

And now, worst of all, when you ask them to fasten on their fellow-men, in a Territory of the United States, a Constitution which that people abhor...

NEW YORK EAST METHODIST EPISCOPAL CONFERENCE.

The Rev. Dr. Floyd stated that it having been asserted yesterday on the floor of the Conference, that the Methodist Discipline of 1784 did not use the language incorporated in the report of the Committee on Slavery...

The Rev. Mr. Long, who has taken a prominent stand against slavery in the Philadelphia Conference...

After the transaction of routine business of no public interest, the second resolution of the report of the Committee on Slavery was taken up.

Resolved, That it is the duty of the Church as a unit to exert herself in ameliorating the condition of slavery in our country...

The Rev. R. M. Hatfield of New York moved the adoption of the resolution. It had been charged that, in discussing these and kindred questions, he was more excited than usual...

Dr. Bangs denied that assertion, and stated that he could prove it a falsehood. The matter referred to was in the pastoral address, which he wrote himself.

Mr. Hatfield contended that the intention of the General Conference was that the church should refrain from the discussion of the question...

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The Rev. Heman Bangs replied to the remarks of the Rev. Mr. Hatfield. He thought they were very much like a political stump speech...

The Rev. Dr. Crooks was the next speaker. He contended that the spirit of this resolution was precisely what had been contended for by the brethren of the border for years...

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world to take care of himself. And this made no provision for his wife and children.

Dr. Bangs said that when it was stated that the primitive voice of the Church was so strongly against slavery, he read from the rule to show that slaveholders in Virginia were allowed two years to consider whether they would obey the rule...

Resolved, That it is the duty of our Church, as a unit, to educate her membership to the high standard of the primitive doctrine...

Dr. Bangs said that he was an old man—had preached fifty years—but if Brother Hatfield was right, he had not preached the whole Gospel...

Dr. Curry showed him the quotation in a History of Methodism, but that did not change Dr. Kennaday's opinion.

As an old Dutch farmer, just arrived at the dignity of Justice of the Peace, had his first case of marriage, he did it up in this way. He said first to the man, 'Vell, you wants to be married, to you?'

There was nothing else in Dr. Kennaday's speech of note, except a mysterious warning to writers not to report the tremendous revolution which he proceeded to make...

The Rev. Mr. Inskip took up Dr. Kennaday's story, followed him through his rambles until the reverend gentlemen of the Conference found their risibles getting out of their control...

The venerable Dr. Banks interrupted Mr. Inskip again; but he was sustained by the Chairman. He went on to say that slavery in Maryland was worse than slavery in Louisiana...

Mr. Inskip went on to sustain the proposition that slavery was a sin, and should be abolished, and the church should work for its abolition.

The Rev. J. A. Roche attempted to get the floor for a reply, and the Conference adjourned.

Is It True? We are informed that the Philadelphia Conference would not allow the question to be asked of their young preachers, candidates for admission...

The Liberator.

NO UNION WITH SLAVEHOLDERS. BOSTON, APRIL 30, 1858.

TWENTY-FIFTH ANNUAL MEETING OF THE American Anti-Slavery Society.

The Twenty-fifth Annual Meeting of the American Anti-Slavery Society will be held in MOZART HALL, No. 688 Broadway...

The object of the Society is not merely to make Liberty national and Slavery sectional—but to restore the acquisition of Cuba—to restore the Missouri Compromise...

WM. LLOYD GARRISON, President. S. H. GAY, WENDELL PHILLIPS, Secretaries.

'THE GREAT REVIVAL.'

As, for more than a quarter of a century, we have been unremittingly engaged in efforts to promote a revival of justice, honesty, humanity, freedom, temperance and peace...

It is hardly consistent, it must be admitted, for one who, like Mr. Parker, takes pride and pleasure in the warlike deeds of revolutionary ancestors...

Let us see how Mr. Worrall looks at this matter. 'He truly says that Jesus of Nazareth taught men to put up their swords.'

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ing, ostentatiously advertised, publicly held, arbitrarily conducted, with the Holy Spirit limited to three minutes in each particular case...

The two sermons on Revivals, by Mr. PARKER, have excited great and general attention, and since their publication in a cheap form, have obtained a wide circulation.

