

THE GLOBE. Circulation—the largest in the county. HUNTINGDON, PA.

Wednesday, August 12, 1857.

DEMOCRATIC NOMINATIONS.

FOR GOVERNOR, Hon. WM. F. PACKER, of Lycoming. FOR CANAL COMMISSIONER, NIMROD STRICKLAND, of Chester. FOR SUPREME JUDGES, Hon. WILLIAM STRONG, of Berks. Hon. JAMES TOMPSON, of Erie.

Shipments of Coal. The Shipments of coal over the Huntingdon & Broad Top Railroad for the week ending Thursday, August 6th, amounted to 2,340 tons. Total this season 48,727.

The ceremony of laying the corner stone of the new German Reformed Church, was performed in this borough, on Saturday last. The congregation previously met in the Lutheran Church, where a lecture was delivered by the Rev. Mr. McClean, of the Presbyterian Church, after which the ceremony was performed by the Rev. Mr. Reed, under whose auspices the new Church is being erected.

CAMP MEETING.—The Manor Hill Circuit Camp Meeting will be held on the old ground, near Manor Hill, commencing on Friday, 21st instant.

Democratic County Convention.

The Democratic County Convention will meet at the Court House this evening, in pursuance of the call of the County Committee. We believe the county will be fully represented, and from the general interest manifested by Delegates and the party, it is expected that a good and strong ticket will be nominated—a ticket that will give the coalitionists a little trouble to defeat, if defeat it they can—their ability to do which we will at least contest.

SINGULAR DECISION.—Judge Thompson, of Philadelphia, has made a decision in the contested election case between Mr. Mann and Mr. Cassidy—that the election of Mr. Cassidy was illegal, or rather that Mr. Mann was elected. This is rather singular when it is understood that Mr. Mann, who brought the suit, abandoned it upon comparing the evidence, and accepted an appointment under the recent act for the election of two Attorneys for Philadelphia.

A GOOD PLACE FOR LAWYERS.—Luzerne county is some on legal business. There are 753 cases at issue on the trial list for August term. In these are not included the Commonwealth cases. Over four hundred executions have been issued since May Term, returnable to August.

Democratic Nominations.

FULTON COUNTY.—The Democratic Convention of Fulton county met on the 25th ult., and nominated the following ticket: For Assembly—James B. Sansom. Prothonotary—William C. McNulty. Commissioner—John Wishart. Auditor—George R. Sipes.

James B. Sansom is the editor of the Fulton Democrat, and a good man. Hope he will be successful.

MIFFLIN COUNTY.—The Democracy of little Mifflin met in Convention on Saturday 1st instant, and put in nomination the following ticket: Assembly—Dr. Bower of Newton Hamilton.

Sheriff—Elliott Williams of Brown. Register & Recorder—Joseph Waream of Lewistown. Treasurer—John B. Solheimer of Lewistown.

Commissioner—John Cupples of Granville. Coroner—John McKee of Lewistown. Auditor—Joseph Kearns. Director of Poor—John Stonerod.

A Characteristic Trick.

It is stated that WILMOT has resigned his Judgeship. We hope this is so—but why didn't he resign sooner, so as to give the people of his district an opportunity, at the ensuing October election, of filling the office for the period of ten years? The reason is easily given. He has very little, if any, hope of an election to the gubernatorial chair—consequently next year, when the people are constitutionally authorized to act, (which can only be done when the resignation takes place three calendar months before a general election,) WILMOT will again step forward and be elected to the judicial office! Had he resigned sooner, an election would have been held this year, and his successor commissioned for the full term. As it is, Governor Pollock will now appoint, which appointment only holds good until after the election of 1858. A pretty shrewd trick on the part of the Black Republican candidate for Governor, and altogether characteristic of the foul party which he represents.—Lancaster Intelligencer.

CURE FOR DYSENTERY.—The Middletown Republican copies the following, and certifies to its good effect, as proved by experiment: "An old friend handed us the following simple recipe for publication. It has been practiced in his family for many years with uniform success, even in the most alarming stages of the complaint: Take Indian corn, roasted and ground in the manner of coffee, (or coarse meal browned,) and boil in a sufficient quantity of water to produce a strong liquid like coffee, and drink a tea-cupful (warm) two or three times a day. One day's practice, it is said, will ordinarily effect a cure.

