

SIGNAL OF LIBERTY.

"The inviolability of Individual Rights, is the only security of public Liberty."

Edited by the Executive Committee.

ANN ARBOR, WEDNESDAY, NOVEMBER 24, 1841.

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THROUGHOUT THE STATE, ARE ESPECIALLY REQUESTED TO NOTICE THE TERMS ON WHICH THIS PAPER IS PUBLISHED. AS IT IS EXPECTED THEY WILL MAKE THEIR COLLECTIONS AND REMITTANCES IN ACCORDANCE THEREWITH, IN EVERY INSTANCE.

SIGNAL OF LIBERTY.

Wednesday, November 24, 1841.

For the Signal of Liberty.

Messrs. Editors:—The following important facts in relation to the action of the Baptist Triennial Convention held at Baltimore in April last, are illustrative of Northern servility to Southern domination in ecclesiastical matters. For the want of an organ through which, these astounding facts may be spread out before the Baptist denomination in this state, we humbly ask a place in your columns, hoping that the cause of Liberty and equal rights may be advanced thereby.

The matter contained in this communication is principally embraced in the Rev. Wm. Brisbane's letter, but illustrative facts, from Southern documents, have since come out and are here inserted in brackets, preserving the order of Mr. B.'s arguments and recital of facts.

Yours in the bonds of well doing.

NORMAN.

From the Christian Reflector.

Cincinnati, June 21, 1841.

Rev. Wm. B. JOHNSON:

Dear Brother.—I feel justified in thus publicly addressing this communication to you on the subject of pro-slavery action of our recent General Convention at Baltimore, because you are the President of that Convention, and therefore the most prominent of the representatives from the South, and as such upon yourself rested the chief responsibility of the ungenerous proceedings of that meeting, towards Abolitionists, who were prevented by your decisions from speaking with that freedom which was allowed to others. Without designing to be disrespectful to yourself or any of the members of the Convention, I shall nevertheless use great plainness of speech, and I hope thereby to affect the hearts of Christian brethren more certainly than I could by words of flattery. In order that truth may not be hid in a multiplicity of words, I shall here present in the simplest form a number of facts which are undeniable.

1st. From the earliest period of the organization of the Baptist General Convention, churches have been represented in the Convention and on the Board which have always refused communion with the slave-holders. The McDougal street church in New York is an instance. Even the church of which Brother Cone, the late President of the Convention, has for many years been pastor, has all along had a resolution un-repealed on its books, prohibiting the reception of slave-holders to membership.

2nd. A convention of Baptist brethren in 1840, addressed a faithful yet affectionate communication to slaveholding Baptists, entreating them to abandon the practice of holding their fellow-men in bonds, and presenting as one consideration the fact, that a persistency in the practice must finally lead to a breach of their church fellowship.

3d. Upon the receipt of this communication at the South, the Southern brethren adopted a course of proceedings such as the following extracts from southern papers will show:

[The Christian Index of January 15th, 1841, contains the following:

Penfield, Geo., Oct. 10, 1841.

The Executive Committee of the Baptist Convention of the State of Georgia, to the Baptist Board of Foreign Missions:

DEAR BRETHREN.—We have received your circular with request appended to it by your Secretary, that we would receive it as a reply to our address to you.

We have endeavored to give it a careful and candid consideration, but are altogether unable to receive it as a satisfactory reply to our address. One of the principle grounds of our complaint was the attendance of members of the Board at the Anti-slavery meeting held at the close of the Boston Association and the concurrence they were supposed to have in the offensive resolutions passed by that meeting. We asked the Board for some explanation of that matter, and can but regret their unwillingness to give any. We think we had a right to expect it. As a constituent member of the Triennial Convention, we regard the B. B. F. M. as our agent to disburse our foreign mission funds. It is all-important that we should have confidence in our agents.—Some of them have acted so as to destroy that confidence. Others have rendered

mounts, and the cause mainly alledged is, the unpleasant feeling excited among the churches by the circular of the American Baptist Anti-slavery Convention which has been addressed to many of their pastors. These Associations look now to the Executive Committee of our State convention for an explanation of these matters, before they send any more funds to your Board. It therefore becomes now our duty to request you to say to us distinctly, how far the Baptist Board of Foreign Missions have entertained the sentiments avowed in said circular.

We ask nothing but an explicit avowal from you of the light in which we as slave holders are held by the Board. We are well aware that the participation of Mr. Galusha in this offensive circular was in his individual capacity, and not as an agent for the Board, and for which the Board is not accountable. If this were the only difficulty we had to encounter we should take it for granted that this act of his was on his own responsibility, and that it would meet the hearty condemnation of the Board. But we have additional difficulty on this painful subject. In this circular we are excommunicated and reviled in some of the harshest epithets, by a large number of Baptists at the North. We have looked for months, and we have not, as yet, seen our vindication, nor the disapproval of our severe condemnation even from one of the Board with whom we are united as brethren in missionary operations.

If some of us should construe this silence into a concurrence of sentiment, will it be any matter of surprise? But add to this silence a statement to be found in an editorial of the Biblical Recorder of Oct. 3d, as a quotation from the Christian Watchman, that "individuals, churches, associations, and conventions, have passed resolutions that it is wrong to invite slaveholders to the communion table." In the same paper is found a letter stating that before the adjournment of the Boston Association, notice was given, that after the adjournment, a meeting would be held by those present, on the subject of slavery; that said meeting was held; that more than nine tenths of the Associations attended it, and unanimously passed resolutions that slavery is a violation of human rights and of the law of God, and that we will do all in our power to bring about its speedy termination, and that we approve of the address of the Southern Baptists, issued by the American Baptists Anti-Slavery Convention.

While we are thus slandered, reviled and excommunicated by churches, associations, and conventions, and by a large assembly, composed mostly of the members of the Boston Association, to which large portion of the Board of Foreign Missions belong, can it be surprising that we should expect from our brethren of the Board, an explicit and candid avowal of what participation they hold in these excommunicating sentiments. On our part we say explicitly, that for ourselves we have endeavored in the fear of God, to examine this subject, in which, we more than others, are concerned, and are fully satisfied with regard to the righteousness of the institution condemned. The abolition brethren condemning and excommunicating us, are at direct points with us, and we must know from you, distinctly, whether with you also, we are guilty and excommunicated. We hope and shall expect an explicit answer to this communication, and have instructed our treasurer to withhold all the funds for foreign missions till we hear from you on this subject. *

B. M. SANDS, Chairman.
THOS. STOCKS, Sec'y. pro. tem.

The above address was answered by their printed circular and the following from the Christian Index of January 15th, 1841, is their rejoinder.

Penfield, Geo. Jan'y 17, 1841
The Executive Committee of the Baptist Convention of the State of Georgia, to the Baptist Board of Foreign Missions:

DEAR BRETHREN.—We have received your circular with request appended to it by your Secretary, that we would receive it as a reply to our address to you.

We have endeavored to give it a careful and candid consideration, but are altogether unable to receive it as a satisfactory reply to our address. One of the principle grounds of our complaint was the attendance of members of the Board at the Anti-slavery meeting held at the close of the Boston Association and the concurrence they were supposed to have in the offensive resolutions passed by that meeting.

We asked the Board for some explanation of that matter, and can but regret their unwillingness to give any. We think we had a right to expect it. As a constituent member of the Triennial Convention, we regard the B. B. F. M. as our agent to disburse our foreign mission funds. It is all-important that we should have confidence in our agents.—Some of them have acted so as to destroy that confidence. Others have rendered

themselves suspected, and we ask them to free themselves of that suspicion. We assured them that their own declarations would be sufficient. Could we have done anything less? Could they have expected us to continue in their hands an agency of our interests while such suspicion rested on them; particularly when they could so easily remove them, but refuse to do it? We are unable to construe this refusal to comply with so reasonable a request, into any thing else than an acknowledgement of implication—at least to some extent. In this construction we are more confirmed by the labored effort of the Board to magnify the difference between official and individual acts. So far as this circular may be considered a reply to our address, can it be understood in any other light than as an admission that members of the Board had taken part in this meeting, not in their official, but in their individual capacity? Admit this to be the fact; but when our Christian character has been traduced by them, can we any longer recognize them, as suitable agents to transact our business? It matters but little in relation to this subject, what difference there may be between an individual and an official act. We hold it is an obvious principle that when an agent becomes the traducer of the character of those that appoint him, it is time for his agency to cease. And we hold it equally obvious, that when by his own act he renders himself suspected, he should be required to purge himself of that suspicion.

We are at an entire loss to conceive how the Board could have hoped that their circular would be a satisfactory reply to our address. The Board may be assured we have too much regard for our own character, to acknowledge as our public agents, those who revile and abuse us, whether it be done in their individual or official capacity. We have no power to revoke the commission we have aided in giving them; all we can do in the present state of affairs is to retain our own means, till the Board will purge themselves of having any concurrence in the offensive transactions that have been alluded to, or we have an opportunity of appointing such as will treat us with Christian respect.—We wish the Board however to understand that we have no disposition to withdraw from missionary labor, any longer than the necessity, unwelcomely laid upon us, may compel us.

