as an act of christian worship; and all right acts, when done as acts of duty and to please our Heavenly Father, are acts of worship. To plough, sow, or reap; to engage in any mercantile, mechanical, or manufacturing pursuit, with a view to the divine glory, is as much an act of divine worship as reading the scriptures, praying, or going to meeting to hear the minister pray and preach. Not only a few acts, but all, should be done as a devotional exercise. Thus our whole life should be one act of christian worship; and well be, if we have put on Christ.

It the light of this definition of christian worship, Christian Worship.

Christ.

Christ.

In the light of this definition of christian worship, let us glance at certain prevalent opinions and prac-

RELIGIOUS AND SECULAR DUTIES.

Professed ministers and Christians divide the acts of men into religious and secular. To keep the first day of the week as a dvinely instituted sabbath; to go to meeting, hear a minister-pray and preach, and pay him for it; to return thanks orally at meals, and pray orally in the family; to attend prayer and conference meetings, and give to missionary and tract societies; these, and the like acts, are called religious duties. To till the land, sow and reap; to buy and sell; to print, and engage in other manual labors, are called secular duties.

This distinction works infinite mischief to the cause of truth as it is in Jesus, and is subversive of all true ideas of christian devotion or worship. It leads men to think that the Holy One takes no account of the ordinary transactions of himan life; and tends to release them from a constant sense of religious, obligation, in attending to their common daily concerns and duties. The vast interests of the soul are associated only with a few transactions, such as going to meeting, hearing ministers pray and preach, and the sinvers sing. &c., while our RELIGIOUS AND SECULAR DUTIES.

and tends to release them from a constant sense of religious, obligation, in attending to their common in daily concerns and duties. The vast interests of the soul are associated only with a few transactions, such as going to meeting, hearing ministers pray and preach, and the singers sing, &c., while our hourly and daily acts in our business transactions with men, are not regarded as helping to form our religious character, and as bearing on our final destiny. These things are merely secular, and it seems like profamity to associate our spiritual and immorata interests with buying and selling—ploughing, sowing and reaping. These common, every day affairs are not regarded as having any thing to do with the holy laws and spiritof Jesus. While reading the Bible, praying, going to meeting and hearing a hired man pray and preach, men regard themselves as spiritual and immorat beings—for in these things they are taught to behold the Divinity, and to read the unending future—but in all the common transactions of life, they see only this world, and look on themselves as mere animals. Thus the interests of the soul and body are regarded as distinct and often opposite—the christian character separated from the social character—the business man from the religious, man—the farmer, merchant, mechanic, civilian, from the Christian—eternity from time—heaven from earth—divine affairs from human—our dread Lord and Sovereign virtually excluded from the world. The religious is in effect separated from the world, and man is supposed to have two characters—distinct and often antagonistic—let one religious, the other secular—the one spiritual, the other carnal.

Hence it is, that men who are called religious—i. e. who pray much, read the Bible much, go to meeting of, kacep the subbath strict, pay ministers, and commit all abominations as slaveholders, warriors and civil officers, and still are received as Christians. As secular becomes an affighting may cease—as secular men, they make and gollar should be preach against intemperanc

itigious and secular duties—a distinction unwarranted by reason or revelation.

Who makes and perpetuates it? Time-serving, ambifulded by the distinction to subserve their lust of power, and establish their dominion over the religious world. Not christian ministers—no NEVER; but time-servers, menpleasers, who traffic in truth, and make merchandise of the holy gospel. Only let men conform to what such ministers call religious duties and observances—i. e., pay them well for praying and preaching, and be punctual to go and hear them pray and preach, observe water baptism and the supper, and be strict in other such duties and observances, and they will connive at all their crimes which they commit as secular men, as men of the world, as slave. mit as secular men, as men of the world, as slaveholders, slave-traders, rum-sellers, wine-drinkers,
men stealers, and men-killers—especially when
they do these things under the sanction and forms of
human government. A christian ministry, such as
our Divine Master appointed, never did, and never
can thus seek to throw around themselves an artificial sanctity, and seek to gain it by stipend, reputation or power—but a hireling, man-killing, pro-slavery ministry have done it, and will, till the Lord
shall humble them as he did ambitious, time-serving
Saul of Tarsus.