Rev. Mr. Kelloch, late pastor of the Tremont Temple church, having wisely withdrawn from that position, and abandoned his clerical calling...

'I have looked carefully through those sermons, to ascertain what was the precise point in dispute; and while I must confess it is something like undertaking to drag an eel out of the mud with the hand, yet I think the gilt sticks out enough to enable us to hold it sufficiently long to get the form of the thing.'

This is neither 'remarkably funny,' nor remarkably witty, nor in very good taste. The only effective retort we find in this ambitious review is the following:

'The very paragraph in which he objects to the revival, that it would tend to promote war instead of removing it, contains the fearful charge, that if this revival should convert the African slaves, it would make them men of peace—that they would not dare to strike their masters down!'

'Blessed are the peace-makers; for they shall be called the children of God.' Let us see how Mr. Worrall looks at this matter.

'What fruits the revival should yield,' commences thus:—'The soul is above all price. It profiteth nothing to gain the whole world, and lose it.'

'They'll loudly talk of Christ's reward, And bid his image with a cord, And scold, and swear the lash abhorred, And sell their brother in the Lord'

'They'll crack old Tony on the skull, And preach and roar like Bashan bull, Or braying of mischief full, Then seize old Jacob by the wool, And pull for heavenly union.'

LETTER FROM MRS. LUCY N. COLMAN.

ROCHESTER, April 26, 1858.

I have been laboring for two weeks past in Western New York, in the counties of Genesee and Orleans, and as it may be interesting to some of your readers to know the state of Anti-Slavery there, I herewith send you a short account, as it presented itself to me.

The meeting in due time commenced; many prayers were made and exhortations given. I listened with anxiety to hear one word of petition for the millions enslaved.

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ANSWERS TO 'NOTES AND QUERIES.'

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THE AMERICAN TRACT SOCIETY.

To Rev. Seth Bliss, Secretary of the (Boston) American Tract Society: DEAR SIR—As a life-member of the Society in which you have for many years acted as Secretary, I have read with interest and careful attention your recently published 'Letters to the Members, Patrons and Friends' of this Society, and of the kindred National Society in New York.

'And since you have hitherto systematically refrained from publishing any thing in rebuke of SLAVERY, one of the very greatest obstacles in this country to the promotion both of vital godliness and sound morality—' And since it has often been said by your apologists, and is clearly implied by your recently published circular, that no tract plainly rebuking slavery would be calculated to secure the approbation of all Evangelical Christians—' I feel bound—as a life member of your Society, a contributor for many years to its funds, and a patient waiter for many years in the hope that your silence on the subject was only delay, and not refusal to testify against that great sin—frankly to express to you my convictions on this subject, as follows:—

If we look at the bearing of the word 'even-handedly' in this Resolution without regard to the persons who reported it, or the occasion on which it was reported, or the events which gave rise to it, it will obviously appear to bear the general meaning that the Society should testify against all forms of error and immorality in one part of our country as much as in another. But, if we consider all those circumstances, as it is not only fair but needful that we should do, it will appear, no less obviously, to bear the particular and emphatic meaning that the Society should testify against all those in the South as well as in the North.

Why did a Committee of so honorable and intelligent men agree in a Report capable of being understood so differently? p. 51. And you answer, truly, this time—'As in their own body, so among the members of the Society and its friends, there were two parties respecting the subject of slavery. One party was satisfied with what had been published on this subject:—' and the other was not satisfied further, and in a very positive tone. The feelings and prejudices of both parties had, of course, their influence in the Committee.'—

AMERICAN ANTI-SLAVERY SOCIETY. Donation. Mrs. Abby K. Foster, to redeem 1st of August pledge, \$100 00 FRANCIS JACKSON, Treas. A. A. S. Soc.

IT IS NOT A DYE! MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER AND WORLD'S HAIR DRESSING. THE ONLY PREPARATIONS THAT HAVE A EUROPEAN REPUTATION! THE RESTORER, used with the Zylabalsam or Dressing, cures diseases of the hair or scalp, and RESTORES GRAY HAIR TO ITS NATURAL COLOR!

POETRY.

From the National Era. TO GEORGE B. CHEEVER, Of the Church of the Pilgrims, New York. So spake Esau: so with words of flame...