We would avail ourselves of the present occasion to express to the Board our entire disagreement with them in the latitudinarian construction, as we conceive, laid by them on the constitution of the triennial convention.

We cannot agree that it was ever intended to embrace every description of character that might chance to be known by the name of "Baptist."—We cannot suppose that the framers of it ever hoped to bind together discordant elements by the magic power of a name.—We had supposed that the spirit and intention of the article was to include orderly Baptists, held in the general fellowship of the denomination. To co-operate in any important measure there must be some harmony of sentiment and feeling. Two cannot walk together except they agree.

We forbear to remark on several insinuations in the circular that have any other

tendency than to conciliate the insulted feelings of the brethren of the South. We most seriously deplore the threatened eruption of that Christian intercourse which we have heretofore cultivated with so much pleasure with many esteemed brethren at the North. But as it is in their power, and in theirs alone, to apply the remedy, to them we will still look, not without hope, but in much fear. And may the God of love and peace brood over all our hearts, and give us more of the meek and humble spirit of our Savior.

B. M. SANDS, Chairman.
THOS. STOCKS, Sec'y. pro. tem.

The following documents will show how faithfully those extravagant demands have been complied with by the members of the Board.

Dr. Sharp, who is one of the leading members of the Board, in a letter to Rev. Otis Smith, dated Boston, Jan. 21st, 1841, closes with the following significant language:

I have said this much in justice to myself, and in expressing my own, I have probably expressed the views of the most intelligent, judicious and influential Baptists in the middle and Northern States.—I now say that I have no sympathy with the spirit and measures of those who claim for themselves exclusively the name of abolitionists. I entirely disapprove of their temper, their unmeasured censures, and their denunciations. These I consider both unwise and unchristian. They can have no other effect, in my opinion, but to exacerbate the feelings and to perpetuate the evil, the termination of which they profess so ardently to desire.

In regard to church action in the case, I consider it both inexpedient and unconstitutional: inexpedient, because when I have cut off whole churches from my fellowship,

I cannot expect they will listen to any thing I may say, however reasonable it may be; and unscriptural, because contrary to apostolic practice. There were undoubtedly, both slaveholders and slaves in the primitive churches. I, therefore, for one, do not feel myself at liberty to make conditions of communion which neither Christ nor his apostles made. I do not consider myself wiser or better than they were. Nor have I yet made such progress in knowledge as to believe that a good end sanctifies unjustifiable means.—I believe that a majority of the wisest and best men at the North hold to these sentiments. But if I stand alone, here I shall remain immovable, unless I gain some new light, which at my period of life I do not expect. I am yours, truly,

DANIEL SHARP.

To Rev. Otis Smith.

From the Minutes of the Twenty-fourth Anniversary of the Bethlehem Baptist Association (Alabama) held Sept. 25th—26th, 1840.

Appointed Brethren Travers, K. Haworth, Bunyan, Schreiber and Reeves, a Committee to present to this body such resolutions as in their opinion may be proper, touching the Address of the "American A. S. Convention," of New York, signed by Elon Galusha, as President, and O. S. Murray, Secretary; which instrument has been sent to most of the Ministers of this Association. Whereupon the Committee presented the following Preamble and Resolutions, which were unanimously adopted.

Whereas, a certain paper called "The Christian Reflector, Extra," has been forwarded to many of us as Pastors of churches; which paper contains sentiments abhorrent to our views, and certain threats against us, as holders of slaves, we feel that it is our duty to express our views on this subject. We think ourselves compelled to declare against men who misrepresent and slander us—who charge us with crimes of which we are not guilty—who represent us tragical tyrants, and bloody murderers; and who, on these accounts, debar us out of their Christian Fellowship. Therefore,

Resolved, That we hereby express our utter detestation of the principles, accusations and threats, contained in the "Address to Southern Baptists," believing them to be unkind, untrue, unchristian and unscriptural.

Resolved, That in the event of the Baptist General Convention, of their next meeting, refusing to express their determination to withdraw their co-operation in every way whatever those fanatics of the North, we recommend to our brethren of the South to adopt measures for opening a channel by which our cheerful benefactions may be carried to the perishing brethren, that they may receive the word of life.

Resolved, That we think Elon Galusha, Orson S. Murray, Cyrus P. Grosvenor, and their coadjutors in the body, self-styled "The American Baptist Anti-Slavery Convention," should share the same excommunication which they so freely and so unfeelingly exercise towards their brethren at the South.

Resolved, That we recommend to our brethren at the South to speak out their sentiments fully and fearlessly on this subject, and let the Northern Baptists know distinctly that we cannot co-operate with those who thus stigmatize and communicate us.

Resolved, That the Clerk is hereby authorized to forward to Cyrus P. Grosvenor, and to the Secretary and Treasurer of the Baptist Board of Foreign Missions, one copy each of our Minutes. And in conclusion, advise the Churches of this Association to be strictly vigilant in admitting Northern preachers into their pulpits, and advise them to examine their credentials, and put the question pointedly to them, whether they are Abolitionists or not; for we fear that after those inflammatory libels shall have been circulated, some of those fanatics will transform themselves into "Angels of light," and endeavor to apply the torch of destruction to us.

R. Fuller's letter of June 1st, has the following:

Resolved, That we, the Savannah River Baptist Association, deem the conduct of northern abolitionists highly censurable and meddlesome, and request our State Convention to instruct their delegates to the Triennial Convention, to demand of our brethren at the North, that they acknowledge those fanatics as co-workers in the great work of evangelizing the world, and to state fully to them the impossibility of our further co-operation, unless they dismiss such from their body.

Resolved, That the State convention be requested to retain the funds sent by this Association, until the Triennial convention shall publish their repudiation of the whole spirit and conduct of Baptist abolitionists.

In the Biblical Recorder of Sept. 19, 1840, and over the signature 'R.' is this passage.

"It is our decided conviction that southern Baptists ought no longer to act, directly or indirectly, with those whose acts proclaim them to be our determined foes. Grosvenor, Galusha, Neale, Turnbull, and their co-workers, must no longer occupy seats in a Convention, in which we maintain a representation. That body must exclude them, or dispense with us."

The Baptist Banner and Pioneer, of November, brought us 'The Voice of the South West,' or the doings of the Alabama Baptist Convention, containing the following:

"Resolved, That we withhold all appropriations to the A. B. B. F. Missions and the A. and F. Bible Society, until the officers and managers of those institutions satisfy us that they are not connected either directly or indirectly, with these Anti-Slavery proceedings."

At a special meeting of the Camden Baptist church, last fall, the Virginia Religious Herald informed us, the following resolutions were unanimously adopted.

"Resolved, We recommend to our associations to use their influence to have Elon Galusha expelled from his office of Vice President of the Board of Foreign Missions—that they have a right to require it and should make his expulsion the condition of their future connection with the Board.

"Resolved, That our Association be requested to be fully represented in the Triennial convention at its session in April next, and the delegates be requested to endeavor to obtain an expression of the views and opinions of the convention on the subject of Abolition.

"Resolved, That those who are not for us are against us, and that any refusal or neglect of the convention to express an opinion on the subject, will be regarded by us as taking sides with the Abolitionists."

The Edgefield (S. C.) Baptist Association in October,

"Resolved, That our delegates to the Baptist general convention be instructed to obtain from that body, at its next meeting an expression of its approbation or disapprobation of the views and sentiments contained in that (the Baptist A. S. Convention's) Address."

In the same month, the Bethel (S. C.) Association,

"Resolved, That if the Baptist Mississippi Triennial meeting to convene in Baltimore in April next, does sustain the proceedings of the Anti-Slavery Convention—then after that time, we recommend to the Southern Baptists to find some other channel through which they may send their contributions."

"Resolved, That we, the Savannah River Association, deem the conduct of northern abolitionists highly censurable and meddlesome, and request our State Convention to instruct their delegates to the Triennial Convention, to demand of our brethren at the North, whether they can acknowledge those fanatics as co-workers in the great work of evangelizing the world, and to state fully to them the impossibility of our further co-operation, unless they dismiss such from their body."

"Resolved, That the State convention be requested to retain the funds sent by this Association, until the Triennial convention shall publish their repudiation of the whole spirit and conduct of Baptist abolitionists."

But did the Baptist State convention of South Carolina contemplate any action against the Abolitionists at the General Convention in Baltimore? Let us see.