Saul of Tarsus.

Let us study to connect the idea of christian worip-of the Divine presence and government-o-mortality and eternal life, with all our business ship—of the Divine presence an government of immortality and eternal life, with all our business transactions, as we do with praying, with meeting to meditate and converse on divine things—and this would throw a pority, a divine glory around our daily walks. The presence of the Divinity would befelt by us at all times, and give a sweetness, a freshness and beauty to life; make life one act of pure and holy devotion, and our hearts would experience the power and sublimity of the truth, that 'IN HIM WE LIVE, AND MOVE, AND HAVE OUR BEING.'

SACRED AND SECULAR CALLINGS.

and preach, and worship for the people by far; if war be right and a duty, the business of a warrior is the most holy, and suleum, and divine employment in which man can be
engaged—the business of slaughtering men—of cutting them off from all their relations to earth, and
sending them to the judgment-saat of Christ. This
is a work of avful solemnity, and the holiest of men
are needed to do it. It may be said, the soldier is
a hireling—hired by the day and year to shoot and
stab men. So is the minister hired by the day and
year tog on into the pulpit and pray, and preach, and
year tog on into the pulpit and pray, and preach, and
worship for the people. He, too, is a hireling as
really as the soldier. The one is hired to live in
the camp—to sleep in rude barracks and tents—to
be exposed to cold and heat, to snow, and rain, and
disease—to rush into battle to slaughter his brethren or be slain by them; the other is hired to live
in comparative case and luxury among affectionate
friends, to be exposed to no sufferings and dangers
—to go into the meeting-house and conduct the exercises of public worship. The warrior is hired to
perform divine service in the battle-field by wounding and butchering his brethren—the minister is
hired to perform divine service in the pulpit by
preaching, praying and worshipping for his employera. For if armsdravisiance be right, and a duty, as
ministers affirm, to learn to kill men, and kill them,
on suitable occasions, is as really divine service as
to pray, preach and sing—and the soldier while
shooting and stabbing men in battle, and exposing
himself to be shot, is as truly performing divine service, as is the minister while praying, preaching,
worshipping, baptizing, or administering the sacrament. If right and a duty, as ministers and churches
teach it is, the soldier's office is far the most solemn
and digmined.

So if human government be right and a duty, as

ment. If right and a duty, as ministers and churches teach it is, the soldier's office is far the most solemn and dignified.

So if human government be right and a duty, as ministers and churches affirm it to be, the office of a legislator, judge or executioner, is as divine as the office of a preacher. I speak not in irony, but in sober earnest. If human government be approvingly ordained of God, and a religious duty, as ministers affirm, the office of a jailor or hangman is as holy as the office of a minister, and much more solemn, and awful, and difficult to perform; and men of as pure spirits, of as sanctified hearts, of minds as deeply imbued with the hely and heavenly temper of Jesus, are needed to saize men, and women, and children, drag them to prison, lock them up, guard them with awords and bayonets, as are needed to read and expound the Bible to the people, to pray and preach for them, and lead their social worship if, as ministers say, human government be a duty, to mount the scafold, tie a man's hands behind him, cover his face, and then—break his neck, is as necessary, as sacred, and as essential to human welfare, as dutiful and pleasing to our Heavely Father, as to mount a pulpit, and pray and preach, and far more solemn and trying. Why then call the one holy and the other unholy? Why not call both offices divine?

So, if slavery be right, as our pro-slavery ministers and churches assert, the office of a slave-driver or of

more solemn and trying Why then call the one holy and the other unholy? Why not call both offices drivine?

So, if slavery be right, as our pro-slavery ministers and churches assert, the office of a slave-driver or of a slave-trader, is as necessary as that of a minister; and to wield the cowskin, the bowie-knife, and day ger, to keep the slaves in subjection to their masters, is as sacred as for ministers to wield the rod of spiritual despotism to keep the people in subjection to them. Every office, that is right and a duty, is a holy calling, and we shall so regard it if we have the spirit of Christ.

