

# Religious Intelligence.

BIBLE SOCIETY, MISSIONARY, AND SABBATH SCHOOL ADVOCATE.

E. McLEOD, Editor.

That God in all things may be glorified through Jesus Christ.—PETER.

TERMS.—ONE DOLLAR A YEAR, IN ADVANCE

VOL. III.—NO. 25.

ST. JOHN, NEW BRUNSWICK. FRIDAY, JUNE 20, 1856.

WHOLE NO. 129

## Religious Selections.

### Foreign Mission Field.

The LONDON MISSIONARY SOCIETY held its Annual Meeting in Exeter Hall, on the 15th of May. The Report of the progress of the Gospel at the different stations occupied by this Society, is highly encouraging to the friends of Missions. We shall probably give some extracts from the Report hereafter. The following is the address delivered before the Meeting by the Rev. Mr. Rice, who has laboured as a Missionary in India for about twenty years. The excellence of this address will excuse its length.—Ed.

#### MISSIONARY ADDRESS.

The Rev. J. Rice rose and said: While I have been sitting on the platform this morning, I have been frequently reminded of a meeting which I attended in this hall some twenty-two years ago, a meeting which flamed the flame of my Missionary zeal more than any other meeting that I ever attended. Near the spot which I now occupy stood the Rev. Dr. Duff, of the Free Church of Scotland, pouring out a flood of eloquence upon India and Indian Missions, which thrilled the hearts of all that heard him. Since that time, it has been my honour and privilege to be engaged personally in the work which Dr. Duff then so nobly advocated. I can now stand before you and say, that I have trod the shores of India, that I have gazed upon its noble scenery, that I have learned two of the languages of its people, that I have preached in their streets, that I have conversed in their houses, that I have disputed in their temples; and if you ask me what is now my appreciation of the Missionary work, I tell you truthfully and deliberately, that it stands immeasurably higher in my estimation than it ever did. (Loud cheers.) That work appears to me at this moment invested with a glory and a grandeur which I cannot possibly describe to you. Oh, that I had a tongue like that of the distinguished Missionary to whom I have alluded, that I might move your hearts as he moved the hearts of his audience. But if I cannot give you oratory—I can give you facts; at least endeavour to stir you by the utterances of an earnest mind and a warm heart. (Hear, hear.) Sir, in the year 1835, Lord Auckland, then Governor-General of India, had an interview with Ranjett Singh, the son of the Panjabs. It is said that on that occasion a large map of the British Empire in India was placed before the Monarch, and it was pointed out to him that those portions of the map which were coloured red represented territories which had been incorporated with the British dominions. The arch old man looked thoughtfully at the map for a few moments, and then said, "Take it away; it will soon all become red." (Laughter.) That prediction of the sanguine ruler is being rapidly fulfilled. Since that time Scinde has been annexed, the Panjab itself has been annexed, Nagpore has been annexed, Oude has been annexed, until at length the authority of the British Crown is recognized over an extent of territory equal to the whole of Europe, exclusive of Russia, and including within itself extensive kingdoms, various nationalities, and a population equaling in number one-sixth of the inhabitants of the entire globe. And often when I have stood in the midst of the teeming myriads of British India; when I have thought of the wonderful fact, that among the 150 millions of people there are but, including the millions, more than some 600,000 Europeans; when I have reflected on the marvellous manner in which that mighty empire has been brought under the rule of this country; when I have looked forward to the glorious future of India, and have anticipated the period when, through the instrumentality of Christ, the vast region shall be rescued from degrading superstition, and brought to shine as a brilliant gem in the Serene's mediocrity crown;—my bosom has exulted at the thought that I am an Englishman. O Britain! exult in this honour and sublime thy destiny!

To the land of the wise; with the beautiful plain (Of golden herds and temples crowned).  
To give light to the nations around.  
To give light to the nations around.