In noticing the agents of the A. & F. Bible Society and of the A. B. H. Mission Society, the South Carolina convention have recorded in their minutes "that each alludes to the exciting subject produced by the conduct of the American Baptist Anti-Slavery Convention, held in New York in April last, (1840,) and the anti-slavery meeting held directly after the adjournment of the Boston Association, in the present year, (1840.) The statements and remarks made by those brethren, in reference to the numbers and influence of Abolitionists of our denomination in the northern States, show that they are small and feeble. That the great body of our brethren at the North, brethren of standing and influence, have no sympathies with the Abolitionists, and that they have no desire to interfere, in the smallest degree, with the institutions of the South; and that they will be ready to give an expression of their disapprobation of the proceedings of their Abolition brethren at the North, at the next meeting of the Triennial Missionary Convention in Baltimore."

Again I find on the minutes of the South Carolina Convention, that

[CONCLUDED FROM FOURTH PAGE.]

convention. When therefore you prevented a reply to my question, by saying that the Camden church was not represented there, we could not regard it otherwise than uncandid. Brother Hartwell too, a delegate from Alabama, denied having any instructions. But he did not tell us what was expected of him by that body he represented. Had I been in his place, I certainly should have regarded the action of his constituents, instructions to put out from the board of managers all Baptist abolitionists, and especially when acting as though such instructions had been given.

I did not expect that Southern men, who are accustomed to pride themselves upon their openness and candor, would undertake to effect their object in the Convention by any thing having the semblance of an underhanding process. Nor could I have thought that Northern delegates would have preconcerted a plan to favor the Southern demand, without giving to the abolitionists in open field and in open day the opportunity to defend their rights in that convention. Who of them would not have condemned the abolitionists if they had held a previous meeting and concerted a plan for excluding from all participation in the board every slaveholder?—Who of them would not have thought such a proceeding discreditable to all engaged in it? And yet this was the plan for rejecting abolitionists from the board. "Oh temporal! Oh woes!"

Now, my dear brother these are just the acts in the case. You succeeded in ejecting Eliza Galusha and other abolitionists from the board by this sort of maneuvering. You could not have openly laid bare to that Convention the proceedings of your southern associations and conventions, and have given to abolitionists fair room to defend their own cause, and have carried your point. Even as it was, you carried it by a majority made up chiefly of the Southern delegates, with a very small portion of the Northern delegation. Could we have been fairly heard, and could a full expose have been made, the result, I think would have been very different.

In confirmation of the facts in the case, as I have stated them above, I would refer to the address to the Baptist churches in the South and South West of your own proslavery caucus convention, written after the adjournment of the Triennial convention, and signed by T. Stocks of Georgia, Chairman, and J. B. Jeter of Virginia, Secretary. In their address they say:—

"Brother W. B. Johnson of S. Carolina, presented to the meeting a preamble and resolutions which had been offered by brethren of the North, as expressive of their views of test of christian fellowship. These so entirely accorded with our own, that the delegation agreed to wait the action of the convention in reference to the election of its board of Managers before any further proceedings." The election of the board of Managers of the convention resulted agreeably to our wishes."

"On this board will appear the name of Baron Stow as recording secretary, who has for some time past stood before the public in an equivocal position. But in a letter which was committed to brother Johnson's hand to be read before the meeting, we were fully satisfied, that this brother has not thrown his Southern brethren from his heart, his pulpit or his communion table."

[The following extracts exhibit the faithfulness of the Southern delegates in attending to their instructions, and the efficiency of their assigned labors—the implicit obedience of the north to their demand; and the entire approbation and satisfaction of the whole South.]

The editor of the Religious Herald, giving an account of the proceedings at Baltimore, makes the following important disclosures:

"SOUTHERN CONVENTION."—The southern delegates assembled, according to notice, on Monday morning, at ten o'clock, in the Lecture room of the Sharp St. church, fifty delegates being present, about three fifths of them from our own State.

Deacon Thomas Stocks, of Georgia was chosen Chairman, and brother J. C. Crane of our city, Secretary. After the object of the meeting had been stated by Eld. J. B. Jeter, at the request of the Chairman, Dr. Wm. B. Johnson read a paper, voluntarily presented by the leading members of the board, as expressing their views in relation to the course of the abolitionists. This paper was prepared by Elder S. H. Cone, and presented to a committee of Northern and Southern brethren on Saturday evening, and freely canvassed. It was presented again at an adjourned meeting, was again discussed, adopted, and signed by those present, from both North and South.

It was drawn up by Elder Spencer and H. Cone, to whose exertions, in conjunction with those of brethren Lincoln, John Peck, Sharp, Balles and others, the South is deeply indebted.

In connection with this paper the belief was expressed that the leading abolitionists would be left out of the various Boards. The protocol or paper, was deemed satisfactory for the present, and the meeting adjourned to assemble at the call of the President, at the close of the meetings, when, if the elections have resulted in the choice of unobjectionable officers and managers, this vexed question, which has threatened to mar our peace, sever the bonds of union, introduce discord and disunion into our councils, and to prevent the co-operation of the North and South in Missionary labors may be considered

as amicably and honorably settled.

From the minutes of the 20th Anniversary of the Georgia Baptist State Convention, held at Thomaston, Upson county, Ga., 14th, 15th, and 17th of May, 1841.—The undersigned, delegates to the Triennial Convention, lately held in the city of Baltimore, beg leave to report:

A meeting of Southern delegates was held in Baltimore, on Monday previous to the meeting of the convention, and we were presented through one of our members, with a written article, purporting to be a voluntary expression of the general sentiments of the Northern brethren on the subject that had lately excited so much feeling among us. The following are its principal items:

[This is omitted here, because it is before inserted at length.]

This article signed by a number of the Northern brethren, and accompanied by a kind and conciliatory spirit by almost the whole body with whom we had intercourse determined the Southern delegates to take no action till after the election of a board of Managers. In this election, all known abolitionists were left off the Board of Foreign Missions. Baron Stow, a former member of the Board, had been exceptional at the South, but a letter addressed by him to the Foreign Secretary was read before the meeting of the Southern delegates, of which we took a copy, and of which the following is the substance:

"I do wholly disapprove the denunciatory language so much in vogue with some in regard to slaveholders; I think it not only impolitic and inexpedient, but uncourteous and unchristian. The address of the Baptist Anti Slavery Convention to Southern Baptists, I was dissatisfied with, at the first reading, and refused to distribute it, as requested, among my friends at the South. I have never been able to satisfy myself from the New Testament that I ought to deny any courtesy to a christian brother because he is a slaveholder."

This communication induced the Southern delegates to believe that it would be impolitic to oppose his re-election. Upon a conference of your delegates with the former Board of Foreign Missions, they seemed seriously to regret that they had not been more explicit in their replies to the enquiries of your Executive Committee in their late correspondence, and as an evidence of it, gave us cheerfully the following statement, with their signatures annexed.

"No member of the Foreign Board took part, either in the discussions or the doings of a meeting held at the close of the Boston Association. The acting Board cherishes the same kind feelings and Christian fellowship for the brethren of the South now that they have ever done; and that all the doings of the board have been, in their design and spirit, in accordance with the sentiments above expressed.

So far as we could learn, there was but one sentiment among the southern delegates, with regard to the confidence which ought still to be reposed by us in the great body of our northern brethren. The funds which had been withheld by your Executive Committee, having been entrusted to your delegates to retain or pay over at discretion, they cheerfully paid over. A few ultra Abolitionists took offence at the result of the new board, and took their leave of the convention in wrath. From a ten day's intercourse with our northern brethren, in private, and in public, we can confidently say that we see no reason to apprehend any future disturbance of the most cordial co-operation of the North and South, in the grand design of evangelizing the world. Signed,

B. M. SANDS,
THOMAS STOCKS.

Thomaston, May 14, 1841.

Page fourth of the same minutes contains the following resolution approving of the report of the delegates above copied:—

1. Resolved, That we are highly gratified with the report of our delegates to the General Convention, that we feel thankful to the Great Head of the church for the happy adjustment of all existing difficulties between our northern and southern brethren, and that from the course pursued by the Triennial Convention, at its recent meeting, we agree to continue our friendly co-operation with that body.

2. Resolved, That we tender our thanks to our delegates for the faithful and able manner in which they discharged their duties, at the late meeting of the General Convention.

Extracts from appendix, No. 2 of the report of the Executive Com., page 9 of the minutes.

"At the meeting of the different associations last fall it was found that there was a great falling off in the contributions for foreign missions, and the principal cause alledged was the interference of northern brethren with our domestic relations, and apprehensions entertained here that members of the foreign board were more or less concerned. Of this state of things your committee took the earliest opportunity to inform the foreign board, and gave them several strong reasons why they were suspected to be involved, and asked them for some decided avowal on the subject, and that funds for them would be withheld till we were satisfied. This they declined, but sent us a general circular in reply, hardly touching at all the matter of our inquiry, but stating that in these matters they were neutral in their official capacity, leaving us to infer that in their individual capacity they might be guilty.