It may be said that the ministerial office is appointed by God. Not more so than the office of a pailor, a hangman, or a warrior—provided human government and war be right and a duty, as ministers asser! Governments of human will and blood cannot exist without an executive office; and whoever fills this executive office must be the common jailor and hangman, and chief warrior of the State. If, then, a government of human will and brute force exists by divine right, and is a duty enjoined by the King of kings, to fetter, and handcuff, and imprison men, and hitting occasions, is an office of divine appointment, as truly as the ministers are consecrated to their office it means and that ministers are consecrated to their office it means and that ministers are consecrated to their office it means and that ministers are consecrated to their office it means and that ministers are consecrated to their office it means and that ministers are consecrated to their office it means and that ministers are consecrated to their office it means and that ministers are consecrated to their office it means and that ministers are consecrated to their office it means and that ministers are consecrated to their office it means and the ministers are consecrated to their office it means and them, of hands. So ought

on all fitting occasions, is an office of divine appointment, as truly as the ministerial office.

It may be said that ministers are consecrated to their office by prayer and imposition of hands. So ought constables, sheriffs, governors and presidents to be—as well as ministers. Every reason that can be urged why ministers ought thus to be set apart and dedicated, may be urged for setting apart men by prayer and the imposition of the hands of the Presbytery to the office of a jailor, a hangman or a warrior. And inasmuch as the duties of a jailor, a hangman or a soldier, are far more difficult to perform in the spirit of Christ—more revolting to our brotherly affections—more likely to bring down upon us the scorn and execration of the world, and more dangerous to life, than the duties of the ministerial office—it is far more necessary that those who fill these offices and perform these duties, if duties they be, should be consecrated to their work of violence and blood by the prayers and religious ceremonies of the clergy and church—provided—these prayers and ceremonies are of any use. To mount a pulpit, read the Bible, pray, sing and preach, and be well paid for it, in a peaceful, quiet, and self-satisfied frame of mind, its comparatively easy—but to mount a scaffold, tie a man's hands and feet, and draw a cap over his face, and then deliberately break his neck, or cut his bead off—or to go into battle and shoot cut the self-satisfied and shoot cut his the self-satisfied and shoot cut his bead off—or to go into battle and shoot cut his case. mind, is comparatively easy—but to mount a scalfold, tie a man's hands and feet, and draw a cap over his face, and then deliberately break his neck, or cut his head off—or to go into battle and shoot and stab men—in the spirit of Christ, in a cain, peaceful, heavenly frame of mind, and to the divine glory, as ministers say we ought to do, and can do, is another affair altogether. He might well be counted a ratorier that can do it. If, then, men are to be consecrated to any office by the prayers of Presbyteries, Doctors, Bishops or Popes, it should be to those offices whose duties are most trying to our natures, most torturing to our brotherly sympathies, and most hazardous to reputation, to person and life. The holiest men should be sought out for jailors, hangmen and warriors, and then consecrated by the most solemn and imposing of ceremonies; provided, as ministers say, human government is right and a duty, and provided there is any adaptation in such prayers and ceremonies to qualify men to fill any office with more purity, impartiality and devotion. Why is it, then, that human government is generally executed by the most abandoned men? Why is the business of imprisoning, hanging and shooting men committed to the most unprincipled and ferocious? Why do not the holiest, push forward, eager to serve their Heavenly Father by imprisoning, gibbetting, and shooting his children—their brethren—whom they are required to love—if, as they say, war and human government be duties divinely imposed? If the offices of iailor, hangman ing, gibbetting, and shooting his charter—understream whom they are required to love—if, as they say, war and human government be duties divinely imposed? If the others of jailor, hangman and warrior be of divine appointment, as ministers aftern, then in proportion as men are Christ-like, are guided by his spirit, they will be eager to fill them and do their bloody duties. Can it be so?

HOLV TIMES AND PLACES.

HOLY TIMES AND PLACES.