Applause.) I read some time ago, in an influential periodical, a statement to this effect,—that, after years of Missionary effort in India, very little had been accomplished. Now, after more than sixteen years' personal experience of Missionary work in that land, I stand before you this morning distinctly to deny the truth of that statement. If I am asked, what Missionaries have done in India, I answer, in the first place, that they and their friends have been actively instrumental in availing the Government of India to a more enlightened and liberal policy that it once adopted. I ask, what has opened India to British civilization and British Christianity? What has abolished suttee, suppressed human sacrifice, put down female infanticide, and severed the connection between the Government and idolatrous rites and festivals? What has done with the loss of his paternal inheritance?—What has detached that administrative educational branch sent out to India?

two years ago, in which the Government deliberately records its conviction, that "it is one of its most sacred duties to be the means of conferring upon the natives of India those vast moral and material blessings which India may, under Providence, derive from her connection with England;" and "desires that it shall be authoritatively communicated to the principal officers of every district in India, that henceforth they are to consider it to be an important part of their duty, with all the influence of their high position, and in the accomplishment of this great object?" I say that Christian men and Christian Missionaries through years of obloquy and discouragement have been, to a great extent, the means of bringing about this result. Then, again, if you ask me what Missionaries have done in India, I answer, they have largely contributed to change the face of European society in that country, so that there are now presented to the natives many bright examples of the effects of vital Christianity upon the character of their rulers. And it is really delightful to reflect that many men of this class have done in India. My mind here recalls an excellent man whose friendship I enjoyed for several years, and who was for a long period a leading member of the civil service at Madras. That gentleman, on returning from the service, instead of returning to his native country to enjoy the comforts and privileges of English Society, took up his abode near some of the hill tribes of Southern India, gathered around him a band of Missionaries with whom he co-operated in their work, and at his death left a large portion of his property to sustain them in their operations. (Hear, hear.)

Then, again, if you ask me what Missionaries have done in India, I answer, they have done a vast amount of preparatory work which must tell powerfully on the evangelization of India in generations to come. To say nothing of the grammars and dictionaries, and tracts, and school books, and other larger works which they have composed and published, let me fix your attention on the translation of the Bible. Missionaries in India have translated the Bible, in whole or in part, into nineteen different languages. These words are very soon understood, but I can assure you, that the work they represent is not so soon done. (Hear.) I have had years of labour in this department, and could tell you how much hard study, and patient thought, and persevering toil is involved in the production of one translation of the Bible. But oh, it is a glorious work to put the great, grand, god-like thoughts which you have in the Bible into a language that never possessed them before; and then, if you will take that book and read, expound, and apply it to a heathen audience, you will not need to read books on Christian evidence, to sustain your faith in the Divine Authority of the Scriptures. The Bible is everywhere a self-evidencing book; it comes home to the heart and conscience, and proves itself by unmistakable signs to be the Word of God, "quick, and powerful, sharper than a two-edged sword." What have Missionaries done? They have brought down the possessions of a numerous, crafty, and powerful priesthood which has tyrannized for ages over the minds of the natives. The Brahmins formerly sworn in some of the large towns and cities of India; and such is the subject submission of the people to their sway, that natives have been seen to prostrate themselves on the ground, and take the Brahmin's foot and place it upon their necks, in token of profound submission. But the glory of these men is fast departing. One of them a short time ago, after going round among his votaries for offerings, obtained but a very small amount. While sitting brooding over his disappointment, some one said to him, "Why did you not curse them?" "Curse them?" he replied; "who curses for a Brahmin's curse now?" If I had done that, perhaps one of them would have turned round and given me a slap in the face, and told me to mind my own business. What have Missionaries done in India? They have raised up a body of enlightened youth, whose influence must tell powerfully for good on the coming generation. Hear what one of these young men who had not professed Christianity says. This is the conclusion of a published essay, in which he reviews the teaching of Hindoos on matters of physical science. "Here," says he, "we bring our subject to a close. We have examined in order the geography, the astronomy, the physiology, &c., taught in the Hindoo Shastras, and have found them abounding in errors of every description." Now, we turn to the defenders of Hindoos, and ask, "Is this the boasted religion of your forefathers? Is this the best of all creeds in the world? Is this the faith every part of which is said to have been received by inspiration from Heaven?" We may now perceive the policy of the Hindoo sages, in having prohibited all men except the Brahmins from reading the Shastras. The door was kept shut, lest light should enter in and discover what is within. But the bar is broken, and we have got into the room. The sun of knowledge has begun to shine over the night-brooding soil of Hindoos. Men have begun to ask for evidence. What then, is to become of the defenders of Hindoos,—yes, what of Hindoos itself? (Loud cheers.) Orthodox Hindoo are beginning to perceive to what all these things tend, and therefore they oppose Missionaries and Mission schools might and main. In some of their publications they vent their spleen against Missionaries in language like this:—"The detestable Missionaries, like so many wild beasts, have leaped upon our fields with