We at once informed them of the unsatisfactory character of their answer. Upon this they sent their Treasurer, Heman Lincoln, to hold a personal conference with your committee, but without any specific instructions upon the subject. He expressed his decided opinion in relation to the disposition and conduct of the members of the board, that were of a favorable character, but which, however, we declined acting on, until they were confirmed by the board themselves. We heard nothing further from him or the board till our delegates went on to the Triennial Convention. As a majority of our delegates were members of your committee, we directed the Treasurer to pay over the funds into their hands to be delivered up or retained at their discretion at the Convention. At the Triennial Convention our delegates received such explicit avowals from the board, and such general indications of the favorable designs of our northern brethren, as induced them to pay over the funds.

Brother John S. Peck, agent for the American Baptist Home Mission Society, in a journey through the South called upon your committee, and in an interview with them exhibited such testimonials of the character of that board in relation to the subject of present excitement, as so far satisfied your committee, that they directed the Treasurer to pay over to him the funds in hand for that society having the assurance from him that said funds should all be sent directly to the payment of the present missionaries in Texas."

The following resolution, approving of the conduct of the committee appears on page 6 of the minutes:

Resolved, That the report be adopted, (report of the Ex. Com.) and that this convention highly approve the stand taken by said committee towards the Board of Managers of Foreign Missions on the subject of abolition, and of their correspondence with the board; which we believe were instrumental in part, in bringing about the happy results of the late Triennial Convention on this subject.

If further proof is wanting to show that all known abolitionists were left off, the Baptist Magazine for June, publishes the following as the names of acting members of the new board:—"D. Sharp, S. Peck, H. Lincoln, J. S. Bacon, B. Sears, E. Thresher, Jno. Wayland, N. W. Williams, W. Hague, Irah Chase, L. Bolles, E. Snow, B. Smith, R. Fletcher, W. Leverett," the first ten of whom signed the document, (5) and neither of the remaining five will be suspected of being tainted with abolition, except B. Stow, and the report of the southern delegates (8) will show that he has not expressed his fellowship with slaveholders, and non-fellowship with abolitionists, as to induce them to suffer him to remain on the board. Facts might be multiplied to fill a volume, if necessary; but if the foregoing is not sufficient to prove that the Board is pledged to the fellowship of Slavery, it is difficult to imagine what proof would establish it."

These observations in the address clearly show that you came to the Convention with instructions to exclude abolitionists from the board, and there is no use of pleading against the word "instructions." Whatever words you may employ to define your position they were virtually instructions from Southern bodies.

And now, not to protract this letter too great length, I respectfully ask you as the President of the General Convention, whether you expect such a proscription of abolitionists and in such a mode, to promote the missionary cause?

You may be under the impression that the numbers and influence of abolitionists of our denomination in the Northern States, are small and feeble, but let me assure you, my dear sir, that your informers, Messrs. Wilcox and Kingsford, have only shown their own ignorance of our strength. In

very many of the Baptist churches at the North, slaveholders cannot now be and never could have been, when known as such, admitted to the communion table.

I grant that in the cities and commercial towns, the abolitionists have not much strength, but throughout the country they are numerous. And it will not be long before they will make it manifest that they have both "numbers and influence."

Do you design to drive off from the missionary board this extensive community, and thereby expect to advance the cause of missions?

I do not ask you this as a representative of the South, but as an officer of a Convention that derives the much larger portion of its funds from Northern churches.

I sat in the Convention as a delegate from my church, a church that helps to sustain the abolition as well as the missionary cause.

I have had to tell them on my return that you received their funds, but denied them the right of representation on your board. And many are the churches in the same proscription.

But you will say the abolitionists first threatened to exclude slaveholders. We positively deny this. No action has ever been taken by abolitionists to exclude slaveholders from the convention or its board.

And as to the exclusion of slaveholders from their communion and their pulpits, it is no more than Southern churches would at any time have done to Abolitionists.

I know as a former native resident of South Carolina, that long before Baptist Abolitionists issued the address that has given so much offence at the South, no abolitionist known as such, could have had access to one of your pulpits or to your communion table.

The work of proscription commenced at the South. And wherefore? Because your christian

brethren in their conscience felt that slaveholding was sin against God and man, and as responsible christians they felt it their duty to their southern brethren to exhort them to abandon this systematized oppression.

You have succeeded by the aid of brethren of standing and influence at the North who "have no sympathies with the abolitionists," in excluding us from all representation in your board of Managers, and to carry it out fully you have excluded the whole State of Maine, as the Baptists in that State are pretty generally of the prescribed class. And now what are we to do? I confess I see no alternative than to organize a distinct missionary board, or with great humility bow ourselves to your dictation to control the funds you assist in raising, but without the privilege of disbursing.

My dear brother, there is one way and only one way in getting the Baptists of this country into unity again; we never can meet in perfect union until you cease to advocate, support, or connive at American slavery. There are too many of us who believe it is an awful sin against God, for Christians to live upon the unrequited toil of crushed humanity; and thus believing, we shall never cease our efforts to convince you until you "break every yoke and let the oppressed go free."

I have written with great plainness, because candor becomes a Christian better than complimentary words or rhetorical phrases. Nevertheless permit me to subscribe myself,

Yours affectionately in Christ,

WM. H. BRISBANE.

SIGNAL OF LIBERTY.

Wednesday, November 24, 1841.

LIBERTY TICKET.

For President,
JAMES G. BIRNEY, of Michigan.
For Vice President,
THOMAS MORRIS, of Ohio.

"IN ESSENTIALS, UNITY; IN NON-ESSENTIALS,
LIBERTY; IN ALL THINGS, CHARITY."

The Elections.

MICHIGAN.—Wayne County.—The official returns show the following result:

For Barry, 2242—for Fuller, 1846.

LIBERTY VOTE.

Governor, Jabez S. Fitch,	134
Lt. Governor, Nathan Power,	135
Senators, Arthur L. Porter,	143
" Samuel P. Mead,	133
Representatives, Horace Hallock,	157
" Chas. H. Stewart,	137
" Hiram Betts,	141
" Anthony Paddock,	139
" Glode D. Chubb,	135
" Rufus Lloyd,	133

Detroit gave for Governor, 38 Liberty votes—Plymouth, 51 votes; Livonia, 21; Nankin, 7; Redford, 9; Dearborn, 1; Brownstown, 1—Canton 2.

Hillsdale County.—The Liberty vote for Governor was 76—for Lt. Gov. 79. Votes were given in eight out of sixteen towns. In Adams, 22—in Allen, 2—Litchfield, 28—in Moscow, 5—in Pittsford and Reading each 1—in Somerset 2—in Wheatland 18.

It will be recollect that by accident this County was not supplied with printed tickets. The Whig vote for Governor in this county was 557—Democratic, 758.

Lenawee County gave 50 Liberty votes last year, 18.

Eight counties give 104: Liberty votes. Will our friends forward the returns from other counties?

PENNSYLVANIA.—The vote for Lemoyne is 818. The number of scattering Liberty votes will swell the whole number to upwards of 1000. Last year the vote for Birney in the same counties was 325.

MASSACHUSETTS.—The Liberty vote as far as heard from amounts to 3239. The same towns gave last year, for Birney 1329. The whole vote will probably exceed 4000. The Liberty Senator from Weymouth, Gen. Howe, is elected, and six or seven Liberty Representatives are chosen. In 83 towns, the Liberty votes have defeated the choice of pro-slavery Representatives, amounting to about eighty. There is no choice of Senators in Berkshire, Plymouth, Middlesex, and perhaps Essex. Eight whig members of the Legislature were elected in eight towns by a majority of one vote each.

Later.—All the towns but two have been heard from. The vote stands:

For Davis, (W.) 55,850

" Morton, (D.) 50,968

Majority, 4,882

Ohio.—Twenty two counties give 1834 Liberty votes. The Philanthropist estimates the whole vote of the State at 3000 or upwards.

NEW YORK.—Liberty votes. Cortland county, 167; Wyoming, 332; Niagara, 155; Livingston, 125; Albany, 70; Madison, 450; Oneida 725; Chenango, 100; Fulton, 150; Onondaga, 270; Erie 217; Orleans, 141; Ontario, 290; Tompkins, 70; Monroe county for Assembly, 264; last year, for Birney, 64. Rochester city gave 120; last year, 12.

The town of Whitesboro gave 95.

The town of Florence, Oneida county, gave 60 liberty votes, 46 whig, and 34 dem

ocratic voters.

In New York city, the vote for Arthur Tappan was 125; for H. Dresser, 1'17.

The democratic majority in the State as reported, is 15,238. They claim a majority of 62 in the Assembly, and two in the Senate.

Baptist Denomination.