Who Agitates in Kansas.

The Albany Atlas answers this question in a nut shell, and the truth of its assertion cannot be denied. "It will be recollected," it says, "that last summer, when the Black Republicans saw danger of peace in Kansas, and consequently an end of their political hopes, they deliberately set about getting up a war, and raising money and men, sent Gen. Lane with an army to set the whole Territory in commotion and fill the whole country with excitement. The plan worked so well then, that there is now an attempt to repeat it. Gov. Walker, under the instructions of the Administration, was pursuing a course so eminently just and fair, and so obviously affording to all the people of the territory their political rights, that it was becoming evident that popular opinion in and out of Kansas must approve his policy, and that Mr. Buchanan's Administration must speedily have the merit of having settled all the Kansas difficulties on the basis of the organic act. In this emergency something must be done by the agitators, or Kansas would become quietly a Free State. Accordingly the telegraph informs us that a public meeting has been held in Kansas, doubtless at the instigation of politicians outside, at which "it was determined to resist the U. S. troops if an attempt was made to collect the taxes." It is also added that "General Lane had been sent for." This attempt to practice over again the game of last year will prove a failure. The people—even the free State men of Kansas—can understand these matters now. Governor Walker will speedily crush out this attempt at rebellion and every sane and reasonable man in the country will approve his action. None but fanatics will deem it necessary to apply violent remedies to the disorder of the Territory when they are in process of cure by peaceful ones."

Hazlehurst versus Henry Clay.

The candidate of the Know Nothings for Governor, ISAAC HAZLEHURST, Esq., is a gentleman of observation and reflection. He is an old line HENRY CLAY Whig, so straight out an admirer of the Kentuckian, that he would vote for his bones, we presume, rather than any living candidate. But does it ever occur to him that in carrying out the oath-bound pledges of the American Lodges he does the greatest violence to the opinion of the man he professes to admire so much?—When he associates politically with those who denounce our citizens of Irish or German birth as the "miserable low rabble," and the "scum of society," does he remember the nobly just tribute which HENRY CLAY paid to our naturalized citizens, in a speech delivered from his place in the United States Senate, when he then spoke:

"The honest, patient and industrious German readily unites with our people, establishes himself upon some of our fat lands, fills his capacious barn, and enjoys in tranquility the abundant fruits which his diligence gathers around him, always ready to fly to the standard of his adopted country, or of his laws, when called by the duties of patriotism. The gay, the versatile, the philosophical Frenchman, accommodating himself cheerfully to all the vicissitudes of life, incorporates himself without difficulty in our society. But of all foreigners, none amalgamate themselves so quickly with our people as the natives of the Emerald Isle. In some of the visions which have passed through my imagination, I have supposed that Ireland was originally part and parcel of this continent, and that by some extraordinary convulsion of nature, it was torn from America, and, drifting across the ocean, it was placed in the unfortunate vicinity of Great Britain. The same open heartedness, the same generous hospitality, the same careless and uncalculating indifference about human life, characterize the inhabitants of both countries.—Kentucky has been sometimes called the Ireland of America. And I have no doubt, that if the current of emigration were reversed, and sent from America upon the shores of Europe, instead of bearing from Europe to America, every American emigrant to Ireland would there find, as every Irish emigrant here finds, a hearty welcome and a happy home."

The Pennsylvania Magazine.

As we stated last week, the first number of this monthly is on our table. Accompanying the Magazine was a letter from the editor, in which he speaks as follows:—"Send you Magazine. Am much annoyed by the fact that printer persisted in making too little margin, and hence the thing looks like the 'Family Christian Almanac.' Will probably decide to have it re-printed and begin in September with illuminated title page." We agree with the editor that the margin is too small, and the title page too plain and common. The type are beautiful and well arranged, but the print is nothing to brag of—it does not, at least, reflect much credit on the Harrisburg publishers, if this is the best they can do. As to the matter of the Magazine we may say it is excellent, and will do for the first, as we notice that the best articles on file have been deferred for the second number. The establishing of a Magazine in Harrisburg must necessarily be attended with much trouble and expense, and has doubtless required much energy and perseverance to get it under way, but from the well-known ability of the editor, and his apparent determination to make a severe trial to establish a Magazine that will represent the literary ability of our great State, we have strong hopes of its ultimate success, and of the Magazine being just what it ought to be in every particular. And to this end, we recommend the undertaking to the favorable notice of our brethren of the press, and to the reading and literary public.