THE RUM-FLEND. BY CHARLES MACKAY. The rum-flend cast his eyes abroad, And looked o'er all the land...

There stood a woman on a bridge: She was old, but not with years— Old with excess, and passion, and pain...

There watched another by the hearth, With sullen face and thin, She uttered words of scorn and hate...

And every day in the crowded way, He takes his fearful stand, And numbers his myriad worshippers...

THE WORLD'S AGE.

Who will say the world is dying? Who will say our prime is past? Sparks from Heaven, within us lying...

GRIEF.

There's good in tears, or they had not been sent By Him who is all good! It is not wise To keep our sorrows in our heart up-pent...

FOR THE RIGHT.

By the field or by the hearth, City, street, or mountain sod, Rise among the tribes of earth Fearful witnesses for God...

The Liberator.

REVIVALISM, AND WHAT IT RESTS ON.

A DISCOURSE, Preached at Lynn, March 28, 1858. BY SAMUEL JOHNSON, Minister of the Free Church.

'Then if any man shall say to you, Lo! here is Christ, or lo! there, believe it not.—Matt. xxiv. 24. For the kingdom of heaven suffereth violence, and the violent take it by force.—Matt. xxi. 12.

At the outset let me say, I am not here to prove the present or any other religious excitement incapable of good. Show me your special cases of genuine reformation...

Briefly, then, the explanation of Revivals is threefold. I. First, they are the proxymos of a diseased spiritual and physical condition. They are the periodical crises of a false theology and a false morality...

II. And so I come to the second point in the explanation of Revivalism. It is, that men naturally carry into their relations with God the same habits and associations they use towards each other.

These diseases are results of a vicious condition of the blood, the atmosphere, the relation of social man to the physical universe generally. And just as we have learned to anticipate the coming of these diseases...

I confess I can see nothing in this method of conversion fitted to give men permanent store of that Religion which is practical love of God and man. It can hardly fail to illustrate the old saying...

III. And so I come to the third point in the explanation of Revivalism. It is, that men naturally carry into their relations with God the same habits and associations they use towards each other.

But one significant fact must not be forgotten. The Revivals are not merely to be disappointed. They are signs of disease, and so suggest its remedy...

As we need not resort to a Miracle of Divine Influence to explain the facts we are witnessing, there was never a political or financial crisis worked by simpler or more natural means than this religious one.

I may be told that these instances are extreme. I reply that they indicate the natural tendency. There are fiercer breakers ahead on these shoals...

If, upon such admission of the naturalness and necessity of all this, under the circumstances, one be charged with indifference or contempt towards the religious experiences which belong to the vast majority of uneducated men...

For the men whose continual prickings goad and shape these outbreaks of infatuation, scarcely any reproof can be so severe. I think no unbeliever in their Theology will be likely to take from them his lessons in prayer.

left us too isolated even to trade. It reaches down to the prize ring, and sets—'Awful Gardner' to praying so hard—that all that part of the town gathered round the place to hear him...

All this, in fine, goes to show the perfect naturalness of what the churches call the great awakenings, when you consider the mass of those who are the subjects of them.

I do not cite this as the general spirit of the prayer-meetings, only as illustrating their tendency. I admit that thus far there has been less fanaticism of the sort about the present Revival than is usual.

For the men whose continual prickings goad and shape these outbreaks of infatuation, scarcely any reproof can be so severe. I think no unbeliever in their Theology will be likely to take from them his lessons in prayer.

passed by the spoiled and bleeding sufferer on the other side. When a lesson of retributive law, such as the people are passing through at this moment, turns them to think somewhat seriously of life and destiny...

And are these men 'blind leaders of the blind'? Then, surely, if the more the charity needed, the more the mischief done. Need we ask why they are blind, why they know not what spirit they are of?

I do not think we can be better employed, while this spasmodic excitement is going on, than in assiduously studying the actual foundations of those systems of Theology that lead to it, and the like of it.

As a FAMILY PHYSIC. FROM DR. J. W. CHEEVER, OF NEW YORK. 'I have used your Pills admirably adapted to the purpose as an aperient, but I find their beneficial effect upon the Liver very marked indeed.'

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Ayer's Cherry Pectoral. Has long been manufactured by a practical chemist, and every ounce of it is under his own eye, with inevitable accuracy and care.