their uplifted horns, and are ruining our plants, especially the young ones. They propagate a religion that is full of ten millions of devils, a religion which stalks this earth, destroying its inhabitants, a religion concocted by an impostor who rode upon an ass." "We fear a Missionary more than we fear a serpent. For the poison of a serpent there is no cure, but for the poison of these white-faced Missionaries there is no cure." (Laughter and cheers.) Now, I say, let them rail. (Hear, hear.) Anything is better than cold, dead, heartless apathy. (Cheers.) Opposition implies progress; it shows that they feel their cause to be failing. Let them oppose us; great is the truth, and it will prevail. What have Missionaries done? They have gathered around them a body of professing Christians, numbering nearly 113,000, and from among these they have trained up more than 700 Native Christian teachers, to assist them in their work—a class of persons without whose agency India can never be extensively and permanently evangelized. And the bitter sufferings which many of our converts in India have had to pass through, no one in this country can thoroughly understand. A few years ago I baptized and received into the Christian Church at my station a most respectable merchant, who had come to us from a place situated about sixty miles from Bangalore. That man, after he had become a Christian, did not dare to go home again to his own house alone. I sent with him, accompanied by an excellent brother Missionary and two of our Native Teachers. On arriving at the place, I saw that old man turned out of house and home by his own son. (Hear.) I saw him sitting down by the road side with nothing but what he had on, and the very clothes which he wore numbers were ready to tear from his back. Some, as they passed by, jeered at him, and said, "What have you got by becoming a Christian?" Oh, that you could have seen the old man's countenance glow with delight as he replied to such taunts. Laying his hand upon his heart, he said, "What have I got? I have got peace, peace; and he seemed to feel that this was a jewel, to obtain which it was worth while to part with all that he possessed on earth. And he was right, as we shall all feel, if we have it not in the hour of death. One of the people said to him, 'I suppose you have got very wise now.' He replied, 'I have learned to say our Father who art in heaven, hallowed be thy name.' 'Ah,' some of you may be disposed to say, that was a very little thing for him to have learned.' So it may seem to you. Little children in this country, (asp that prayer by their mother's knee; but I assure you, it was a grand discovery to that old man that he had a Father in heaven who loved him, and whom he could love in return. He seemed as if he would say, in the language of Simon, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation;' and not long after he did depart in peace, and he is now mingling, I firmly believe, with those ransomed from every nation under heaven, who are casting their blood-bought crowns at Emmanuel's feet. (Loud cheers.) What have missionaries done? They have so operated upon society in India, that they have produced a profound conviction of the truth of Christianity in the minds of numbers of natives who have not yet had courage and faith to profess openly their attachment to the cause of the Redeemer. Constantly is the existence of these secret disciples of Jesus Christ being forced upon our notice. Only the other day a man was being carried out to die on the banks of the Ganges. When the rites of Hindoos were about to be performed, he said, 'Stop, I am a Christian.' Upon hearing this, his friends, horror-stricken, went away, leaving him to his fate. I can fully confirm the statement of an experienced Missionary, endorsed also by Mr. Wylie, of the Civil Service in Calcutta, who spoke so admirably on Indian Missions last year in this Hall. That Missionary says, 'My mind is fully convinced that a work of incredible magnitude is going on amongst the masses, and penetrating the recesses of the social fabric of this country. Before my eyes I see proofs of ten conversions of the truth of Christianity for every one conversion and public profession of the truth. (Hear, hear.) The great deficiency of this people is the want of moral courage openly to confess the secret faith of the heart. If you still ask me, what have missionaries done? I reply, they have shaken Hindoos to its very foundations, and have led numbers of the people to regard its days as numbered. Some time ago, a Missionary in India lately wrote to me, saying that being cast down about his work, he one day mentioned his discouragement to an intelligent and influential Brahmin, when this Brahmin, becoming his comforter. These are the words which the Brahmin used, 'Compare the state of things now, with what they were only a few years ago, and you will see the change that has taken place. Persevere; your religion must prevail. Years may elapse ere you attain the victory, but you must know that an enemy who feels that, sooner or later, he will be defeated, is, in a manner, already a conquered foe.' (Cheers.) Now, considering all these things, will any one look me in the face and say, that Missionaries have done but little in India? I say, looking at the comparative fewness of the labourers, the vast amount of work that have been accomplished, the mighty obstacles that have been overcome, and the prospective results that are gradually crowding that Mission in India have been to the full, as successful as the most successful of your