Time is divided into holy and unholy—and places into sacred and profene, or consecrated and unconsecrated. The first day of the week, is deeined holy; the other sir, unholy; and men think they must be more devout and serious on the first than on any other day of the week. Eat and drink more temperately, dress more cleanly; beliave more decently and modestly; look more soborly; pray more frequently and earnestly; move about with more gravity and with a more serious air; speak in a more subdued and gentle tone; and attend to works of justice, mercy and necessity more punctually, and with more solumnity, on the first than on any succeeding day. So of places. A meeting-house, with its pulpit, pews, cushions and pillars, is deemed a sacred place. A counting-room, a store, a townhouse, or dwelling-house, are deemed profane. Men think they must look more soberly, speak more mildly, sit, stand and walk more gravely in a church than in a legislative hall, a prison, or in the wild woods.

SACRED AND SECULAR CALLINGS.

The calling of a preacher is deemed a holy calling. Why this distinction? One is as sacred as the other, provided both callings are right. Ministers go into the pulpit, read and expound the holy scriptures, pray, preach, and perform worship for the people. Farmers till the earth, sow, reap, tend the flocks and herds, plant and prune trees, and gather food for man. Is not the farmer's work as necessary, as rational, as innocent and pleasing to the Divine Being as the minister's? As essential to the life, glory and perfection of man? May it not be performed with as single an eye to the divine glory? Is not the Divine presence and glory as clearly displayed in farming as in preaching? YES. Why then call the one holy, and the other profane? the one human, the other divine? Why respect the minister, because he is a minister, any more than the farmer, because he is a minister, any more than the farmer, because he is a farmer?

If wor be right and a duty, as ministers and holy as the office of a varrior is as holy as the office of a clergyman; and all that is essential to prepare for war and carry it on, is as as cred and honorable as the work of a minister. To make implements of death, to trait and learn to kill men, to rush into the strife of battle, pour out the heart's blood of men, and strew the earth with the dead and dying, are as pure and pleasing to our common Father, provided war be right and a duty, as ministers are alike holy to Him, because to the mainters assert, as to enter a pulpit to pray, and the life of battle, pour out the heart's blood of men, and strew the earth with the dead and dying, are as pure and pleasing to our common Father, provided war be right and a duty, as ministers assert, as to enter a pulpit to pray, and the life of battle, pour out the heart's blood of men, and strew the earth with the dead and dying, are as pure and pleasing to our common Father, provided war be right and a duty, as ministers assert, as to enter a pulpit to pray, and the life of bat

the green turi, the sand, the rock and tossing billows, are all consecrated by the presence of the Deity. Every spot in creation is consecrated by His footsteps. The wide universe is His temple. No place can be made more sacred by the ceremony of Amms consecration. If the Divinity be within us, all places and times will be alike holy to us. Holiness and sin cannot be predicated of time or place—and our actions depend not on the times or place—and our actions depend not on the times or places in which they are performed for their good or evil qualifies and tendencies, but on the fact that they are, or are not, conformed to this great and only governing principle of the world—i. e. the Divine Will. 'God is love, and if we disell in low, we dwell in God, and God in us.' Thus to be united to God and man by Love—a love that hopeth all taings, believeth all things, endoreth all things, would make this earth a consecrated dwelling, and all time, consecrated time.

Why should not the accessory.

Philadelphia, Nov. 18th, 1840.

Reader, art thou a young man struggling against difficulties for improvement and usefainess? Hold up then bravely thy lead, when the surge rolls over thee. Knowest thou not that the energy that works within thee is the measure of thy capability; that whatsoever thou willest, thou canst achieve, if not interdicted by the laws of thy being. Look, then, on obstacles with an unblinking eye. Most of the good and the great of all ages have been thy fellows in suffering, and thou mays be theirs in success. Despond not; good counsellors will tell thee to be lumble; their counsel is wise; but remember humility is not a fiction; it is the right estimate of thyself, not depreciation. Humility is strength; it is brave; she has lifted many a time her meek eye seranely in the flames of the stake. Be humble, then, but be strong in thy heart. Thy soul is an exhaustless energy, the wide world is open for thine action, and voices from earth and heaven summon thee to dare and to do.