Agreeably to the request of several of our Baptist friends and subscribers, we publish to-day a series of documents developing the power of slavery, as manifested in the doings of a portion of that denomination. We give them all in one number, because they wish to distribute an extra number of the copies containing the documents, among their friends who are not subscribers for the "Signal." The Baptists of this State have excluded slaveholders from the communion of their Churches. In this respect, we believe they are in advance of the other denominations. We hope they will also bear in mind, that they are not only members of the Church of Jesus Christ, and as such, bound to bear testimony against all iniquity, but that they are also free and independent citizens, invested with political power which they are bound to exercise for the good of their country. Slavery must be resisted wherever it shows itself, whether it be in the church judiciary, the missionary board, the halls of legislation, or even if it sits enthroned in the Presidential chair. We trust the members of this respectable denomination in this State will generally feel the necessity and propriety of adding to their ecclesiastical testimony, that of their political votes, that as Slavery is both a moral and a political evil, it may receive from them in their double capacity of citizens and Christians, an appropriate and double condemnation.

Conflicting interests of the North and South.

1. The provision of the constitution giving the South a representation for slaves. This was an original difference, and it gave the South an advantage over the North, which has been faithfully used ever since.

2. The return of fugitive slaves will be a matter of contention until there shall be none to be returned. The interest of the South imperatively demands it, while all the feelings of humanity cry out against it.

3. The division of the public revenue according to the Federal numbers, by means of which the South draws its dividend for its slave property. It has been twice divided thus without difficulty, but such an unequal apportionment will not always be tolerated.

4. The legislation of the free States setting slaves free who are brought into those States. This is a source of perpetual annoyance to the South, and has excited much irritation of feeling there.

5. The legislation of the slave States, making the free colored people of the South, slaves. In Alabama they may be seized by any one, and made slaves for life. Such a law will yet bring them into conflict with the North.

6. The provision in the law of South Carolina authorizing the imprisonment of colored seamen from the free States.

7. The Florida war and all similar wars. Appropriations of the nation's money have been made, for many years, in immense sums for this war, which has been commenced and carried on for the slave interest only. Appropriations have been made to pay for runaway slaves, to buy bloodhounds to catch them, and to support the families of those who have been disturbed or injured by the Indians.

8. The annexation of Texas to the Union. There is reason to believe that the slaveholders look to this project as a last resort, in case they should be worsted in their contests in Congress with the abolitionists.

9. The South have lost several cargoes of slaves, shipwrecked on the West India Islands. The North have no interest in looking after these slaves, who have thus become freemen, or in sending a minister to negotiate their re-enslavement, and their consequent sale in the southern human flesh markets.

10. The elevation of the condition of the free blacks in the free States is decidedly opposed to the interests of the slave States.

11. The personal liberty of Northern citizens at the South. It is a fact that a Northern man, if he be an abolitionist, let his profession, character or talents be what they may, cannot travel at the South without imminent danger of his life. The slaveholders now make their boasts of what outrages they will commit on abolitionists when they can, but they will find ultimately that such a state of things will not always be passively endured.

12. Unlimited freedom of discussion is the policy of the North. The slaveholding interest requires that free discussion in the free States should be restrained, if not suppressed.

13. It is the interest of the free States, especially of the Northwest, to open a foreign market for their surplus wheat. It is the interest of the slaveholder, on the contrary, that labor and provisions should be cheap through the country, because his profits are then the greatest.

14. In case of a war with England, it would be for the interest of the free States to make a conquest of Canada, while the South would endeavor to defeat such a measure, because it would endanger their peculiar institution.

15. It is for the interest of the free States to recognize the independence of Hayti, and get the restrictions upon our commerce removed. The slave States have refused to do this for more than 30 years, because by recognizing Hayti as an independent nation, we should be obliged to receive a black minister at Washington, and what a blow that would be upon our peculiar institution! What! introduce a negro to the President as a foreign minister!

16. It would be greatly for the interest of the free States to encourage the immediate and general abolition of slavery in the South, because it would secure an immense and permanent market for northern manufactures. The consumption of them by the free negro laborers would be enormous. The change in the West Indies, since emancipation, in this respect, has been very great. And so it would be with

us. But Messrs. Clay, Calhoun, &c. oppose every thing that looks that way, even if it should be for their own interest, because they wish to remain tyrants for life.

We see from this imperfect enumeration how mistaken those must be who think that the liberty principles have "burnt themselves out" and that the excitement respecting slavery is dying away. These things will remain matters of excitement, discussion and contention until the exciting causes are entirely removed out of the way, or until slavery shall obtain an unresisted sway throughout the nation.

Pro-Slavery Bible.

CHAPTER II.

[The difference between the principles of the Bible and of slaveholding religion may be readily seen by accommodating a few passages to the principles of slavery, as they must be made to read in order to make the Bible sanction the institution.—For instance:]

1. "Thou shalt neither vex a stranger, nor oppress him," unless he is a free black and then he must be driven from the state, or an abolitionist, and then he must be lynched.

2. "Thou shalt not defraud thy neighbor, neither rob him," unless he is a slave.

3. "If thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him," unless he is a free colored man, and then he shall be driven from the State as soon as possible as a pest and nuisance; "yea, though he be a stranger or a sojourner, that he may dwell with thee," except he be of African descent, and then he must be colonized in his fatherland.

4. "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee," unless the person escaping be a negro, and the law requires him to be delivered up; "thou shalt not oppress him" unless somebody has already made a slave of him for his own good; then you may oppress him for life.

5. "If a man be found stealing any of his brethren of the children of Israel and maketh merchandise of him, and selleth him, that man shall die;" always excepting, that ministers and white brethren in the church, may lawfully steal and sell the children of their colored brethren in the church who are slaves as soon as they are born.

6. "Blessed is he that considereth the poor" unless they are poor slaves. They are so contented and happy that no consideration except what the master bestows on them is necessary.

7. "Defend the poor and fatherless" unless they are black, and some ecclesiastical body advise you not to meddle with them.

8. "Deliver the poor and needy; rid them out of the hands of the wicked," unless they are in the hands of slaveholders.

9. "Blessed is the people that knows the joyful sound"; except that portion of them who are not allowed to attend meetings without the consent of their masters, under the penalty of twenty lashes on the bare back; "in thy name shall they rejoice all the day long," except when their master overhears and flogs them for praying.

10. "The Lord looseth the prisoners," excepting those held captive by slaveholders.

11. "The Lord openeth the eyes of the blind," excepting those whom the slaveholders forbid to read the Bible.

12. "The Lord raiseth them that are bowed down," except they are bowed down by hard work for slaveholders.

13. "The Lord preserveth the strangers," unless they are abolitionists, and then they are to be "hung without benefit of clergy."

14. "The poor is hated of his own neighbor," especially if he be a free colored man. He must not then be seen even in the church, unless it be in the "nigger" pew.

15. "Rob not the poor because he is poor," but rob him because he is black, and cannot take care of himself. In such a case it is a mercy to rob him.

16. "Open thy mouth for the dumb," unless the minister and leading members of the church advise you to be silent.

17. "Surely oppression maketh a wise man mad," unless he be a slave, and then, if he be wise, he would not take his liberty if it were offered him.

18. "Relieve the oppressed" but be careful what measures you take. By all means refrain from doing it through the ballot box.

19. "Have we not all one father," except the negroes, who are of a different race.

20. "Do no violence to the stranger," unless he is an abolitionist, or distributes the Bible among the slaves.

21. "When thou seest the naked that thou cover him," unless he be black, and the law, as in the State of Ohio, forbids it. In that case, let him go naked.

22. "Deal thy bread to the hungry, and bring the poor that are cast out to thy house" unless they are fugitive slaves and have cast themselves out from the house of the slaveholder. In such cases, remember the example of Paul, who sent back Onesimus to his lawful owner.

The Delicate Subject.—Those who think that slaveholders have a delicacy in speaking on Slavery, will do well to read the Documents of the Baptist Church, which we publish to day. No delicacy is found on the subject except at the north.

At Auction.—A female slave, named Sarah, was sold at the New Orleans Exchange, on the 15th inst., for eight thousand dollars. The purchaser was a free colored man, said to be her husband. His antagonist at the sale, a white man, bid up to 7,800 dollars.

Love was here competing with lust. Happily the faithful husband was able to out bid the libertine. Yet how fares it in the many cases, where the lawful husband is the poorer man?—*Friend of Man.*

The following from a whig paper, the Xenia (Ohio) Free Press, is very significant. We shall make no comment on it, any farther than to commend it to the notice of the "more favorable party" in this State.

"The whigs lost one Senator and one Representative, in the Highland district, by nominating pro-slavery candidates. We suspect they lost several other Representatives by the like folly."

We have on hand a letter from Otsego County N. Y. from our devoted brother, Rev. JOHN CROSS. It shall appear next week. The address from the IONIA DISTRICT shall also appear next week. Our friends will have patience with us.