Missions in any part of the world; and if we duly persevere, believingly and faithfully, for some years longer, the vast citadel of Hindoism, which is now tottering to its fall, will come down with a mighty crash, and the Saviour, whom we adore, will be adored as 'King of Kings and Lord of Lords' throughout that vast Empire. (Cheers.) But the work is not done; nay, it is scarcely yet begun. 'What?' you say, 'not begun? Why, putting together all the Missionaries of the different Evangelical societies, are there not more than four hundred Missionaries labouring there?' Yes, but these four hundred Missionaries bear the same proportion to the population of India that eight ministers of the gospel would bear to the population of London; and I put it to you, how would the work of Christ be likely to advance in this great metropolis if there were only eight preachers of the gospel? (Hear, hear.) It is positively crushing to the mind to stand amidst the masses of India, and feel how impossible it is to bring the gospel to bear upon them with sufficient power. That you may see the amount of destitution, take a few facts: Kurnool, with a population of 20,000, has no Missionary; Gwalior, with a population of 40,000, has no Missionary; Midnapore, with a population of 70,000, has no Missionary; Ahmedabad, with a population of 100,000, has no Missionary; Lucknow, with a population of 200,000, has no Missionary; Gwalior, with a population of 3,000,000, has no Missionary; Oude, with a population of 3,000,000, has no Missionary; the Nizam's territory, with a population of 10,000,000, has no Missionary; Kujitana, with a population of 17,000,000, has no Missionary. It is not at all too much to say, that, after all that has been done in India, there are six times as many people there as there are in the whole of Great Britain who have never heard, in any adequate degree, of the name of Jesus. (Hear, hear.) 'What then,' do you ask me, in conclusion, 'what would you, as a Missionary, say in these, your parting words, to the great work in India?' I say, our first want in India, our second want in India, our third want in India, is men,—men of ability, men of spiritual power, men who can grapple with the subtle Brahmin, as well as grapple down truth to the untutored mind of Ryt; men of wise discernment and comprehensive views who will throw themselves, heart and soul into the great work which is now going on in that land, with a perception of the grand results towards which events are gradually tending. And allow me to say, that we require, also that relatives and friends in this country should place no unnecessary obstacles in the way of those who, in the ardency of their zeal, would consecrate themselves in this work. Oh that we had all of us but half the zeal for Christ which has been manifested by our noble soldiers and some of their connections, in the cause of their country! About two years ago, I happened to be at one of our railway stations when that fine regiment, the Scots Fusiliers, was about to take its departure for the Crimea. Near me stood an old woman. Tears came into her eyes, as she said to me, 'O, Sir, I have six sons going out to fight the Russians,' as she called them; 'but, added she, 'I would rather they all died than those barbarians should get the day.' (Applause.) Ah! noble old woman, worthy to stand side by side with Florence Nightingale! Oh, if we had but half her zeal and earnestness, we should be ready to part with anything and with everything, however dear for Christ's sake. I believe a day is coming when the mist which now obscures our vision will have passed away, and when it will be felt and acknowledged by an assembled universe, that to have taken part in the mighty conflict that is now going on upon this earth against the powers of darkness will encircle the actor with a sublimer glory than that which surrounds the heroes of Sebastopol, and place upon the brow a more brilliant diadem than that which sparkles on the head of Queen Victoria. (Cheers.) Again, we want more money. I am not going to beg this money, for I really think that you have done nobly during the past year; but I cannot help saying that I think that if we all felt as we ought to do, and acted as we ought to do, it would be possible to keep up the income of the Society to the amount which has been collected this year. Oh, if you had stood, as I have done, amid the dense masses who are sunk in superstition and idolatry in India—if you had felt as I have felt, oppressed with a sense of how little was being done to evangelize the inhabitants of that vast territory, I am sure you would give more and labour more than you have ever done in the great Missionary cause. Finally, we want more prayer.—Much precious seed has been sown broadcast in India; we want more of the Spirit's influence to fructify that seed, and to cause it to bring forth a rich and abundant harvest. How is this to be attained? By persevering and believing prayer. We profess to believe in the power of prayer; but do we always act as we believed it? Was it not while the Apostles were praying in that upper room at Jerusalem that the Spirit of power descended upon them, and three thousand souls were converted to God that very day? (Hear, hear.) Oh, my friends, bear up in your petitions before God. I believe that, if we all prayed God would hear us more, and bless us more and more rapidly cause all the ends of the earth to fear Him. Amen, so let it be. 'Thy kingdom come, O Lord; Thy will be done on earth as it is in Heaven.' Let the people praise Thee; yes, let the people praise Thee! (Cheers.) One word more, and I