Proceedings of Agricultural Society next week.

The Canvass in Pennsylvania.

Never, in history of parties, have the Democracy of Pennsylvania occupied a prouder position than is theirs to-day; and never, in any previous State canvass have the incentives to gallant action been greater than now. Throughout all the fierce storm of bigotry that recently swept over the country like a devastating storm, threatening even the disruption of the Union, the true-hearted Democracy of the Old Keystone never for a moment wavered or lost sight of any of their duties, but stood like a bulwark to break and arrest the progress of the Union-destroying sentiment, that, in an evil hour, had seized upon and perverted the minds of the people. Nor were their efforts either unavailing or unappreciated. Planted upon the broad principles of a true and genuine Democracy, the struggle was for the preservation of the glorious Constitution of our common country, and the rights of every section of the confederacy under that instrument. The encounter was desperate; the triumph complete.—The Democracy of the whole Union rejoiced with their brethren of Pennsylvania in their victory, and with true magnanimity and patriotism, gave the post of honor to the old Keystone, in the national contest which followed by selecting her own great statesman as their standard bearer, and the exponent of their principles. True to herself and to the Union, Pennsylvania reasserted, by an immense majority, her attachment to Democratic principles, and by her intrepidity and gallantry placed her favorite son in the Executive Chair of the Nation. But the strife is not yet ended; and while Abolitionism, Disunionism and Know-Nothingism are combining to assail the administration, are yet any one of its measures have been developed, it becomes the duty of the Pennsylvania Democracy rally with gallantry and energy in its defence, and boldly to maintain those principles which in the past have secured the confidence and patriotic co-operation of the people. The sole aim, now, of the opposition, united or divided, is to embarrass the administration of Mr. Buchanan, with a view to prevent the realization of the hopes of the Democracy of the Union, in the peaceful settlement of all our domestic differences and the vigorous assertion of all our rights abroad; and against all these designs the Democracy should be on their guard, for the Administration can only fall in its patriotic purposes by the want of fealty on the part of those who called it into existence. The whole country is looking to the success of the Administration as an assurance of the perpetuity of our republican institutions, and the preservation, inviolate, of the liberties purchased for us by the blood of our forefathers, and to secure this success, it is only necessary that the Democracy and those patriotic Whigs, who so nobly co-operated with them, shall prove true to themselves and to those principles of government which they have so nobly and manfully sustained in opposition to every prevailing fanaticism and madness.

The principles of the Democratic creed have been vindicated before the people, in the National Congress, and in the highest judicial tribunals of the country; and upon their maintenance depends the preservation of the liberty-loving sentiment among the people, and the continuance of a common brotherhood that has made us a free and prosperous confederacy. We appeal directly to the Democracy of Pennsylvania, upon whom in the coming contest all the deceptions, misrepresentations, and trickery of Abolitionism and Know Nothings will be brought to bear. You have rejoiced in the victory of many a hard fought battle. You have contributed essentially to demonstrate the superiority of a Republican Government and Republican institutions over any other in the world. You have chosen your standard-bearers in the coming contest. They are all not only good and tried men, but able men, thoroughly versed in the important duties of their respective positions under the State Government, experienced in the affairs of the State, men of enlarged patriotism and thorough Democracy, and wholly worthy of the confidence reposed in them. They are from among the masses, and in the past, throughout all the strife with treason and fanaticism have lent their best efforts to exterminate the hydra that under various forms has made war upon the Democratic sentiment and sought to prescribe the rights and privileges of the people. It is a contest between the friends of the constitution and those who would over-ride the constitution and all law and order. The mad designs of Abolitionism are before the people, as are also the outrages and incendiaryisms of Know Nothing intolerance, and it becomes the duty of every good and patriotic citizen to lend a hearty support and co-operation in crushing out all disunion sentiments and all species of bigotry that would impair our prosperity and check our growth.

No measure of the Democratic policy is concealed. Everything is open to full and free discussion; and the maintenance of those principles which form the basis of our government must ever depend upon the intelligence and patriotism of the masses. Herein lies the strength of the Democracy; but they must be wary and vigilant. The game of trickery and deception has been already played, and if their enemies are to be vanquished, it can only be by a united, earnest, zealous effort. The issue is with the people, and the cause is their cause.—Phila. Argus.