The Louisville Journal. We perceive that Prentice, the incarnation of all that is base and cowardly in humanity, still continues to utter his Munchaussen lies on us. Where he and we are known, his false-hoods neutralise themselves, but if the secondrel can get another Vicksburg endorser, he shall hear from us. There is an old law in this State to encourage the destruction of the Journal makes his appearance here, we will of the Journal makes his appearance of the Journal makes his appearance here, we will present his sculp at the Treasury, and claim the premium. His heart is a labratory of all that is blackguard, filthy and false; and at every pulsation it sends forth the essence of all in teopious streams. Every pore of his skin exhalcs the poisonous effluvia of the Dead Sen; and he lives, moves and breathes in a loathsome and noxious atmosphere, generated by his own corrupt careass.—Vicksburg Seatinel.

Beet Paper.—They are piling up the facilities an user of the beet root so last, that in a short time it will exceed all that was ever said of the nutherry, or of India rubber. A Mr. Ryan has obtained a patent, in England, for the manufacture of paper from the refuse of the beet root, after the sugar has been extracted. The coarsest kinds of wrapping paper only have been attempted thus far; but little doubt is ennave been attempted thus far; but fittle doubt is en-tertained of complete success in the manufactures the finest letter paper. Hunt's Merchanis Maga-zine, from which we draw these facts, remarks tha-if it be true that Europe manufactures every year the immense quantity of 150,000,000 pounds of beet su-gar, there will be no lack of the material to experi-ment uses.

A Real Coon.—Amongst the passengers in the cars this morning from Washington, on his way to the North, we noticed an individual wrapped in a coat formed entirely of racoon skins. The appendages consisted of one head, two feet, and twenty tails, altogether forming one of the most flowing, as well as unique robes to be met with. It was ramored that the mysterious looking stranger was nothing less than a 'Grand Bashaw,' deputed on an extraordinary mission, but whether to the Equimaux or Kamschatkans we did not learn.—Ball. Pat.

Oliver Johnson, publishing agent of the Liberator, late of this village, was, last Sabbath, formally excommunicated from Dr. Merrill's church in the place, for holding and promulgating sentiments respecting the institutions of the Christian Church, the apecting the institutions of the Christian Church, Sabbath, and the Ministry, which the church rega-as subversive of all these religious institutions Middlebury Free Press.

Buckingham, says the London Literary Gazette, has published a programme of his lectures on America, comprising some five hundred subjects, but omitting slavey.

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EXECUTOR'S NOTICE.

NOTICE is hereby given, that the subscriber has been duly appointed Executor of the last Will and Testament of HENRY WYMAN, late of Boston, in the county of Soffielk, yeoman, deceased, and has taken open himself that trust, by giving bonds as the law directs. And all persons having demands upon the estate of said deceased are requested to exhibit the same; and all persons indebted to said estate to make payment to RUFUS WYMAN, Exc.

Boston, March 8, 1841:

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gyman, Gunnison's Sermon, Granger's do. Generous Planter.

Perjury.—M F. Downes, auctioneer, has been committed to jail by the Mayor of Cincinnati, in default of bail in the sum of \$10,000 for perjury. In the course of examinations, schemes of villany unprecedented in that moral city were developed. Downes has been doing an axtensive Juniness as an auctioneer and commission merchant for a year or two past.

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Pennsylvania,
Anecdutes of American Slavery,
Africans taken in the Amistad,
Ancient Landmark.

Crandall, Rouber A rea of Cincinnal Riots,
Chattel Principle,
Debate on Modern Abolitionism,
Dec. of Sentiments and Const. of the A.
A. S. Society,
Discussion between Thompson and Breckinbridge,
District of Columbia, Examiner No 1, Dresser's Narrative, Epistle to the Clergy of the Southern States, Evils and Cure of Slavery by Mrs. Child.

Garrison's 4th July Address, 1838 & 9 Grimke's (S. M.) Letter to Southern Cler-

Generous Planter,
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Jay on Condition of Free People of Color,
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F

Products of Slave Labor, y riott, Roper, Moses Narrative of a Fugitive Slave, Rights of Colored Men, Reports of Am. Mass., N. Y. and Pa. A. S. Societies, Rural Code of Hayti, Reply to Catherine Beecher, by author Rural Code of Hayti, Reply to Catherine Beecher, by author of Archy Moore, Report on People of Color in Ohio, Revolution Unfinished. Slaveholding Weighed in the Balance,

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