CHARLES G. ATHERTON, of infamous Gag memory, has been requested to address the democracy of Boston in Faneuil Hall, the cradle of liberty. Truly "the democracy know no change"—their servility to slavery seems incurable.

A Boss.—One person has taken 60,000 acres in India, for the cultivation of cotton, and expects to employ 100,000 persons more than at present. So the South must look out for a great depreciation in the value of southern property.

For the Signal of Liberty.

The course taken by the opponents of anti-slavery, since 1832, forms a curious subject of speculation to one who has marked the progress of the cause.

While its friends were few and feeble, and could, as the enemies of truth imagined, be calumniated with impunity, they were "hypocrites," "demons," "fiends," and other pretty names and forms of expression were used to express the execration of their foes.

Slowly increasing in numbers until they were estimated by hundreds, yet indomitable of spirit, and constituting a harbinger, ominous as the small black cloud seen by Gehazi, they were dignified with the name and title of "fanatics," and about this period the renowned James Watson Webb proposed hanging a few hundred of them to secure peace and quiet. About this time they began to agitate the churches and endanger the "influence of the pastoral office." Churches were closed against them with holy horror, and we were constantly told "this is a political subject,"—"the churches can do nothing,"—"why bring this agitating subject into the churches?"—"it is downright sacrilege."

Excluded, then, from the sanctuary, they at length became satisfied that the most effectual mode of arousing the church to action, was to form themselves into a political party, nothing doubting that the churches would follow whenever it became popular—and not till then!—But lo! we are now met with a different objection—"this is a moral subject"—"not a political one." "You can do nothing by political action!"

Finding us, however, inaccessible to "reason" as the small politicians call their selfish views and measures, they endeavored to cajole us, and in this for once they succeeded. "We," said the whig politicians, "have some vitally important measure to carry, touching the interest of the whole country. Help us to elect 'Old Tip' and then we will help you," besides they represented him as an abolitionist himself.

Deceived by these fair promises many of the abolitionists, particularly in this State voted the "Tip and Ti" ticket, and what has been their reward? Why last winter we presented petitions to the whig Legislature, elected by our votes, asking a jury trial for persons claimed as slaves; and also that the Legislature would propose an alteration in the constitution, giving the rights of suffrage to all men irrespective of color. These petitions were not even noticed!! The "glorious Whigs" were in power, *jure divino*, as they conceived, and treated our petitions with supercilious contempt!

For the Signal of Liberty.

MESSRS. EDITORS:—The election returns are now officially received and I am enabled to present you with the liberty vote for this county. We have cast for Governor and Lieut. Governor, about 50 votes, for senators 43, for representatives 43 and for county commissioner 36. Last year, I think the vote in this county was eighteen, and could we have got our National Addresses this year before election, we might have made it 100 or more.

I have no doubt that at least one half the voters in this county were totally ignorant of the names of our candidates, if not of the very existence of a third party organization.

Both of the old parties exerted themselves to the uttermost to prevent the abolitionists in their ranks from voting the Liberty ticket. So you will see that if our candidates did not run well it was not because the other parties did not try hard enough to ruin them. We think however that taking into consideration the almost insurmountable difficulties under which we labored in getting up an organization we have done remarkably well and have not a doubt that if we devote ourselves energetically and untiringly to the task for another year we shall poll from 2 to 300 votes.

One of the most prominent objections raised against the Liberty organization by our opposers in these parts is, that we are making Temperance, church matters &c., among our objects for political action, and the Signal is frequently quoted to sustain their assertions. Now, though I am far from admitting this to be the object of the mass of abolitionists (who boast of being politicians with but one great object in view) yet I regret to say that the Signal of Liberty has, in some instances, given them some reason on which to base their assertions, at least with regard to Temperance.

I am sorry for that. It would in my humble opinion be much better to direct our whole efforts to the attainment of that one great object—UNIVERSAL LIBERTY—than to distract our attention by bringing in collateral issues which call rather for moral suasion than for political action. If a man cannot conscientiously vote for a candidate who uses ardent spirits let him if he wishes vote against him. This he can do without, in any wise, affecting the liberty cause, but let him not confound them together so as to give us the character of a mongrel party, half abolitionists and half temperance. Let them be kept distinct, so that the people may see nothing but EMANCIPATION! EMANCIPATION! and EMANCIPATION and EQUALITY in all our actions.

J. CARPENTER.

Adrian, Nov. 20, 1840.

REMARKS.—We do not make, nor have we made, so far as we can recollect, any "issue" on the subject of Temperance, politically. We have only used the privilege possessed and exercised by all anti-slavery editors, of expressing their opinions on that subject.

Every one can agree with us or not, in the views we have expressed. The points we have advanced on that subject, whether correctly or not, have no necessary connection with the political organization of a Liberty party, unless the anti-slavery friends choose to seek the attainment of both objects by the same means. Of the propriety of this course, every one must judge for himself, and act accordingly. The Liberty Senatorial Convention of Washtenaw and Livingston, comprising some seventy delegates, resolved without a dissenting voice, that they would vote for no man unless he was an uncompromising friend of Temperance. Our friends elsewhere might think differently upon that subject. We would suggest to all the advice of St. Paul, respecting the eating of certain meats, "Let not him that eateth not despise him that eateth." We will only add, that the sentiments we have advanced in the "Signal" in reference to the Temperance cause have received the full and cordial approbation of many of our most distinguished anti-slavery friends in different parts of the State.

The Hollis street church, Boston, has been mortgaged for \$3,000, to pay the expenses of the controversy with Rev. Mr. Pierpont. The Times says Mr. Attorney Rand's fees were \$1,150, and Mr. Dexter's \$1,075. Mr. Pierpont's salary is now \$3,300 in arrears.

Cornelius Burnet, of Cincinnati, who harbored the negro of Mr. J. McCauley of Lexington, and resisted the officers when they captured him, has been fined \$100. They should have added one hundred lashes.—*Danville Clarion.*

When I am indulging in my views of American Liberty, it is mortifying to be reminded that a large portion of the people in that very country are slaves. It is a dark spot on the face of the nation.

Lafayette.

STRAYED AWAY.

From the premises of the subscriber, residing in the village of Ann Arbor, (lower town,) on the night of the 17th inst., a black line back fowling cow, about five years old, with a small white spot on her forehead, and one white hind foot. No other marks recollect.

Any person who will return said cow, or give information where she may be found shall be reasonably rewarded.

N. SULLIVAN.

Ann Arbor, Nov. 24, 1841.



MONEY.

To the Patrons of the Signal:—
Dear Friends,—Permit me just to say, that if you have any regard for the Executive Committee, or any sympathy for the Printer, or wish to see our good and holy cause triumph, ~~CEASE TO SEND US MISERABLE DEPRECIATED PAPER~~ in the shape of "State Script," "Post Notes," &c. We would be among the last on earth to be difficult or oppressive, but it is a fact that nearly all the paper we receive in the shape of money, is not worth to us more than six or seven shillings to the dollar. We hope our friends will remember that however willing we might be to make this sacrifice—poverty compels us to ask that which is worth eight shillings to the dollar, and if other money is sent, we shall be willing to credit the same for its actual value and no more.

G. BECKLEY,

Chairman of Executive Committee.

Ann Arbor, Nov. 17, 1841.

Merchant's Improved Compound Fluid Extract of Sarsaparilla.

For removing diseases arising from an abuse of Mercury, chronic and constitutional diseases, such as scrofula or King's evil, secondary syphilis, ulcerations, corruptions of the throat, nose, cheeks, lips, ears and other parts of the body, eruptions on the skin, rheumatic affections, white swellings, pains in the bones and joints, fever sores, obstinate old sores, scalled head, salt rheum, ring worm and other diseases arising from an impure state of the blood. Also, habitual costiveness, piles, chronic affections of the liver, lungs and chest, pains in the stomach and sides, night sweats &c. It is likewise much recommended as a cleansing spring medicine.

This compound fluid extract is Alterative, Diuretic, Diaphoretic, Laxative, Aromatic, and slightly stimulant, and may be used successfully in scrofulus and syphilitic diseases, and that shattered state of the Constitution which so often follows the abuse of mercury, exostoses or morbid enlargement of the bones sanguineous mustules of ringworm; ulcerations generally; caries of the bones; cartilages of the nose, mouth, with the other diseases above mentioned, and all diseases arising from a morbid state of the blood.

There is hardly a physician who has not had occasion to observe with pain, the phagedenic variety of herbs; and in spite of all their remedies he could bring against this cruel disease, was compelled to acknowledge their inefficiency and allow the monster to corrode and destroy the nose, cheeks, lips, eyelids ears and temples; parts of which this malady generally affects a preference. But in this extract, will be found a perfect remedy, in all such cases, and where the disease has not produced a very great derangement of structure, it will even yield to this remedy in a very short time.