Henry Clay on Negro Citizenship.

On the 18th of December, 1851, Mr. CLAY introduced a resolution in the United States Senate, in regard to the ANTHONY BURNS fugitive case, in Boston, where a mob of negroes sought to prevent the execution of the law. He is thus reported in the Congressional Globe: "But, sir," said Mr. Clay, "this is not all. By whom was that mob impelled onward?—By our own race? No, sir, by negroes; by African descendants; by people who possess no part, as I contend, in our political system; and the question which arises is, whether we shall have law; and whether the majesty of the Government shall be maintained or not; whether we shall have a government of white men or black men in the cities of this country?"

Now, if "African descendants" have no part in our political system, how can they be citizens of the United States? Mr. CLAY was not attacked for expressing such opinions, for at the time they were uttered, nobody but a few ultras doubted their judicial and constitutional correctness.—Pennsylvaniaian.

EDITORIAL CONVENTION.—A convention of newspaper editors met in Danville, on the 4th inst. We shall give a synopsis of the proceedings next week.

INTERESTING CORRESPONDENCE.

MR. WILMOT TO GEN. PACKER.

TOWANDA, July 14, 1857. Hon. WM. F. PACKER—Dear Sir: I purpose to spend some time, during the summer and fall, in canvassing before the people of the State the principles and issues involved in the pending State election.

Party meetings bring out only that portion of the people to whom the call is made, and the addresses are necessarily all on one side, whereas it is desirable that the whole people, so far as may be, should have both sides fairly presented before them at the same time.

If it should meet your views, I propose that we canvass so much of the State as is practicable, in company, addressing alternately the same meetings. Should this meet your assent, please to inform me at your earliest convenience, so that we may arrange the time and places of meeting, order of speaking, &c., &c.

Very respectfully, Your obedient servant, D. WILMOT.

GEN. PACKER TO THE DEMOCRATIC CENTRAL COMMITTEE.

WILLIAMSPORT, July 18, 1857.

HON. C. R. BUCKALEW, Chairman of State Committee.

Dear Sir: I have received the enclosed letter from one of the opposing candidates for the gubernatorial office, and inasmuch as it proposes a plan for the conduct of the campaign which has never before been practised in Pennsylvania, and as the success of other candidates, besides myself, is involved in the election, I have thought it my duty to submit the communication to the judgment of the State Committee representing the Democratic party. If it is thought to be a proper mode of conducting the canvass, I shall cheerfully accede to the proposition.

Respectfully yours, WM. F. PACKER.

REPLY OF THE CHAIRMAN OF THE CENTRAL COMMITTEE.

HON. WM. F. PACKER:

Dear Sir—I have laid before the State Committee the letter signed D. Wilmot, dated the 14th instant, and am authorized to say to you, that in the opinion of the Committee, you ought not to accede to the proposition it contains. The reasons for this opinion I will proceed to state:

The slavery question, which it is possible your opponent proposes to discuss, has very recently been thoroughly considered and passed upon by the people of this Commonwealth. The late Presidential canvass involved at the whole subject so far as it was proper for consideration by our people, and we can perceive no utility in its re-discussion at this time; nor any other good reason for re-opening debate upon it. The position of our party is well understood, and requires no vindication, at least by any extraordinary proceeding like that proposed. A joint canvass by candidates for the gubernatorial office has never been conducted in this State, nor, I believe, in any other Northern one, and may well be questioned on grounds of public policy. If the practice be once adopted, it will doubtless continue, and party nominations be uniformly made with reference to it. No party will venture to select a candidate for this office who is not qualified for the stump; and aptitude for debate will hence become to be preferred to administrative ability. In short, the result will be to confine nominations to the class of talkers, and to exclude all others. A rule of party action which would prevent such men as Benjamin Franklin, Simon Snyder, and Francis R. Shunk, from filling the Executive chair of this State, must be a bad one, and to be denounced rather than adopted.

We believe there is a considerable public opinion against the propriety of executive candidates appearing at all before popular meetings to solicit votes. This was first practiced by Wm. F. Johnston, in 1848, and has been to some extent followed by candidates since. The good results of it are not obvious. It did not originate with the Democratic party, nor has it ever received any formal popular or party sanction. It may therefore be considered an open question in future practice, and at all events as forming no part of the duty of a candidate, imposed upon him by his nomination.