have done. I expect that, within a month from this time, along with my dear wife, who has a Missionary heart as well as myself, and who has ever sustained me and co-operated with me in my great work—(cheers)—within a month from this time, I expect to be sailing, with my dear wife and our beloved daughter, upon the mighty deep, bound for the land of our adoption. Of six dear children we shall leave five behind us. Ye who press your darlings to your bosom, and say, How could we part with them? I judge how a separation like this will tear assunder the tenderest fibres of the human heart. But He is worthy for whom this sacrifice is made; and I believe that He meant what He said, and is able to make it good, when he uttered these words, 'There is no man who has left house, or lands, or wife, or children, for my sake, and for the Gospel's, who shall not receive abundantly more in this life, and, in the world to come, life everlasting.' Since I came home, three years ago, I have travelled, at least 17,000 miles for the Society, and have delivered some hundreds of speeches on India and Indian Missions; and I would here publicly acknowledge the extreme kindness with which I have everywhere been received. I also feel bound thus publicly to testify to the kind and generous treatment which I have always met with at the hands of the esteemed Secretaries and Directors of this Institution. And now, with renewed vigour and with unabated heart and hope in the final triumph of the Redeemer's cause in India, I go once more to take my part in the great work which is going on in the East. Follow us with your sympathies and your prayers. And God grant that if we never meet again on earth, it may be our happiness to meet in the world of light, and purity, and bliss; and to hear the voice of the Master say to us, 'Well done, good and faithful servants, enter ye into the joy of the Lord.' (Applause.)

## Correspondence.

### New York Correspondence.

New York, June 2, 1856.

Mr. Editor:—The account I sent you a week ago relative to the burning of Lawrence, in Kansas, proves in one point overdrawn. All the place was not burned, but the Free-State Hotel, the Printing establishment from which a Free-state paper was issued, and Governor Robinson's house were burned, and the other dwellings, houses, and stores pillaged. It may raise the inquiry, why did not the inhabitants resist this attack as they former ones? The answer is this, it was made by authority of United States authority. The Free-state men, therefore, made no resistance but gave up their arms at once. Many of the citizens fled. Governor Reeder has reached Chicago in safety.

The assault on Mr. Sumner has aroused much indignation throughout the North. Even the Journal of Commerce, the most desparately pro-slavery paper in the North, gives full and fair accounts of indignation meetings and commend the resolutions they pass condemnatory of the outrage. You judge, no doubt, we are an excitable people, but I assure you I have never been in meetings where enthusiasm runs to the pitch it now does in the indignation meetings held to rebuke this outrage upon free speech. They are doing much to arouse hatred against slavery.

Yesterday an exciting scene occurred in Mr. Beecher's church. At the close of the sermon Beecher stated that a slave woman was present whom her own father, a slave holder, had sold; whose price was \$1,200, and that \$700 had been subscribed toward her freedom, and, as he presented her to the audience, he said it depends upon you, whether this woman goes back to slavery or not. The audience was melted to tears and took a collection which amounted to nearly \$700. Ladies who had no money with them threw in their jewelry. When it was known that the woman was safe from bondage the audience expressed joy by loud clapping of hands. The Journal of Commerce gives a full account of this transaction without one fling against freedom. This makes a great change going on in public opinion and possibly in the list of the subscribers to pro-slavery papers.

There has recently been at Boston a meeting of the American Missionary Association of whose anti-slavery character I have written you before. During the session word was received that Mr. Sumner was worse and the apprehension of his death most serious. Immediately the meeting was lead in special prayer by Prof. Stowe for Mr. Sumner's recovery. Mr. S. is still in a critical condition, but he is thought to be convalescent.

Another event has just occurred of some worth as index of the change of public opinion going on in reference to slavery. I have given you an account of the recent move in the Tract Society this question has caused. A branch of the society in New England has recently elected a successor to Dr. Nehemiah Adams as its representative in the Board of the Tract Society. What gives importance to this event is that Dr. A. is author of a pro-slavery book entitled the "South side View." It is stated on good authority that Dr. A. went so far as to plead before the Board for his reappointment; and his friends plead for the thing but all in vain; there was a heavy vote against him. The Branch Society, if that is the name, passed resolutions also demanding the Tract Society to treat slavery as it does the sin of intemperance.