Within a very short period, there has been great improvements in France, on the pharmaceutical and chemical treatment of Sarsaparilla, and it has been fully proved that nine-tenths of the active principles of that valuable root is actually lost in the usual mode of preparing it for medical use.

The compound extract being a very nice pharmaceutical preparation, requires the most rigid care and skillful management, and not without strict reference to the peculiar active principle of each of its constituents. The French Chemists have ascertained by actual experiment, that the active principle of Sarsaparilla is either destroyed by chemical change,

[CONTINUED FROM FIRST PAGE]

Triennial Convention, by a separation of the Southern from the Northern churches; and whereas, from the magnitude of the missionary enterprise, and the importance of united action for its advancement, such division is to be deprecated, and if possible prevented.

* And whereas, the manner of adjusting the existing difficulty, so as to remove the disquietudes and prevent the division, is one of delicacy and importance, requiring deliberation and mutual counsel: therefore, Resolved,

1. That it be recommended to the delegates from slave-holding States, who shall attend the Baptist Triennial Missionary Convention, in April next to assemble in the city of Baltimore, in the meeting house in which the triennial convention is to assemble, at 10 o'clock on the Monday before the last Wednesday in April next, that they may deliberate and determine upon the manner in which they shall act on this subject, when they shall meet in the triennial convention.

2. That they be requested, after the rising of the triennial convention, to give information to their constituents of the result of their doings.

4th. The pro-slavery delegates, in accordance with the above recommendation, held their preparatory meeting and received a communication from a few Northern brethren who stand opposed to abolitionists, so couched as to suit the views of the said proslavery convention, and to give the Southern brethren the expectation that their views should be sustained by them in the General convention. It was therefore determined to wait the election of the board of Managers before any further proceedings.

[When the conference assembled the following document was drawn up by S. H. Cone, and signed by such of the acting members of the Board as were present, in which those churches and individuals who refused to commune with slaveholders, are implicitly condemned as having introduced a new test of fellowship, &c., forgetting the old test, "Have no fellowship with the unfruitful works of darkness," &c.]

Whereas, the Scriptures constitute the only rule of conduct for Christians and Christian churches; and, whereas, it is evident in the Scriptures, that churches are independent bodies, having no head but Christ, and no law but his revealed will; and, whereas, they have no right or authority to censure or excommunicate any but their own members; and, whereas, the constitution of the Baptist General Convention of the United States, of the American Baptist Home Mission Society, American and Foreign Bible Society, require that the officers and managers of those institutions be "brethren in good standing of Baptist churches, in general union with the denomination;" and, whereas, a "disposition has been manifested, in this age of innovation, to introduce new tests of good standing and fellowship, unknown to the denomination generally;" and, whereas, the announcement of disfellowship, on the basis of such new tests, is now causing embarrassment and alienation among those who have been united in bonds of fraternal love for many years, and hitherto have delightedly co-operated in the holy enterprise of disseminating the truths of God, through these organizations,—therefore,

Resolved, That the undersigned deem it their duty and privilege to record their full conviction that no new tests unauthorized by the Scriptures, and by the established usages of the great body of our churches, should be suffered to interfere with harmonious operation of our benevolent associations, as originally constituted, and they embrace this fitting occasion to express their decided disapprobation of all such tests, believing them to have a direct tendency to part asunder those who have "one Lord, one faith, one baptism," and above all, that they invade the prerogative of Jesus Christ, the one and only legislator of the churches of the saints, to whom be glory for ever, amen.

Spencer H. Cone, L. W. Allen,
Daniel Sharp, Ira Chase,
Heman Lincoln, Joel S. Bacon,
Barnes Sears, William Sands,
William Hague, William Crowell,
John Peck, Wm. B. Johnson, Jr.
Eli Ball, N. W. Williams,
J. B. Jeter, Solomon Peck,
Thomas Stocke, Ebenezer Thresher,
B. M. Sanders, Rufus Babcock, Jr.
J. J. Finch, James B. Taylor,
S. P. Hill, S. Chapin,
James E. Welsh, Archibald Thomas,
Jess Hartwell, Isaac McCoy,
Samuel Dorset, C. George,
James C. Crano, A. M. Beebe,
Jonathan Davis, John Smitzer,
J. G. O. Wilkison, Alexis Caswell,
John O'Choules, J. Wayland,
James Wilson, J. L. Burrows,
J. C. Harrison, Charles G. Somers,
B. R. Loxley, G. F. Adams,
B. T. Welsh, Geo C. Chandler,
B. M. Hill, Thomas B. Ripley,
Henry J. Ripley, A. K. Levering,
G. W. Norris, O. B. Brown,
A. D. Gillette, David Benedict,
Herndon Frazer, John Healey,
Wm. Quesenbury, K. P. Anderson,
T. F. Caldicott, J. P. Champlin,
Lemuel Porter, D. D. Pratt,
R. Fuller, James C. Furman,
Joseph Ballard, Pharellus Church,
George B. Ide, J. S. Eaton,
James H. Linsley, A. Perkins,
W. A. Baynton, Daniel Ward,
Ira M. Allen, William Crane.

5th. Abolitionists held no preparatory meeting, came to no agreement among themselves, and went into the General

convention uncommitted to any course whatever.

6th. Before the Convention commenced their session, it was a current rumor among the brethren, that the Rev. W. B. Johnson was to be made President of the Convention. Accordingly, when the Convention met, Brother Cone requested that another be elected president, as he had already served the convention in that capacity a number of years. At this very time there were in the pews of the church tickets already prepared, having the name of W. B. Johnson upon them. The result was the success of the prepared ticket by a majority of two.

7th. When the election for Vice Presidents and the board of managers came under consideration, a resolution was adopted by the convention to have tickets printed containing all the names of the members of the former board with spaces to admit of alterations. No reason was assigned for this departure from the former usage of the body. Abolitionists however interposed no objections, although conscious of the object of this new plan was to effect their exclusion by a silent vote, and thus cut off all opportunity of advocating their claims to equality of privileges and rights in the convention and board. Rev. J. C. Furman, pastor of the 2nd Baptist Church in Charleston, S. C., had then distinctly informed me, that it was settled that Mr. Galusha must be left out. That there were \$10,000 locked up in Alabama that would be lost to the convention if he were not left out of the board.—That he was a fanatic, and ought to be excluded.

8th. The election of Managers and Vice Presidents came on the next day, the tickets ordered by the Convention, having been regularly distributed. But there was also distributed a printed ticket not ordered by the convention, having the names of all known Abolitionists carefully left out. This ticket was prepared to suit the pro-slavery demand, and particular pains were taken not only by southern, but by some northern men to place it in the hands of those who might probably be induced to support it. I had to take some pains to get possession of one being too well known as an Abolitionist for any hopes to be entertained that I would support it. Abolitionists saw all this going on but they kept silent, and waited to see if the northern brethren generally would sanction such an electioneering policy.—The silence was broken by Elder Richard Fuller of Beaufort of South Carolina, who as we were going into the election, interrupted the proceedings by demanding to know, of yourself, the President of the convention, if any instructions had been given to you, or to your knowledge to any one in the convention, "to proscribe any man for conscience sake." Your reply was that you knew of no such instructions.—Br. Fuller was then allowed to proceed without the slightest interruption in a speech which, whilst it severely rebuked all proscription "for conscience sake," and expressed sentiments which every abolitionist must have warmly approved, yet left the impression upon the audience that abolitionists had falsely charged the Southern brethren with a spirit of proscription—it was then and not till then, that abolitionists attempted to offer any remarks upon the subject. If they had then continued silent, it would have been a clear admission that they had made, not only an ungenerous, but a false charge against their Southern brethren. Not to have spoken then, would have been base and contemptible. They did believe that such instructions had been given, and they accordingly asked for further explanation. They were indeed finally allowed to ask questions of others, such as had been put to you by Br. Fuller. But when I propounded the question in a form to bring out all the facts in the case, I was called to order and you confirmed it. And when I attempted to explain my reasons for making any inquiry into the subject, you sir, pronounced it out of order to offer any explanations. On the other hand, other brethren were permitted to speak with as much latitude as they pleased. Abolitionists alone were limited. But the discussion went far enough to allow our Southern brethren to deny that any instructions had been given them, to proscribe any member of that convention. You denied the knowledge of any such instructions to yourself, or to any other delegate, and you dear sir, presided in the South Carolina State Convention when the resolutions above named, were passed. You also presided over the Edgefield Association, when in October last the resolution of instructions was passed by that body. Again, when in convention I named the resolutions of the Camden church; you replied that the Camden church had no representation in the General convention, and yet there sat brother Breckin, the pastor of the Camden church, who himself signed the resolutions in behalf of the church. I ask, if Edgefield is not represented in the Senate of the United States, by the same Senators who represent the whole State of South Carolina? I always thought that the whole included every part. And if the pastor of the Camden church appeared in the General convention as a delegate from his association or convention in Carolina, he did so by virtue of his church being a constituent of such association or

[CONCLUDED ON SECOND PAGE.]