While your opponent holds the office of President Judge, there is a special objection to the acceptance of his project. The propriety of law judges taking part in political meetings is denied by our party, and is opposed by sound public opinion. By no act whatever ought we to sanction or become participants in a prostitution of the judicial character. Nor will a resignation now made altogether remove this objection. Your opponent has intentionally held his office until within three months of the election, (rendering it impossible to elect a successor the present year,) and if a resignation should now take place, it would obviously be with the intention of resuming the office after the defeat for the post to which he aspires.

The proposed mode of conducting campaigns may possibly be suited to some of the southern and south-western States, where it has been practiced, and whose population and political conditions differ from ours; but its introduction here would be against solid objections, and without any conceivable good. It is, therefore, a proposed "Southern aggression" upon the practice and policy of parties in Pennsylvania, which cannot be at all accepted or permitted.

It is well that this question has arisen when we have a candidate capable and fit for any discussion before the people, and when the decision can be placed, without embarrassment, upon public grounds which control it.

I am, very respectfully, Your obedient servant, C. R. BUCKALEW, Chairman.

GEN. PACKER TO JUDGE WILMOT.

WILLIAMSPORT, July 27, 1857.

HON. D. WILMOT:

Dear Sir—Your letter of the 24th inst., was duly received; and as it proposed a plan for conducting the gubernatorial campaign which had never hitherto been adopted in Pennsylvania, and as the interests of other candidates were involved in the result, I did not feel at liberty to accede to your proposition without first consulting the State Committee to which the Democratic Convention has on its part specially confided the control and management of the canvass.

You will receive herewith a copy of my letter to the Committee, as also their reply, by which you will perceive that your suggestion does not meet their approval, and that, for reasons stated at length, I ought not to accede to your proposition. It is, therefore, respectfully declined. I am, yours, truly, WM. F. PACKER.

A Case of Party Malignity.

Not long since Judge DOUGLAS tendered a grant of land near Chicago to a personal friend—a clergyman—upon which was to be erected a University. It was gratefully accepted; but that friend failed in getting the necessary funds, to prosecute the enterprise, and finally abandoned it. A Baptist clergyman heard of the facts. He procured letters of introduction to Judge DOUGLAS. He sought him in another State, and in the generosity of his nature Judge D. gave to this denomination what he had intended as a gift to an esteemed personal friend. The only stipulation he made in the gift was that the educational institution to be erected on it should be free from all sectarian rule. On the 4th of last July the corner stone of the Chicago University was laid upon the grant of land Judge DOUGLAS had donated. He was invited to be present—was there—and one would have thought that on such an occasion partisan malice would have shrunk back at least for the hour—that the donor of the magnificent grant upon which they stood, would not have been insulted in its very consecration. It was not so, however. Even there partisan malignity would not do down, and the chaplain of the day, a man who had repeatedly assailed Judge DOUGLAS during the last canvass from his pulpit, in the mockery of his prayer on this occasion a Republican paper boasting reports him as saying: "And, oh! Lord, we cannot help sending up a petition even here, standing on this free soil, on Independence day, for our poor colored brethren in bondage, even though Judge Douglas is present among us!"

The orator of the occasion indulged in an abolition harangue, and in direct insults to Judge DOUGLAS, and the Republican press of Chicago have made it the pretext for the bitterest and most malignant attacks upon him. We think party malignity and mendacity can go no farther than this.

Politics and Religion.

The New York Evangelist, a "religious" paper, publishes a letter dated Concord, N. H., in which the writer says:

"In New England it will soon become a question for the churches to decide, whether a Democrat shall be received into the church or be allowed to remain in it without discipline. According to the common interpretation of the late decision of the Supreme Court those who endorse it by their votes or their influence are doing all in their power to rivet the chains of the slave, to make servitude involuntary, oppressive servitude—the cornerstone of national government, and at the same time, to secrete the moral assassination of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve' of such things are more guilty than those who do them.—Our churches cannot tolerate fellowship with slaveholders; indeed some clergymen think their souls in peril by associating with or corresponding with those who consent to meet with them as equals. If Christians at the North cannot sit peacefully with a delegate from the South, now can they tolerate northern brethren who approve of the principles of a race. The Apostle Paul seemed to indicate that those who 'approve