The two volumes of the master pieces of pulpit eloquence, which I recently informed you was announced by Mr. M. W. Dodd, now lie before me, and they are as valuable as we were led, from their announcement, to expect. Not only is there a brief biographical sketch of each preacher from whose productions the sermons are taken, but a most valuable plan is carried out of giving a brief history of the pulpits in the countries of the respective preachers. In the first volume are portraits, small, but well executed, of Knox, Chrysostom, Latimer, Fenelon, Luther, Kirwan, Edwards, and Evans. Sketches of the Greek and Latin pulpits and sermons from eight of the distinguished men of the age, beginning with Tertullian and closing with Augustine. Sketch of the English pulpit and sermons from over twenty of the ablest pulpits of England, commencing with Wickliffe and closing with Watson. And sketches of the German and Irish pulpits, and sermons from fifteen or sixteen of the most distinguished preachers of those countries. In the second, the same plan is pursued with the pulpits and preachers of France, Scotland, America and Wales. This renders the work rich both in historical and biographical materials. These two features of the work renders it particularly worthy of attention. This, however secondary it was intended to be by the author, can hardly be considered secondary to the reader. Its great merit, however, is in the sermons themselves, selected from the best preachers of every age, and treating a great variety of subjects. It is true it can hardly be called a system of Divinity, but after all the leading themes of all such systems are here treated by the master minds of the church throughout nearly two thousand years. It is true it is not a work on sermoneering, but it is more than that, by presenting the examples of the great sermons. It is not a system of Rhetoric, but it is Rhetoric exemplified. In some of the sermons we have noticed, very valuable aids in the way of interpretation and exposition. While it is good in all these respects one of the chief excellences of the book is still to be mentioned, that of its adaptation to awaken the religious emotion of various kinds, as gratitude, devotion, triumph, and also its adaptation in some of the discourses to appeal to fear and awe.

We will make but one remark further, and that is, while the book, in its scope and comprehensiveness, is cyclopaedic, in other respects it is the reverse, as nearly each selection is complete in itself, as, for instance, Robert Hall's "Modern Infidelity" and Jeremy Taylor's "Foolish Exchange." A work having such qualities will naturally find its way into small libraries as going a great way for a little money while large libraries will be incomplete without it. G.

### Maine Correspondence.

Rockland, Me., June 5th.

#### The Licence Law—Affairs of the Country.

Bao. McLean.—Since my last or rather first, our New Temperance law has come forth and gone into operation, or rather has been enrolled upon the Statute Book of the State. As to its operation I cannot vouch, unless the licensing shop is putting it in operation. If so, it is now in full blast, and the drunkard making operation, will work to the entire satisfaction of all who love liquor. But as far as suppressing the sale of liquor, I have not learned the first instance of its being executed.

Our board of Aldermen have directed the City Marshal to execute the Law promptly. But we have not had a prosecution yet; and we will venture to say that there are thirty places where it is kept contrary to law. When the question of licensing came up in Portland, they had not licences enough for those who applied. The applications being about 60. One man being refused, demanded what right the Government had to license one and refuse another? To which they could give no reply. He then notified that he would sell in spite of them. Yet I have not received the first case of prosecution in that City. I am a little curious to see it executed; to know how it will work. The administration complained most bitterly of the old law, as full of imperfections; but we have yet to learn that they profited by it in the least. It is the opinion of many if not of the most of the people, that it cannot be executed at all, to any extent. There will probably be a good opportunity at the coming year to prove by statistics, that rumselling and drinking remarkably increased under the influence of this Wills "crowbar party law" law.

The convictions for rum selling for this will be nothing at all compared with the last years; and of course there is much less violation of the law, and this will be as reliable as many other statistical arguments, but we must bide our time. I shall be disappointed if next September election does not present a different state of affairs. We shall have a Maine Law yet in this State.

This to us is a year of excitement, and the times work dubious. Our internal affairs are ominous for trouble. Tyranny under the sanction of the executive at Washington reigns triumphant in Kansas, and we are threatened with civil war. The blood of the free people of the north is about up to boiling point. When it bursts forth (and it will ere long, if there is no redress in this matter), we betide the south. The events in Congress you are apprized of, which adds to this flame