JEW DAVID'S

OR HEBREW PLASTER.

The peculiarities of this Chemical Compound, are owing to its extraordinary effects upon the animal fibre or nerves, ligaments and muscles, its virtues being carried by them to the immediate seat of disease, or of pain and weakness.

However good any internal remedy may be this as an external application, will prove a powerful auxiliary, in removing the disease and facilitating the cure, in case of Local Inflammation, Scrofulous Affections, King's Evil, Gout, Inflammatory, and Chronic Rheumatism, and in all cases where seated pain or weakness exists.

A gentleman travelling in the South of Europe, and Palestine, in 1830, heard so much said in the latter place, in praise of Jew David's Plaster; and of the (as he considered) miraculous cures it performed, that he was induced to try it on his own person, for a Lung and Liver affection, the removal of which had been the chief object of his journey, but which had resisted the genial influence of that balmy and delicious climate.—He put over the region over the liver; in the mean time he drank freely of an herb tea of laxative qualities. He soon found his health improving; and in a few weeks his cough left him, the sallowness of his skin disappeared, his pain was removed, and his health became permanently reinstated.

It has likewise been very beneficial in cases of weakness, such as weakness and pain in the stomach, weak limbs, lameness, and affections of the spine, female weakness, &c. No female subject to pain or weakness in the back or side should be without it. Married ladies, in delicate situations find great relief from constantly wearing this plaster.

No puffing, or great notorious certificates is intended. Those who wish to satisfy themselves of the efficacy of this plaster, can obtain sufficient to spread 6 or 8 plasters for 50 cents, a sum not half sufficient to pay for the insertion of a single certificate into any of our most common prints, a single time.—This trifling price per box is placed upon it, in order that it may be within the means of every afflicted son or daughter of the community: that all, whether rich or poor, may, obtain the treasure of health, which results from its use.

Jew David's or Hebrew Plaster, is a certain cure for corns.

Directions accompany each box. Price 50 cents.

Doolittle & Ray, agents for Michigan.

Country agents supplied by M. W. Birchard & Co., Detroit. Sold by Dr. McLean

Jackson; Dewey & Co., Napoleon; D. D.

Kief, Manchester; Ellis & Pierson, Clinton;

F. Hall, Leoni; G. G. Grewell, Grass Lake;

Keeler & Power, Concord.

Ann Arbor, May 12, 1841.

If

TAILORING BUSINESS!

A. M. NOBLE, would respectfully inform the citizens of Ann Arbor and its vicinity, that he has recently opened a shop in the Lower Town, immediately over the late mercantile stand of Lund & Gibson, and opposite the shoe store of J. Beckley, & Co., where he is prepared at all times to do work in his line, with promptness, and in a neat and durable manner.

Particular attention will be paid to cutting garments. Produce will be taken at the usual prices, for work done at his shop.—Those who have cash to pay for services of this kind, are particularly invited to call.

P. S.—Wanted, a boy from 12 to 15 years of age, as an apprentice to the Tailoring Business.

Ann Arbor, October 6, 1841.

If

NEW GOODS.

A. GOOD assortment of most kinds of Goods that are needed are now opened and ready for display or sale, at the store formerly occupied by Degriff & Townsend, in Ann Arbor, (Upper Town,) which will be sold to those who wish to buy and pay money or almost any kind of Produce, by

F. DENISON.

Ann Arbor, Nov. 17, 1841.

50¢

N. B. Not knowing the prices at which Goods are sold in this region, I must request those who wish to know if they are cheap to call and examine for themselves. Pork, Wheat and Butter are taken in exchange for goods and at fair prices.

F. D.

IN ATTACHMENT.

In attachment, before C. W. Lane Justice.

William Sperry.

vs. Washtenaw county, ss.

Carlos Joslin.

A. N attachment having issued in the above entitled cause, and the defendant not having appeared at the return thereof; notice is therefore hereby given that the said cause cause is continued to the 13th day of November next, at one o'clock in the afternoon, at the office of the said justice in the village of Ypsilanti, in said county.

WILLIAM SPERRY.

August 4, 1841.

27-4w

TAKEN UP

B. Y the subscriber, living in the town of Green Oak, Livingston County, on the 5th of October, inst., a dark brown steer, two years old; no other marks perceptible. The person, owning such steer, will come forward, prove property, pay charges and take him away, otherwise he will be disposed of according to law.

JOHN MONAHAN.

Green Oak, Oct. 13, 1841.

28-2w

CAUTION.

I. ISRAEL E. GODLEY, an indentured apprentice, about fourteen years old, having been coerced from the employment of the subscriber; the public are hereby cautioned against trusting said boy on his account, as he will pay no debts of his contracting from the present date.

Z. WALDRON.

Northfield, Nov. 17, 1841.

30-2w

Produce of every Description,

R. RECEIVED in payment for Job work, Advertising and Subscriptions to the "SIGNAL OF LIBERTY," if delivered at the Office, immediately over the Store of J. Beckley, & Co.

April 28.

MORTGAGE SALE.

D. EFAULT having been made in the payment of a certain sum of money, secured by indenture of mortgage, executed by Barney Davanny to Jacob L. Larzelere and George B. Daniels, dated July the 21st, A. D. 1837, and recorded in the register's office in the county of Washtenaw, Michigan, on the 28th day of August, in the year of our Lord one thousand eight hundred and thirty-seven, in favor of mortgages at page two hundred and eighty-three, wherein is due at the date of this notice two hundred and eight dollars and forty four cents, which said mortgage has been duly assigned to the subscriber.

Notice is therefore hereby given that on Thursday the third day of February next, at one o'clock, P. M., at the Court House in the village of Ann Arbor, in the county of Washtenaw, will be sold at public auction the premises in said mortgage described, being all that certain piece or parcel of land situate in the county of Washtenaw, State of Michigan and bounded and described as follows: it being the west half of the southwest quarter of section number seven, in township number one south of range number four east, containing eighty one and thirty one hundred acres of land.

FRANCIS MCNIN, Assignee.
L. H. HEWETT, Attorney.
Dated Nov. 1st 1841.

THRESHING MACHINES, HORSE POWER, MILLS, &c.

T. HE undersigned are manufacturing and will keep constantly on hand at their shop two and a half miles west of Ann Arbor, near the Rail Road, HORSE POWERS and THRESHING MACHINES.—

The horse power is a new invention by S. W. FOSTER, and is decidedly superior to any thing of the kind ever before offered to the Public. The price of a Four Horse Power, with a good Threshing Machine is 120 dollars, at the shop; without the Machine, ninety dollars. These Horse Powers can be used with two, three or four horses to good advantage. Three men with two horses, can thresh one hundred bushels of wheat per day (if it yields middling well,) and it will not be hard work for the horses. The Horse Power and Thresher can both be put in a common wagon box, and drawn any distance by two horses. The Two Horse Power will be sold at the shop, with the Thresher, for seventy-five dollars.

They also manufacture STRAW CUTTERS, recently invented by S. W. FOSTER, which are decidedly preferable to any others for cutting straw or corn stalks, by horse or water power. They also work by hand—Price, fifteen dollars.

ALSO—

CAST-IRON MILLS for grinding grain, at the rate of six to eight bushels per hour, with two horses or by water.

ALSO—

SMUT MACHINES of superior construction. Invented by S. W. FOSTER.—Price, sixty dollars.

S. W. FOSTER, & Co.

Scio, June 23, 1841.

10-ly

YPSILANTI ACADEMY, AND TEACHERS' SEMINARY.

H. H. GRIFFEN, Principal, who formerly had charge of the Teachers' Seminary at Ann Arbor, and also at Grass Lake.

The sixth term of this Institution will commence on Wednesday,

THE 24TH DAY OF NOVEMBER next, and continue eleven weeks. While this school is equally open to all of both sexes, who wish to acquire a good English education, particular attention will be given to those preparing to Teach. The Languages not being taught in this Seminary, the more exclusive and uninterrupted attention will be given to impart a practical knowledge of the English Branches.

Apparatus.—The Institution is furnished with Chemical, Philosophical and Astronomical Apparatus, Surveying Instruments, &c. &c. to the amount of \$300.

Tuition.—In the Common English Branches, \$3.50.

In the Higher English Branches, from \$1.50 to \$5.00.

Extra Branches.—Mezzotinto and Chinese or Theorem Painting, \$3.00 each, for 12 Lessons, taught by Mrs. GRIFFIN.

The tuition is to be paid at the middle of the term. No deduction for absence will be made except for protracted sickness, and no one will be received for less than five and a half weeks.

Board for \$1.50 per week, including washing. Rooms may be had reasonable, where persons may board themselves.

For further particulars enquire of the Principal.

Ypsilanti, Oct. 27, 1841.

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